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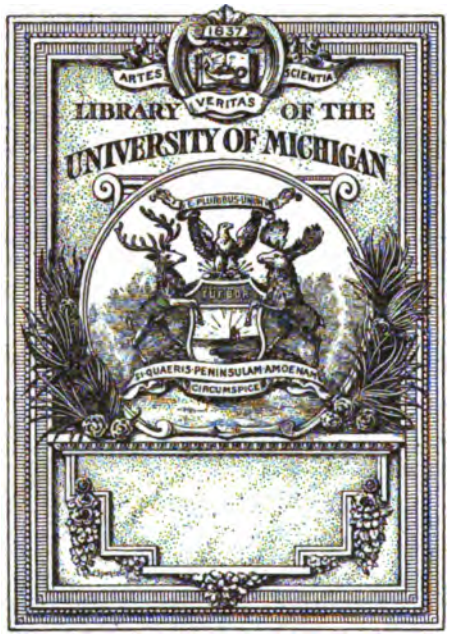
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A PLEA FOR SANITY.

Matthew Arnold, in one of his recently published letters, contrasted the work which he had been trying to do for England with that which Renan had sought to do for France. To stimulate the ethical sense of his fellow-countrymen was the task to which the great Frenchman applied himself, conscious of the fact that intelligence had outrun morality as an element of the national life. Arnold felt that his own peculiar task was the obverse of this, since the masses of the English people were not so much lacking in moral sense as they were deficient in the higher sort of intelligence connoted by the terms "sweetness and light" of which the English critic made so much. Or, to recall those other terms about which the finely cultured mind of the Englishman took delight in playing, the English spirit suffered from a preponderance of Hebraism over Hellenism. This criticism had all the more force for coming from a thinker whose insistence upon the ethical side of life was unfailing, and who allotted to conduct, as the weightiest of all human concerns, no less than three-fourths of the sum total of ideal human effort.

We suppose that many a thoughtful American has asked himself which of the two influences — the moral or the intellectual — was the more needed in his own country. A *prima facie* judgment would be likely to pronounce for the latter, in view of the fact that we are primarily an English people, sharing with our kinsmen over-sea the common store of English sympathies, ideals, and social traditions. But upon reflection there comes to mind some thought of that added drop of nervous fluid by which Colonel Higginson assures us that we are differentiated from the parent stock, some thought of the alien elements that have been injected into our social organism and as yet imperfectly assimilated, some thought of the national temper that has resulted from our isolation, our complex history, our unexampled material prosperity, and our frank acceptance of the great democratic experiment with all that it implies. And when we take all these things into account, viewing them in the light of recent political happenings, of the present state of public opinion revealed by press, pul-

pit, and platform, of the conclusions reached here and there by the philosophical observers who look for something deeper than surface indications, we are constrained to admit that while intellectually all is far from well with us as a people, it is still upon the moral side that we are most in need of wise counsels and a quickening discipline. We need both a Renan and an Arnold to spur us to a realization of our faults; but, of the two, we are in the more need of a Renan.

To all serious Americans, whose patriotism is too deep an emotion to find expression in bluster, to whom the sacred name of country — how our language needs such a word as *patrie!* — means little unless it stands for sobriety, and true dignity, and a passion for justice, in a word, for virtue in the highest significance of that term, the political occurrences of the last two weeks must have been inexpressibly disheartening. That so monstrous a thing as a war with England about the disputed boundary line of a South American state should even have been hinted at by irresponsible politicians and journalists was sufficiently discouraging; that it should have received the sanction implied by the recent message of the President and its reception by the national Legislature, and that the popular response to these official acts should have been what it has been, is saddening in a degree for which it is difficult to find adequate words. Above all, the new attitude so suddenly assumed by the President is cause for profound sorrow. That the man whose public career has so often won the admiration of the judicious should have become the aggressive leader of the reckless and the unthinking, that the man who has stood so steadfastly for the higher morality of political action should have ranged himself among the advocates of the lower morality of opportunism, that the man whom we have loved most for the enemies he has made, whom we thought could be trusted to stand like a rock in the defence of a nobler Americanism than is dreamed of in the blatant philosophy of the demagogue, that this man of all men should place himself shoulder to shoulder with the Lodges and the Chandlers and the Morgans, and join with them in the insensate jingoism which is their chief political stock in trade, is a shock from which the sober-minded will not soon recover. The verdict of history will, we trust, deal kindly with President Cleveland on account of the downright manliness with which he has so frequently put the politicians to shame; but it cannot condone this act of concession to the men who have brought our country into such disrepute, and once more pointed the famous Johnsonian definition of the patriot. Were there a new Whittier among us, he would be justified in writing a new "Ichabod"; were a new Lowell to arise, he might fairly employ the quaint phraseology of "Hosea Biglow" to satirize the bellicose spirit that has just received so new and unfortunate an impulse.

The field of THE DIAL is not that of political discussion (except incidentally, in reviewing books upon political subjects), and we leave to authorities upon constitutional history and international law the easy task of showing that the Monroe Doctrine is not a part of the law of nations, and that the Cleveland Doctrine is not the Monroe Doctrine. But we feel it our duty, as an organ of serious thought, to protest against the spirit of recklessness that has taken possession of the public mind in dealing with these grave matters, against the false conception of national dignity that seems generally prevalent, against the popular intolerance accorded by the American Demos to any expression of opinion not in agreement with its prejudices of the moment. We appeal to the intellectual sanity and sober second-thought of our readers to aid in stemming the tide of misapprehension concerning our national rights and duties in relation to other countries. We urge upon every clear-headed observer, upon every student of political science, whether lay or professional, to express himself with no uncertain utterance upon this vastly-important subject. Every university professor, every member of the literary fraternity, every newspaper not abandoned to sensationalism, every preacher who can get away from his theology, every influential citizen of every community, should exert his influence in a way that, even though immediate danger be past, will aid in correcting public sentiment and in preventing the recurrence of a popular furor so opposed to the peace and dignity of our country and to the welfare of the world. It is easier, doubtless, to swim with the current of the emotional politics of the hour, or to stand aloof with a cynical disregard of the vagaries of popular sentiment; but neither attitude is worthy of the high-minded American, and neither is possible to one having a full consciousness of what it means to be a citizen of the Republic whose mission is more deeply significant for the future hopes of mankind than that of any other nation known to history.

THE BRITISH AUTHORS' APPEAL.

On the day before Christmas there was printed in the London papers an address from British authors to their American brethren, pleading for a union of effort in behalf of peace between the two countries. The appeal was signed, it is stated, by thirteen hundred names — including those of Sir Walter Besant, Hon. John Morley, Mr. John Ruskin, Sir Edwin Arnold, Mr. George Meredith, Prof. W. E. H. Lecky, Sir Wm. M. Conway, Mr. R. D. Blackmore, Mr. William Black, Mr. Alfred Austin, Mr. Hall Caine, and Mr. Rider Haggard. Only portions of the address have as yet reached this country; these are as follows:

"At this crisis in the history of the Anglo-Saxon race, there are two paths. One leads we know not whither, but in the end through war, with all its accompaniments of carnage, unspeakable suffering, and hideous desolation, to the inevitable sequel of hatred, bitterness, and disruption of our race. It is this path we ask you to join us in an effort to make impossible. Not on the grounds of political equity do we address you, but we are united to you by many ties. We are proud of the United States. There is nothing in our history that has earned us more glory than the conquest of the vast American continent by the Anglo-Saxon race. When our pride is humbled by a report of something that you do better than ourselves, it is also uplifted by the consciousness that you are our kith and kin.

"There is no anti-American feeling among Englishmen. It is impossible there can be any anti-English feeling among Americans. For two such nations to take up arms would be civil war, not differing from your calamitous struggle of thirty years ago, except that the cause would be immeasurably less humane, less tragic, and less inevitable.

"If war should occur between England and America, English literature would be dishonored and disfigured for a century to come. Patriotic songs, histories of victory and defeat, records of humiliation and disgrace, stories of burning wrongs and unavenged insult—these would be branded deep in the hearts of our people. They would so express themselves, in poems, novels, and plays, as to make it impossible for any of us who live through the fratricidal war to take up again the former love and friendship for the united Anglo-Saxon race that owns the great names of Cromwell, Washington, Nelson, Gordon, Grant, Shakespeare, and Milton. There is for this race such a future as no other race has had in the history of the world; a future that will be built on the confederation of sovereign States living in the strength of the same liberty.

"We appeal to all writers in the United States to exercise their far-reaching influence to save our literature from dishonor and our race from lasting injury."

The address in full will be awaited with much interest in this country. The reaction in public sentiment has probably rendered unnecessary any formal response, though there is little doubt as to what the spirit of that response would be. Nor can this manly and brotherly appeal fail of being a great influence for good in any future emergency threatening the peaceful relations of the two countries.

BIBLIOGRAPHY OF WORLD'S CONGRESS PUBLICATIONS.

Ever since the close of the World's Congress season, inquiries have been received from different parts of the world for definite information concerning the publications which have been or will be made of the proceedings of the World's Congresses held at Chicago under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition of 1893; and such inquiries still continue. While no general and complete publication of the proceedings of the Congresses has yet been obtained, many special publications relating to particular Congresses have been issued in various quarters, but no full list of such publications has hitherto appeared. I have therefore thought it well to prepare and send to THE DIAL a brief Bibliography of the World's Congress Publications which have thus far come to my knowledge, believing that such an account would be of much interest, not only to the nearly six thousand active participants in the Congresses, but also to the much larger number of those who attended the sessions or were otherwise concerned in the proceedings. These publications have been issued so quietly and separately that very few persons can have obtained any adequate idea of their number and extent. In addition, thousands of articles have appeared in the public press, from which volumes might be compiled, showing that by common consent the World's Congresses of 1893 were the crowning achievement of what Prof. Max Müller calls "the mighty Columbian Exposition."

For convenience of reference and inquiry, the several publications are classified in the departments of the Congresses to which they respectively belong, and the entries are arranged not in chronological order but in the alphabetical order of the various departments, and are consecutively numbered.

AGRICULTURE.

(*Embracing Animal Industry and Real Estate, as well as Vegetable Products.*)

1. The World's Fisheries Congress, Chicago, 1893. Government Printing Office, Washington, D. C., 1894; 4to, pp. 417.
2. The World's Forestry Congress of 1893. Printed in the proceedings of the American Forestry Association, Washington, D. C., 1894–95, Vol. 10; 8vo, pp. 183.
3. Proceedings of the Veterinary Congress, Chicago, October 16–20, 1893. Edited by W. Horace Hoskins, D.V.S. Printed for the Association, Philadelphia, 1894; 8vo, pp. 381.
4. The Horticultural Congress of 1893. Partial publication, comprising papers and discussions on Selection in Seed Growing. W. Atlee Burpee & Co., Philadelphia, 1894; 12mo, pp. 59.
5. Real Estate Congress, 1893. Partial publication, consisting of extracts from papers read in relation to the Torrens System of Registration and Transfer of Title to Real Estate. M. M. Yeakle, Editor. The Torrens Press, Rufus Blanchard, 169 Randolph St., Chicago, 1894; 8vo, pp. 256.

ART.

6. The World's Congress of Architects, 1893. Printed with the proceedings of the Twenty-seventh Annual Convention of the American Institute of Architects. Edited by Alfred Stone. Inland Architect Press, Chicago, 1893; large 8vo, pp. 273.
7. The World's Photographic Congress, 1893. Partial publication; selected papers printed by the Chicago Legal News Co., Chicago, 1893; 8vo, pp. 79.

COMMERCE AND FINANCE.

8. The World's Congress of Bankers and Financiers, 1893. Edited by Lyman J. Gage, Chairman of the Congress. Rand, McNally & Co., Chicago, 1893; 8vo, pp. 611.
9. The World's Railway Commerce Congress, 1893. Edited

by Horace R. Hobart. Printed by the "Railway Age and Northwestern Reporter," Chicago, 1893; 8vo, pp. 265.

10. The World's Columbian Water Commerce Congress, Chicago, 1893. Edited by William Watson, Secretary. Damrell & Upham, 34 Washington St., Boston, 1894; 8vo, pp. 473.

11. The Building and Loan Association Congress, 1893. Printed by the "Financial Review and American Building Association News," Chicago, 1894; 12mo, pp. 205.

EDUCATION.

12. Proceedings of the World's Congress of Instructors of the Deaf, etc., July 17-24, 1893. Published as a supplement to the "American Annals of the Deaf," Washington, D. C., 1893; 8vo, pp. 300.

13. The World's Congress of the Deaf, July 18-22, 1893. Printed by the National Association of the Deaf; Thomas Francis Fox, Chairman of the Committee on Publication; Chicago, 1894; 8vo, pp. 282.

14. The World's Congress on University Extension. Partial Publication; two leading papers printed in "University Extension," Philadelphia, July, 1893; 8vo, pp. 26.

15. The International Geographic Conference, Chicago, July 27-28, 1893. Printed in Vol. V., "National Geographic Magazine," pp. 97-257. National Geographic Society, Washington, D. C.; 8vo, pp. 160.

16. The Emma Willard Association Reunion, Chicago, 1893. Printed by the Association; Sarah A. Spellman, Secretary, 121 Willow St., Brooklyn, N. Y.; 8vo, pp. 93.

17. The World's Stenographic Congress, 1893. Proceedings printed in the "National Stenographer" for July, August, and September, 1893; Isaac S. Dement, 323 Dearborn St., Chicago; large 8vo, pp. 157. Papers omitted from this publication (total 116) printed in the "Illustrated Phonographic World" for December, 1893, and January and February, 1894; 45 Liberty St., New York; 8vo, pp. 9.

18. Proceedings of the Educational Congresses of the second week (embracing sixteen General Divisions, in charge of the National Educational Association of the United States, and Hon. William T. Harris, U. S. Commissioner of Education.) Published by the Association, New York, 1894; large 8vo, pp. 1005.

19. The Congress of Education at Chicago; by Gabriel Compayré, "Revue Pedagogique," Paris. Translated for the National Bureau of Education, by Dr. William T. Harris, and printed in "Education" for May, 1894. Casson & Palmer, 50 Bromfield St., Boston; 8vo, pp. 7.

20. The Educational Congresses at Chicago in 1893; by N. G. W. Lagerstedt, Stockholm, 1893; 8vo, pp. 20.

ENGINEERING.

21. The International Civil Engineering Congress, 1893. Printed in the Transactions of the American Society of Civil Engineers; F. Collingwood, Secretary, 127 E. 23d St., New York, 1893; two vols., 8vo, with plates, pp. 1652.

22. The International Mechanical Engineering Congress, 1893. Printed by the American Society of Mechanical Engineers; Prof. F. R. Hutton, Secretary, 12 W. 31st St., New York, 1893; 8vo, with plates, pp. 870.

23. The International Mining Engineering Congress, and the Metallurgical Engineering Congress, 1893. Printed in the Transactions of the American Institute of Mining Engineers; R. W. Raymond, Secretary, 13 Burling Slip, New York, 1894; 8vo, with plates, pp. 1465.

24. The International Military Engineering Congress, 1893. Printed as Senate Ex. Doc. No. 119, Fifty-third Congress, second session; Government Printing Office, Washington, 1894; 8vo, with plates, pp. 973.

25. The International Congress on Marine and Naval Engineering and Naval Architecture, 1893. Edited by G. W. Melville, Engineer in Chief, U. S. Navy, etc. John Wiley & Sons, 53 E. 10th St., New York, 1894; 2 vols., 8vo, with plates, pp. 1331.

26. The International Congress on Engineering Education, 1893. Published by the Society for the Promotion of Engineering Education; edited by De Volson Wood, Ira O. Baker, and A. B. Johnston; Washington University, St. Louis, 1894; 8vo, pp. 299.

27. The International Conference on Aëriel Navigation, 1893. Printed by M. N. Forney, editor "American Engineer," 47 Cedar St., New York, 1894; 8vo, pp. 429.

28. The Literary Product of the International Engineering Congresses of 1893; by E. L. Corthell, M. Am. Soc. C. E., Chairman Committee of Organization, etc. Printed in the Proceedings of the American Society of Civil Engineers, Vol. XXI., and in separate pamphlet; 127 E. 23d St., New York, 1895; 8vo, pp. 8.

LITERATURE.

29. The World's Philological Congress, 1893. Twenty-three papers printed in the Transactions of the American Philological Association for 1893, Vol. XIV.; Ginn & Co., Boston; 8vo, pp. 205.

30. Four papers printed in "Dialect Notes," Part VI.; J. S. Cushing & Co., Boston, 1893; 8vo, pp. 19.

31. Two papers printed in the publications of the Modern Language Association of America, Vol. VIII., No. 3; Vol. IX., No. 2; 8vo, total pp. 284.

32. The World's Historical Congress, 1893. Twenty-six papers printed in the Annual Report of the American Historical Society for 1893; Smithsonian Institution, Washington; Government Printing Office, 1894; 8vo, pp. 499.

MEDICINE.

33. The World's Dental Congress, 1893. First report printed in "Dental Cosmos" for September, 1893. S. S. White Dental Manufacturing Co., Philadelphia; 8vo, pp. 427.

34. Official Report of the World's Columbian Dental Congress. Edited by A. W. Harlan, A.M.M.D., D.D.S., and Louis Ottoby, D.D.S. Knight, Leonard & Co., Chicago, 1894; 2 vols., 8vo, pp. 1068.

35. Transactions of the World's Congress of Homœopathic Physicians and Surgeons, 1893. Published by the American Institute of Homœopathy; edited by its General Secretary, Pemberton Dudley, M.D. Printed by Sherman & Co., 7th and Cherry Sts., Philadelphia, 1894; large 8vo, pp. 1109.

36. The World's Congress of Eclectic Physicians and Surgeons, 1893. Printed with the Transactions of the National Eclectic Medical Association of the U. S. for 1893. Chronicle Publishing Co., Orange, N. J., 1894; 8vo, pp. 708.

MORAL AND SOCIAL REFORM.

37. The International Congress of Charities, Correction, and Philanthropy, 1893. The Johns Hopkins Press, Baltimore, 1894; the Scientific Press, Limited, 428 Strand, London, W. C., 1894; 5 vols., pp. 2148.

38. The Waif-Savers' Congress, 1893. Proceedings printed in the "American Youth," Chicago, October 28, 1893; estimated 8vo, pp. 40.

MUSIC.

39. The Illinois Music Teachers Association in the Musical Congresses of 1893. Published by the Association; H. S. Perkins, Pres., 26 Van Buren St., Chicago, 1895; 12mo, pp. 40.

PUBLIC HEALTH.

40. The World's Public Health Congress of 1893. Printed for the American Public Health Association, by the Republican Press Association, Concord, N. H., 1894; 8vo, pp. 357.

RELIGION.

41. The World's Parliament of Religions, Chicago, 1893; by Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses; Parliament Publishing Co., Chicago, 1893; 2 vols., 8vo, pp. 1600. (Part IV., comprising the last 220 pages of Vol. II., contains a brief account of the separate Congresses of some of the leading religious denominations.)

42. The World's Columbian Catholic Congress, 1893; J. S. Hyland & Co., Chicago, 1893; large 8vo, pp. 202. Published in connection with a history of the Catholic Educational Exhibit, etc., and an epitome of Catholic Church Progress in the United States; total pp. 713.

43. Judaism at the World's Parliament of Religions, 1893; comprising the papers on Judaism read at the Parliament, at the Jewish Denominational Congress, and at the Jewish Presentation. Published by the Union of American Hebrew Congregations. Robt. Clarke Co., Cincinnati, 1894; 8vo, pp. 418.

44. The Jewish Women's Congress, held at Chicago, September 4-7, 1893. The Jewish Publication Society of America, Philadelphia, 1894; 8vo, pp. 268.

45. The Columbian Congress of the Universalist Church. Papers and addresses at the Congress. Universalist Publishing House, Boston and Chicago, 1894; 12mo, pp. 361.

46. The Congress of the Evangelical Association; a complete edition of the papers presented, Sept. 19-21, 1893. Edited by Rev. G. C. Knobel, M.A., D.D., Secretary of the Committee of Organization, etc. Published by Thomas & Mattill, Cleveland, 1894; large 12mo, pp. 333.

47. Friends' Congress (Liberal), 1893. Friends' Presentation in the Parliament of Religions, and proceedings in their Denominational Congress; ninth month, 19-23. Printed by W. B. Conkey & Co., Chicago; 8vo, pp. 147.

48. Friends' Congress (Orthodox), 1893. Proceedings printed in the "Christian Worker," Vol. XXIII., Nos. 39, 40, 41. Publishing Association of Friends, Central Union Block, Chicago, 1893; estimated 8vo, pp. 50.

49. The New Jerusalem in the World's Religious Congresses of 1893. Edited by Rev. L. P. Mercer; Western New Church Union, Chicago, 1894; small 8vo, pp. 454.

50. The Woman's Branch of the New Jerusalem Church Congress of 1893. "Round Table Talks." Western New Church Union, Chicago, 1895; 12mo, pp. 290.

51. Review of the World's Religious Congresses of the World's Columbian Exposition, Chicago, 1893. By Rev. L. P. Mercer, Member General Committee of Organization. Rand, McNally & Co., Chicago, 1893; 12mo, pp. 334.

52. The Methodist Church Congress of 1893. Proceedings printed in the "Northwestern Christian Advocate," October 4, 1893, Chicago; estimated 8vo, pp. 168.

53. The Evangelical Alliance Congress of 1893. Christianity Practically Applied. Discussions of the International Christian Conference, held in Chicago, October 8-14, 1893; edited by Rev. Josiah Strong, D.D., General Sec'y, etc. The Baker & Taylor Co., 5 E. 16th St., New York; 2 vols., 8vo, pp. 1026.

54. The World's Congress of Religions. Edited by Prof. C. M. Stevens, Ph.D., with an Introductional Review by Rev. H. W. Thomas, D.D.; Laird & Lee, Chicago, 1894; 12mo, pp. 363.

55. The World's Congress of Religions; with an Introduction by Rev. Minot G. Savage. Arena Publishing Co., Boston, 1893; 12mo, pp. 428.

56. A Chorus of Faith, as Heard in the Parliament of Religions, with an Introduction by Rev. Jenkin Lloyd Jones, D.D. Unity Publishing Co., Chicago, 1893; 12mo, pp. 333.

57. The World's Congress of Missions, 1893; Missions at Home and Abroad. Papers and Addresses compiled by Rev. E. M. Wherry, D.D., Corresponding Secretary. Partial publication. American Tract Society, 10 E. 23d St., New York, 1895; 12mo, pp. 486.

58. The Woman's Missionary Congress of 1893. Woman in Missions. Papers and Addresses presented at the Woman's Congress on Missions, October, 1893; compiled by Rev. E. M. Wherry, D.D. Partial publication. American Tract Society, 10 E. 23d St., New York, 1894; 12mo, pp. 229.

59. The Young Men's Christian Association Congress of 1893. Proceedings printed in the "Young Men's Era," Vol. XIX., 1176, 1226, 1233, Chicago, 1893; quarto, pp. 15; estimated 8vo, pp. 30.

60. The Free Religious Association Congress, 1893. Proceedings printed with those of the Twenty-sixth Annual Meeting of the Free Religious Association of America, auxiliary to the World's Parliament of Religions. Published by the Free Religious Association, Boston, 1893; 8vo, pp. 102.

61. The Theosophical Congress, held by the Theosophical Society at the Parliament of Religions, American Section Headquarters T. S., 144 Madison Ave., New York, 1893; 8vo, pp. 195.

62. The Christian Science Congress of 1893. Report printed in the "Christian Science Journal" of November, 1893. Christian Science Publishing Co., 62 Boylston St., Boston; 8vo, pp. 34.

63. The World's Congress of Religions; Addresses and Papers delivered before the Parliament, and an Abstract of the Denominational Congresses; edited by J. W. Hanson, D.D.; W. B. Conkey & Co., Chicago, 1894; large 8vo, pp. 1196.

64. Neely's History of the Parliament of Religions and Religious Congresses at the World's Columbian Exposition. Edited by Prof. Walter R. Houghton. F. T. Neely, Chicago, 1893; large 8vo, pp. 1001.

65. The Congress of Religions at Chicago in 1893; by G. Bonet-Maury, Professor of the Faculty of Protestant Theology of Paris; 79 Boulevard Saint-Germain, Paris, 1895; with 14 portraits, 12mo, pp. 346.

66. The Catholic Congress and the World's Religious Congresses at Chicago in 1893; by Michal Zmigrodzki, Krakow, Austria; Polish; 8vo, pp. 86.

Separate Papers Published.—Many papers read at the Religious Congresses have been separately published, but only a few of them can be included here:

67. The Reunion of Christendom; a paper for the Parliament of Religions, by Philip Schaff, D.D., LL.D.; Charles Scribner's Sons, New York, 1893; 8vo, pp. 45.

68. An Exposition of Confucianism; prepared for the Parliament of Religions by Pung Kwang Yu, Secretary to the Imperial Chinese Legation at Washington, and Delegate to the World's Congress Auxiliary; printed by David Oliphant, Chicago, 1893; 8vo, pp. 50.

69. Outlines of the Doctrines of the Nichiren Sect, by Nissatsu Arai; with the life of Nichiren, founder of the Sect. Printed for the Nichiren Sect, Tokyo, Japan, 1893; 8vo, pp. 18.

70. Unity and Ethics and Harmony in Religions; based on the Old and New Testaments and the Koran, by Christophore Jibara, Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria, etc. Translated from the Arabic by Anthon F. Habdad, B.A., President College of Beirut; together with a letter addressed to the World's Congress of Religions. Acton Publishing Co., New York, 1893; 8vo, pp. 57.

71. The Divine Wisdom of the Indian Rishis; or the Essence of the Hidden Vedic Truths and Yoga Philosophy. Originally written for the World's Religious Parliament, by Swami Shivgan Chand; Oriental Press, Lahore, India, 1894; 8vo, pp. 96.

Noteworthy Articles in Periodicals.—Among the many noteworthy magazine and kindred articles in relation to the Parliament of Religions, it is thought the following should appear in this Bibliography:

72. The Congress of Religions in Chicago, by Prince Serge Wolkonsky. The "European Messenger," St. Petersburg, Russia, March, 1895; 8vo, pp. 25.

73. The Real Significance of the World's Parliament of Religions, by Prof. F. Max Müller; "The Arena," December, 1894; 8vo, pp. 14.

74. Results of the Parliament of Religions, by Rev. John Henry Barrows, D.D., Chairman of the Parliament; "The Forum," September, 1894; large 8vo, pp. 14.

75. The Parliament of Religions in America, by Emilio Castelar, formerly President of the Spanish Republic. "The Independent," New York, May 31, 1894; folio, pp. 3.

76. The Parliament of Religions, by Rev. George Dana Boardman, D.D., LL.D.; "The Independent," New York, Dec. 27, 1894; Jan. 10, 1895; folio, pp. 10.

77. The Congress of Religions, by George Washburn, D.D., President of Robert College, Constantinople, Turkey. "The Independent," New York, Jan. 24, 1895; folio, pp. 2.

78. The Parliament of Religions, by Rev. Henry H. Jessup, D.D., of Beirut, Syria; The Outcome of the Parliament of Religions, by Prof. George E. Post, of Beirut, Syria; Christianity in the Parliament of Religions, by Rev. James S. Dennis. "The Evangelist," New York, Feb. 7, 1895; folio, pp. 5.

79. The World's Religious Congresses of 1893, by Rev. Simeon Gilbert, D.D., and Prof. F. Max Müller; "Review of the Churches," Nov. 1893, New York; 8vo, pp. 9.

80. The Genesis of the Religious Congresses of 1893, by the President of the World's Congress Auxiliary. "New Church Review," January, 1894; "New Church Union," Boston; 8vo, pp. 28.

81. The World's Parliament of Religions, by the President of the World's Congresses of 1893; and the World's Religious Parliament Extension, by Paul Carus, Ph.D.; "The Monist," April, 1895. Open Court Publishing Co., Chicago; 8vo, pp. 33.

SCIENCE AND PHILOSOPHY.

82. The World's Congress on Astronomy and Astro-Physics, 1893; Twenty-one papers published in "Astronomy and Astro-Physics" for October, November, and December, '93; and January, February, and March, '94. Carleton College, Northfield, Minn.; Wesley & Co., 28 Essex St., Strand, London; large 8vo, pp. 97.

83. Memoirs of the International Congress of Anthropology, 1893. Edited by C. Staniland Wake. Schulte Publishing Co., Chicago, 1894; 8vo, pp. 375.

84. The World's Congress on Chemistry, 1893; Proceedings printed in the Journal of the American Chemical Society, commencing in No. 6 of Vol. XV., and extending into Vol. XVI. Edited by Edward Hart, J. H. Long, and Edgar F. Smith. Chemical Publishing Co., Easton, Pa.; 8vo, pp. 420.

85. The International Meteorological Congress. Published by authority of the Secretary of Agriculture, Weather Bureau, Washington, D. C., 1894-95; Parts I. and II.; 8vo, pp. 583. (Publication not completed.)

86. Procedings of the International Electrical Congress, Chicago, August 21-25, '93. Published by the American Institute of Electrical Engineers, 12 W. 31st St., New York, 1894; 8vo, pp. 489.

87. The World's Psychical Science Congress, 1893. Forty papers printed in "Religo-Philosophical Journal," Chicago, August 26, '93, to October 13, '94; estimated 8vo, pp. 540.

SUNDAY-REST.

88. The Sunday problem; its Present Aspects, Physiological, Industrial, Social, Political, and Religious. Papers presented at the International Congress on Sunday-Rest, Chicago, Sept. 28-30, 1893. James H. Earl, 178 Washington St., Boston, 1894; 12mo, pp. 338.

TEMPERANCE.

89. The World's Temperance Congresses of 1893. Edited by J. N. Stearns. National Temperance Publishing House, 58 Reade St., New York, '93; two vols., 8vo, pp. 1029.

90. The World's Woman's Christian Temperance Union Congress, October, 1893. The Temple, Chicago, 1894; 8vo, pp. 302.

91. The World's Vegetarian Congress of 1893. Edited by Charles W. Forward. Printed in the "Hygenic Review" for October, '93. Memorial Hall, Farrington St., London, E. C.; large 8vo, pp. 222.

WOMAN'S PROGRESS.

92. The World's Congress of Representative Women. Edited by May Wright Sewall, Chairman Committee of Organization. Rand, McNally & Co., Chicago, 1894; 2 vols., pp. 958.

GENERAL PUBLICATIONS.

(*Publications relating to the Congresses in general.*)

93. Report of Marquis Louis de Chasseloup-Laubat, Civil Engineer, Special Commissioner to the World's Congresses of 1893, etc., under the direction of M. Camille Krantz, Commissioner General of the French Republic to the World's Columbian Exposition; to the Minister of Commerce and Industry, etc. Paris, National Chambers, 1894; 4to, pp. 400.

94. Report of the British Royal Commission on the Chicago Exhibition of 1893, by Sir Richard E. Webster, G.C.M.G., Q.C., M.P., Chairman, and Sir Henry Trueman Wood, M.A., Secretary. Including a brief account of the World's Congresses in general, and of the Electrical Congress in particular, with a list of the British representatives in the Congresses. Printed in the "Journal of the Society of Arts" for May, '94, London; large 8vo, double column, pp. 65.

95. Review of the Congresses held under the World's Congress Auxiliary of the World's Columbian Exposition, at Chicago, in 1893; by Michael Zmigrodzki; Krakow, Austria, 1895; Polish, 8vo, pp. 105.

96. The World's Congress Auxiliary and the Congresses held under its auspices. The "Book of the Fair"; Bancroft Co., Chicago; Chap. V., Part II., pp. 69-77; Chap. VI., Part III., pp. 97-98; Chap. XXVI., Part XXIV., pp. 921-955; total folio, pp. 43-8vo, pp. 172.

97. The World's Congress Auxiliary and the World's Congresses of 1893; "The Dial," Chicago, December, 1892, July, August, September, and November, '93.

IN COURSE OF PUBLICATION.

98. Musical Congresses. Proceedings of the National Music Teachers Association; Prof. H. S. Perkins, 26 Van Buren St., Chicago.

99. Religion. Congress of the Reformed Church in the United States; Rev. Ambrose Schmidt, 216 Shady Ave., Pittsburg, Pa.

100. Science. Mathematical Congress; in press for the American Mathematical Society; Macmillan & Co., New York.

101. Literature. The Librarians Congress of 1893; F. A. Hild, Chairman Committee of Organization, Chicago Public Library.

102. Medicine. The Pharmaceutical Congress of 1893; Prof. Oscar Oldberg, Editor, 2425 Dearborn St., Chicago.

Among the Congresses whose proceedings are still unpublished are those on the Public Press, Medico-Climatology, Medical Jurisprudence, Social Purity, Humane Societies, Insurance, Authors, Ceramic Art, Decorative Art, Painting and Sculpture, Civil Service Reform, City Government, Jurisprudence and Law Reform, Patents and Trade Marks, Suffrage, Proportional Representation, Africa, Geology, Zoölogy, Evolution, Social and Economic Science, Profit Sharing, Weights and Measures, Single Tax, Labor, Farm Culture, Bird Culture, Good Roads, Farm Life and Mental Culture, General Education, College and University Students, Manual and Art Education, Kindergarten Education, Representative Youth, University Extension, Education of the Blind, Chautauqua Education, College Fraternities, Social Settlements, Higher Education, Colored Educators. These Educational Congresses were all of the first series; the proceedings of the second series are fully published in the volume hereinbefore noted. The proceedings of many of the Religious Congresses are also still unpublished.

The preliminary publications of the World's Congress Auxiliary, consisting of Announcements by the President and Preliminary Addresses by the Committees of Organization, make a volume of 1388 octavo pages; and the World's Congress Programmes, prepared and printed for the several Congresses, make a volume of 1002 octavo pages. Most of these Preliminary Publications and Programmes are now out of print.

These special publications relating to the various Congresses have tended rather to increase than to satisfy the demand for a general and complete publication of the proceedings. Those who took part in a Congress in one of the departments naturally have a desire to know what was accomplished in the other Congresses, not only of their own department, but also of the whole great series which opened on May 15 and closed on October 28 of the Columbian year.

For the most part, the publications which have thus far appeared represent the self-sacrificing zeal of interested societies. In many cases, the editions are limited to the needs of the members, leaving none to supply the general public. In some cases, as the list shows, the publications are not in suitable form for international use. Hence, while enough has been done to secure the historic perpetuity of the immense work accomplished in the World's Congresses of 1893, the need still remains for an appropriate Governmental edition of the proceedings of the various Congresses for distribution among the governments, colleges, universities, and leading public libraries of the countries which participated in the World's Columbian Exposition. This is required alike by the general welfare of the American people and the just obligations of international courtesy.

CHARLES C. BONNEY.

President of the World's Congresses.

The New Books.

The Law and Logic of Reconstruction.*

In the preface to his work on "Reconstruction during the Civil War," Mr. Scott informs his readers that he intends to write the political history of the period of Reconstruction, and that the present work is merely preliminary to that undertaking. It will be found an exceedingly suggestive and stimulating contribution to the study of American politics. In dealing with the colonies prior to the Revolution, the author shows how constantly they kept in view the idea of their absolute separateness and equality, and with what tenacity they clung to the principle of local self-government. These ideas continued to dominate them during the period of the Stamp Act and that which followed, covering the Congresses of 1774 and 1775. Prior to 1776, the idea of a union of the colonies found no favor whatever; and when the course of the mother country finally compelled them to consider the question of their common defense, the policy of surrendering their separateness and sovereignty in any degree to the necessity of union was accepted with manifest hesitation and reluctance. Mr. Scott shows the strength and persistency of this feeling in dealing with the Articles of Confederation, the Ordinance of 1787, the formation of the Constitution, and the Virginia and Kentucky Resolutions of 1798–9; and it now seems an accident that the Constitution was ever ratified. When adopted, it was everywhere understood to be a compact; and this word was not introduced by Calhoun at a later period, as asserted by Mr. Webster, but, like the term "confederacy," was a part of the current speech of the time. "One cannot read the writings of the days which followed the adoption of the Constitution," says Mr. Scott, "and fail to see that secession from the Union, or rather the withdrawal and resumption of the states, of the delegated powers, was the remedy in contemplation of the generation which made the Constitution; that it was regarded as the logical and natural remedy, and as the only remedy." If the Constitution had been construed by the people as the creation of an indissoluble union, its ratification would have been impossible; and it is not surprising that from the beginning of the government to the year 1861 threats of disunion, sometimes in the North and sometimes in the South, were not unfrequently heard, and that at no time during this period was the public mind free from apprehension on the subject.

In dealing with the relation of the states to the general government, Mr. Scott devotes several chapters to the formation of parties and the strife between the Federalists and Republicans which resulted in the triumph of Jefferson. These chapters are particularly instructive and interesting; but the growth of the idea of union kept pace with that of state sovereignty. This is shown in his discussion of the Missouri Compromise of 1820, and in the great speech of Webster in reply to Hayne in 1830, which voiced the growing sentiment of union and gave it a fresh impulse by his masterly and eloquent presentation of the subject. In his inaugural address of 1861, anticipating the triumph of our arms, Mr. Lincoln declared that "no state, upon its own mere motion, can lawfully get out of the union; that resolves and ordinances to that effect are legally void; and that acts of violence, within any state or states, against the authority of the United States, are insurrectionary or revolutionary, according to circumstances." Mr. Scott quotes these words, and the resolution of July 22, 1861, that "this war is not waged in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights or established institutions of those states, but to defend and maintain the supremacy of the Constitution, and to preserve the union with all the dignity, equality, and rights of the several states unimpaired; and that as soon as these objects are accomplished the war ought to cease." The Emancipation Proclamation of January 1, 1863, showed the irresistible march of events, and how completely the President yielded to the popular demand respecting the abolition of slavery. On the 8th of December following he issued his proclamation of amnesty, providing a plan of reconstruction by which any seceded state might be restored to its place in the Union through the action of one-tenth of its voters, as shown by the presidential election of 1860. This became known as the presidential plan of reconstruction, which Mr. Lincoln never relinquished, and which was afterwards followed by President Johnson. Mr. Scott gives an admirable sketch of the debates on this plan; on the bill that followed, which passed both Houses and embodied the congressional plan of reconstruction; and on the refusal of

*Reconstruction during the Civil War in the United States of America. By Eben Greenough Scott. Boston: Houghton, Mifflin & Co.

the President to sign the bill, and the vigorous and incisive protest of Senator Wade and Henry Winter Davis against his action. These debates are now matters of history; but they awakened among the people at the time the most profound interest and solicitude, because they were understood to involve the vital issues of the war. That wide differences of opinion prevailed on the question of reconstruction was by no means surprising. It was a new question. Such a blending of the principle of local self-government and national union as was embodied in the Constitution of the United States had never been known. When its complicated mechanism was suddenly disrupted by an unexpected catastrophe, the minds of men were necessarily bewildered in dealing with the work of its restoration. It seemed as difficult as had been its formation, and a precedent for action was alike wanting in either case. But the question had to be met, and it demanded a solution in the midst of a terrific struggle involving the life of the nation.

Three distinct plans of reconstruction were submitted to Congress, the first of which was inaugurated by Lincoln and championed by him with zeal and pertinacity while he lived. Mr. Scott correctly says of it:

"It could not have had its origin in any provision of the Constitution, for a new government was to be imposed upon the state and not created by the people of the state; it was not therefore a popular government: it was to be created, ostensibly, by a small fraction of the people, one-tenth; it could not therefore be a government of the majority, nor a republican form of government: and it was to be inaugurated and indefinitely controlled by the army, and therefore was in violation of the Constitutional principle which subordinates the military to the civil power."

The next plan of reconstruction was supported by those members of the Republican party in Congress who maintained that the states were in the Union in spite of secession, but that their people by secession had forfeited their federal rights, and were subject to the supreme authority of Congress. Of this plan of reconstruction Mr. Scott says that if its champions had followed it to its logical conclusion they would have had to concede that under any circumstances, those of reconstruction included, their right of self-government had survived inviolate, and therefore that their restoration depended upon themselves. And he shows that no help could be found in the clause of the Constitution declaring that "the United States shall *guarantee* to every state in *this* Union a republican form of government"; for a guarantee implies a pre-existing government which had ceased to be republican, while all the seceded states had governments republican in form, which had been recognized as such by the United States from the beginning.

Of the third plan of reconstruction, which was finally adopted by Congress, Mr. Scott says:

"Much more manly and less dangerous were those who asserted that the seceded states, by the act of secession and by maintaining this secession by force of arms, had placed themselves outside of the Union, and had become mere territories over which the federal government might exercise the rights of conquest. They knew well that any policy which had for its foundations the inequality of the states, the interference of the federal government in the affairs of a state within the Union, the subordination of the civil to the military power, and the abrogation of the rule of the majority, had no countenance from anything within the four corners of the Constitution, and was in violation of the spirit as well as of the tenor of the bond of union. . . . This view placed the states without the pale of the Union and the Constitution; it made their soil conquered territory, to be disposed of as the United States should think fit, and making the rebels belligerents, handed them over when conquered to the mercy of the federal government."

But Mr. Scott, nevertheless, condemns this plan quite as unsparingly as the two preceding ones. Taking his stand against all schemes of reconstruction as unwarranted by the Constitution, he believes the rebels, when conquered, had no duty to perform but to return to their allegiance, and that the government had no right to prescribe any conditions whatever. He emphasizes the words of Lincoln: "No state, upon its own mere motion, can lawfully get out of the Union." This is undoubtedly true; but he does not say that it cannot do this *unlawfully*. That an unlawful act cannot be done lawfully, is a simple truism; but the effect or consequence of such act presents another question. The saying, "Once a state, always a state," is a mere legal fiction, like the statement of Chief Justice Chase that the government is "an indissoluble union of indestructible states." The history of the world gives no account of an indestructible state, or an indissoluble confederacy of states. Time and chance pertain to everything that is human. Mr. Scott evidently agrees with a great party leader of the reconstruction period, that there was "no power in the federal government to punish the people of a state collectively, by reducing it to a territorial condition, since the crime of treason is individual, and can only be treated individually." A rebellious state would thus become independent. If her people could right-

fully be overpowered by the national authority, that fact would at once re-clothe them with all their rights. Congress could prescribe no conditions, because this would be to recognize the states as territories, and violate the principle of state rights. This view made our war for the Union flagrantly unconstitutional; for if the crime of treason was "individual," and could only be treated "individually," the Federal government had no right to hold prisoners of war, seize property, and capture and confiscate vessels; for every rebel was in the full legal possession of his political rights, and could only be prevented from exercising them through a judicial conviction of treason in the district in which the overt act was committed.

Mr. Scott misconceives the character of the plan of reconstruction he so earnestly condemns. While it does not recognize the revolted districts or states in the Union, it deals with their people as subject to the authority of the United States. As citizens of the United States, they could no more escape their obligations than they could run away from their own shadows. Through their treason and rebellion they lost their rights under the Union, but the Union lost none of its rights over them. They did not and could not destroy the Union, or even abandon it, but simply forfeited their rights under it and thus subjected themselves to the coercive authority of the nation. When they ceased to be a mere mob, and became public enemies, this fact did not, as Mr. Scott supposes, "do away with their character as criminals and render punishment after subjection out of the question," because the law of nations determines the rights of nations in such cases, and one of these rights is the right of self-preservation.

We admit that if the rebellion had been nipped in the bud, or had been abandoned before it assumed its gigantic proportions, no reconstruction of the government would have been necessary. The punishment of the leaders might have been demanded, but nothing else would have been required but the return of the people in revolt to their allegiance. But when the conflict ceased to be any longer a mere insurrection against the national authority, and took upon itself the character of a war with a foreign power, as the Supreme Court of the United States decided, the insurgents became public enemies, and when conquered were the conquered enemies of the United States and subject to the power of the conqueror, according to the laws of war applicable to such a conflict. The nation had the right to prescribe just such conditions as it saw fit, looking to indemnity for the past and security for the future. In doing this it violated no article or clause of the Constitution, but was governed by the laws of war recognized by all civilized governments, and by the Constitution itself. Nobody violated it but the parties who defied its authority and compelled the nation to defend itself against the attempt upon its own life. To argue that the men who carried on this work of devastation for four years in the name of State Rights should be allowed at the end of the conflict to set up State Rights as a bar to their accountability and a reason for their unconditional restoration to power, was a mockery of justice and an affront to common sense.

It is perhaps superfluous to say that the bias of this volume is *Southern*. This is shown in the author's treatment of the Missouri Compromise, of the Virginia and Kentucky Resolutions of 1798–9, and the question of Reconstruction. The work, however, is written in a spirit of fairness, giving the argument on both sides of important questions, and thus helping the reader to a just conclusion. It will serve a good purpose in the political education of the people.

GEORGE W. JULIAN.

THE PROCESSES OF CELL-LIFE.*

Professor Patrick Geddes has lately proposed the name *Bionomics* to designate what has been vaguely termed the science of organic evolution. In this sense, Bionomics would be the science which treats of the changes and adaptations in living beings, and the laws that govern them. This term *Bionomics* seems to me a very desirable one, and the science which it covers is one that draws material from every conceivable source of human knowledge. The fact that all our knowledge is human, and must, if expressed at all, be stated in terms of human experience, brings all of it into some bionomic relation. The central question in Bionomics is that of the ancestry of the various groups, and the influences which have caused them to become what they are. The central idea in the study is that of life-adaptation; and no influ-

* AN ATLAS OF THE FERTILIZATION AND KARYOKINESIS OF THE OVUM. By Edmund B. Wilson, Ph.D., Professor of Invertebrate Zoölogy in Columbia College; with the coöperation of Edward Leaming, M.D., F.R.P.S., Instructor in Photography at the College of Physicians and Surgeons, Columbia College. New York: Published for the Columbia University Press by Macmillan & Co.

ence which can affect life in any way falls outside the range of bionomic science.

For the last fifteen years the most fruitful line of research in the whole range of Bionomics has been that of the life processes of the cell, collectively known as *Karyokinesis*, and in the relation of the cell-structures and functions to the laws of heredity. For the last fifty years, since the discoveries of Schleiden and Schwann of the cellular structure of animals (1846), it has been recognized that the bodies of the higher animals, or metazoa, may be considered each as a colony or alliance of one-celled animals. These are bound together in relations of mutual help and mutual dependence. This alliance permits growth and specialization, increase in size and strength with a physiological division of labor among the different parts, each organ being made of coördinate cells gathered together into tissues. From each of these organized beings or aggregations of cells, single cells are thrown off for purposes of reproduction. These germ-cells (ovum, spermatozoön) are in origin and nature similar to the tissue cells of which the body is composed. Each, again, is essentially similar to the one-celled organisms, or Protozoa, the supposed ancestors of the many-celled types. The many-celled body is derived from the ovum by a series of successive divisions, or cleavages; the egg-cell dividing into two, four, eight, and so on, until a very large number of cells is produced. These remain together, building up tissues and organs, until a period of maturity of the compound structure is reached. Then other germ-cells are detached, which pass through similar cycles of growth. Among the descendants of each egg-cell, as stated by Professor Wilson, "a certain number assume the character of the original egg-cell, are converted into ova, and thus form the point of departure for the following generation. Every egg is therefore derived by a continuous and unbroken series of cell-divisions from the egg of the preceding generation, and so on backward through all preceding generations; it is normally destined to form the first term in the series of cell-divisions extending indefinitely forward into the future."

In this point of view, the egg and the compound individual into which it develops stand each as a link in an unbroken chain of life, extending backward to life's beginning, whatever that may have been. For as each living egg-cell is cast off from living cell-structures by processes of life, death has nowhere intervened in any series which is now extant. These chains of life tend to diverge, one from another; while the destruction of those links in the chain of organisms not fitted to the conditions of life tends by exclusion toward the perpetuation of those better adapted.

In some low types, the egg is capable of cell-division and growth (Parthenogenesis) without the addition of the male element. Cross-fertilization (Amphimisis) with its mixture of hereditary materials derived from different sources, is so useful in evolution that it has virtually superseded Parthenogesis. Its importance lies in this: that it is the chief factor in promoting individual variation. Through the survival of favorable variations result higher adaptation and specialization. In most compound animals, the egg is incapable of division or cleavage until it has been fertilized by a germ-cell of the opposite sex, similarly derived from the tissues of a living body. Fundamentally, the egg and sperm-cell are alike in origin and character, and each bears the same relation to the phenomena of heredity. The ovum, by processes of adaptation, has become in the higher forms immovable, and charged with food substance. The sperm-cell is active, and carries only its hereditary material and the protoplasm necessary to its motion and maintenance.

All cells, whether germ-cells or not, consist, omitting minor details, of protoplasm and nucleus. In the protoplasm—a network of jelly-like substance in a fluid — the actions of cell-life take place; while the nucleus, itself inert, presides over or directs the results of these actions. Both Protoplasm and Nucleus are elaborate structures, not mere chemical compounds, and in each the function depends upon structure and not on chemical composition. In the loops and bands of the *chromatin*, the essential part of the nucleus, rests in some way the plan of the growing organism, the ancestral directive force, according to which the organism must develop. In each case of cell-division, an elaborate mechanism (centrosome, asters, etc.) is developed in the protoplasm, by means of which the chromatin is subdivided, each of its elaborate loops and tangles being equally shared between the two daughter cells formed by self-cleavage. By this means each resultant cell is like its mother cell in essential respects. But again, as an absolutely equal division is unknown in nature, each daughter-cell has in some minute degree its own peculiarities, its own individuality, apparently resulting from inequalities in the chromatin.

These individual qualities, hidden in the determining chromatin, will reappear in the compound animal or individual into which the germ-cell develops.

When the egg or sperm cell is mature and ready for fertilization, it differs from the ordinary cells from which it is derived by containing only half the usual amount of chromatin or hereditary material. It is, therefore, so far as heredity goes, a half-cell, containing only half the architect's plan, or hereditary directive force, according to which its development is to be governed. The process of fertilization is the union of two half-cells, by which each half contributes its share of hereditary material. These become mingled together in the nucleus of the fertilized ovum, or cleavage-cell. This is then a new individual, and in its development it proceeds along the lines indicated by the mixed chromatin, and the forces of heredity somehow resident in this. This mixture of characters shows itself in the resultant individual. In this sense, the individual begins life as a mosaic of ancestral fragments, diverse and sometimes contradictory as to details, with a fundamental basis of unity in the traits of species and race which have come down from many ancestors unchanged, and changeable only by very slow accretions or modifications.

Professor Edmund B. Wilson has rendered a great service to teachers and students in the publication of the splendid series of microphotographs of these different processes. Hitherto the student has had access only to descriptions and diagrams. The latter are always too explicit for his best uses, inasmuch as they go beyond nature to someone's theory of what nature should be. In the forty photographic plates in Professor Wilson's atlas, all phases of changes in the ovum are shown as they appear in fact, with only the small source of error arising from the processes of staining. These are accompanied by an admirably lucid text with many diagrammatic figures explanatory of the plates. DAVID STARR JORDAN.

FOLK SONGS AND STORIES OF THE BAHAMAS.*

To expect the American Folk-Lore Society to actually maintain the high standard set by its first memoir would be unreasonable; and it is not unkind criticism to say of its third volume, "Bahama Songs and Stories," that it is not at all the equal of Heli Chatelain's "Angola Tales." It is, however, an interesting and valuable contribution to folk-lore.

The lovely Bahamas are, strangely, but little known. They comprise more than three thousand islands, most of which are very small. The Main Island is from fifty to one hundred miles long and from one to ten miles wide, with little hills that rise to one hundred feet in height covered with pine-trees of great size. Seaward from it are the cays, a chain of islets, repetitions in miniature of the main island, with smaller hills and stunted growth of shrubs and little trees, and with cocoa palms. Beyond them lies the reef. Island, cays, reef, all are coralline in origin. Color abounds everywhere: the vegetation is intensely green, the sea deeply blue, the coral sand dazzling white. And here there lives a curious population, pretty equally composed of blacks and whites, with the former slowly but constantly gaining. Thus our author describes the land and the people. After a brief but helpful sketch of their life and their ways, he presents their songs and their stories, — songs and stories of negroes, negroes speaking English, but English of a quaint cockney sort, quite unlike the dialects among our Southern negroes. Funny indeed is it to find these descendants of Africans dropping and misplacing their *h* as if London born and bred. "Hall right, 'e 'as 'is 'ogs 'ere," would be quite a possible sentence among the Jamaica blacks. And their "vwas," "vw'en," "vwalk" are quite Wellerian.

Of songs, our author has collected forty specimens, presenting music with the words. All of the pieces are religious in sentiment, more or less sombre in sentiment and rendition, more or less grotesque in form and verbal content. Common among these negroes is the practice of sitting up all night to sing, the occasion being either joyous or doleful. Mr. Edwards describes the service of song —

"Held on the night when some friend is supposed to be dying. If the patient does not die, they come again the next night, and between the disease and the hymns the poor negro is pretty sure to succumb. The singers, men, women, and children, sit around on the floor of the larger room of the hut and stand outside at the doors and windows, while the invalid lies upon the floor in the smaller room. Long into the night they sing their most mournful hymns and 'anthems,' and only in the light of dawn do those who are left as chief mourners silently disperse. . . . Each one of the dusky group, as if by intuition, takes some part in the melody and the blending of all tone colors in the soprano, tenor, alto, and bass, without reference to the fixed laws of har-

* BAHAMA SONGS AND STORIES. A Contribution to Folk-lore. By Charles L. Edwards. Memoirs of the American Folk-Lore Society, No. III. Boston: Houghton, Mifflin & Co.

mony, makes such peculiarly touching music as I have never heard elsewhere."

In an appendix upon Negro Music the author brings together a considerable amount of data and presents a bibliography of the subject.

Thirty-eight Bahama stories are given. Many of them are very imperfect in sense and disjointed in structure. This may be the result of the fact that children, and not adults, are the usual narrators. There are two kinds of tales recognized, "old stories" and "fairy stories." The former are chiefly animal tales, analogous to the "Br'er Rabbit" stories of "Uncle Remus." The latter are chiefly of recent introduction from English sources. Rather curious is the variability of dialect; the same word may be quite differently pronounced in successive sentences. The stories usually begin and end with some set formula. The opening is generally:

"Once it vwas a time, a very good time,
De monkey chewed tobacco an' 'e spit white lime."

To which may be added:

"T wa'nt my time, 't wa'nt you time; 't was old folks' time."

The ending generally is:

"E bo ban, my story 's en';
If you dean believe my story 's true
Hax my captain an' my crew.
Vw'en I die, bury me in a pot o' candle grease."

The three first lines are fixed; the fourth varies. Space does not permit a detailed study of the stories. The variant of the "Tar Baby" story is curious. So is Story XX., where we have "Ali Baba and the Forty Thieves" done into Bahama. "Big Claus and Little Claus" is terribly mangled, but has a quaint and original termination. Most of the fairy stories have peculiarly tragic terminations. As a sample of dialect and of the old stories, we cite "B'Helephant an' B'Vw'ale":

"Now dis day B'Rabby vwas walkin' 'long de shore. 'E see B'Vw'ale. 'E say, 'B'Vw'ale!' B'Vw'ale say, 'Hey!' B'Rabby say, 'B'Vw'ale, I bet I could pull you on de shore!' B'Vw'ale say, 'You cahnt!' B'Rabby say, 'I bet you t'ree t'ousan' dollar!' B'Vw'ale say, 'Hall right!' 'E *gone*."

Brother Rabbit goes to find Brother Elephant, and makes a similar bet with him. Then, securing a strong rope, he succeeds in setting them against each other, both of them thinking that they are pulling against him. The rope breaks.

"B'Vw'ale went in de ocean and B'Helephant vwent vay over in de pine-yard. Das v'y you see B'Vw'ale in de ocean to-day, and das vy you see B'Helephant over in de pine bushes to-day."

FREDERICK STARR.

EURIPIDES THE RATIONALIST.*

Naturally, a new book from Professor Verrall is suggestive, stimulating, compelling reluctant assent at times, — as often, again, arousing eager opposition. He writes, as usual, to break with accepted beliefs, and upon a question well worthy of discussion. That the present essay, "Euripides the Rationalist," is particularly fragmentary, and anything but final, its author would probably be the first to declare. Still, every real student of Greek drama — indeed, every serious student of literature — should turn its leaves.

It is universally conceded that Euripides' plots have nearly all a serious structural weakness. Doubtless every reader since Aristophanes has objected particularly to the long explanatory prologues, and to the spectacular *finale* wherein the "god from the machine" cuts the knot which the dramatist, or his characters, failed to untie through the natural inevitable progress of the action. It has been noted, often, that these divine apparitions are much less vigorous and realistic than the human characters. It was not left for Mr. Verrall first to point out, either, that all the men and women in, for instance, the "Hippolytos" are heroic, while all the divinities are ignoble. That such a drama seems a covert but deliberate attack upon the very existence of the popular gods, has also been often remarked.

Euripides was certainly not in personal nor artistic harmony with the popular theology of his time. He was forced into outward conformity with it by the whole environment, the traditions, the limited materials of his art. Compared with his greatest rivals, he was a realist, yet was obliged to accept the machinery of romance: or, as Mr. Verrall would say, an earnest atheist, he was compelled to respect the conventions of a pulpit! But Mr. Verrall advances far beyond these secure positions, and plants his standard boldly, declaring that Euripides used the drama chiefly, and persistently, for this one purpose of breaking down all belief in myth and miracle, in the inspiration of Delphi, in the very existence of Apollo and Athena.

Mr. Verrall applies his tests, in detail, only to three plays altogether: The "Alcestis," the "Ion," the "Iphigenia in Tauris." In general, he attempts to divide each drama into a central

* EURIPIDES THE RATIONALIST. A Study in the History of Art and Religion. By A. W. Verrall. New York: Macmillan & Co.

plot, wherein purely human motives and actions leave no room for the marvellous, and a tableau before, or after, or both, which satisfied the popular conservatism, while at the same time impressing upon every thoughtful mind the helplessness, the dishonesty, the unreality, of the people's gods. As to the "Ion," Mr. Verrall in 1890 worked out this theory much more fully, in an annotated edition and translation. Here he seems to the present reader to have an unanswerable argument in the main. Apollo is indeed a shamefaced and baffled liar at the end of the play, a brutal libertine from the beginning. Here, certainly, Euripides hardly retains any pretense of belief at all. His spectacular Pallas, at the close, only silences for the instant, at best, the voice of common-sense and right impulse. Apollo himself fails to appear, and no serious attempt is made to excuse his absence or his previous behavior.

Yet even here Mr. Verrall seems over ingenious in his detailed reconstruction of what Euripides, as he thinks, meant to show us really took place. Still less can we promptly agree that Alcestis evidently fainted only, from hysterical excitement, under the delusion of a doom appointed her. Heracles, to Mr. Verrall, is but a drunken braggart, who, entering the tomb, found the lady awake, and escorted her quietly back to the palace. If this were all quite evident, it should have been evident long ago. Milton, for instance, should have seen that "sad Electra's poet," he who brought back "Alcestis from the grave," was but a scoffer!

We are not quite willing, then, to have our poet's consistency, his single-minded devotion to a cause, defended at such a terrible cost. We do not believe the creative imagination, the artistic delight in his work, could coëxist so long in Euripides with pure scientific agnosticism. Disbelief, to be inculcated by "innuendo" (Mr. Verrall's favorite word), corrodes the soul itself, as examples like Lucian, Voltaire, and Swift remind us.

But we think Mr. Verrall will be compelled — by compulsion from within at least — to apply his method to the whole list of extant plays, or at any rate to most of them. The study will be by no means barren, even if the final verdict on the main question be "Not proven," or even "Not probable." Especially interesting are his sketches of the many-minded keen-witted critical audience to which Euripides appealed, the reminders that the poet was not merely heard once, but read and discussed all the year round, — in general, the attempt to reconstruct the fifth century Athenian conditions. For all the imagination, the literary taste, the open-mindedness of Mr. Verrall, classical scholarship has abundant cause for gratitude.

Like his rival in iconoclasm, the German Wilamowitz, Mr. Verrall often sallies into the field before his forces are quite assembled and fully under control. Thus, a straggling argument on page 172 tells us "the Medea was one of a group which gained not only a prize, but the first." In our meagre and fragmentary knowledge on such matters, hardly any one fact is more interesting than that in the historic year 431 B.C. Æschylus' son, the heir of his art, was placed first, Sophocles second, while Euripides with the Medea took the third or "booby" prize!

Professor Verrall's style is not so clear, bright, and graceful as Mr. Jebb's; and the subtlety of his arguments makes this doubly apparent. "No one who is accustomed to literary composition will doubt that the *Phoenissæ* did not originally conclude with the departure of Œdipus," etc. (p. 242). Everyone accustomed to literary composition will see clearly that the *third negative* bewilders nearly every mind.

Lastly, hasty readers may be warned that the general thesis will be found in the preface, while the final summing-up is on pp. 259–60, attached, perhaps by accident, to a very ingenious brief essay which has little essential bearing on the rest of the book. At any rate, these last paragraphs should be marked off as Epilogue.

WILLIAM C. LAWTON.

CHRIST AS DOCTRINE AND PERSON.*

A dogmatic rendering of the work of Christ more or less interferes with a vital rendering of his words. It is not easy to look upon the atonement as a dis-

* JESUS AS A TEACHER, and the Making of the New Testament. By B. A. Hinsdale. St. Louis: Christian Publishing Co.

CHRIST'S IDEA OF THE SUPERNATURAL. By John H. Denison. Boston: Houghton, Mifflin & Co.

STUDIES IN THEOLOGIC DEFINITION, Underlying the Apostles and Nicene Creeds. By Frederic Palmer. New York: E. P. Dutton & Co.

THE CHRISTIAN CONSCIOUSNESS. Its Relation to Evolution. By J. S. Black. Boston: Lee & Shepard.

THE PREACHER AND HIS PLACE. The Lyman Beecher Lectures on Preaching. By David H. Greer, D.D. New York: Charles Scribner's Sons.

COLLEGE SERMONS. By the late Benjamin Jowett, M.A. Edited by the Very Rev. the Hon. W. H. Fremantle, M.A. New York: Macmillan & Co.

tinctly formal transaction, and, at the same time, on the life of Christ as giving vital relations. The two conceptions mutually exclude each other. When he is to us the way, the truth, the life, the growing source of a spiritual experience, we cannot attach much importance to any alleged reconciliation under a violated law. Being reconciled with God, we have no feeling left for any formal conflict between us. Hence, it has happened, while the dogma of salvation in Christ has lost ground, the fact of salvation in Christ has correspondingly gained ground. The thoughts of men are more than ever turning to him, and are laying hold of his life and words with unusual insight.

"Jesus as a Teacher," by Prof. B. A. Hinsdale, is a sober, substantial, well-digested book. It embraces knowledge, perception, and feeling. While its perusal would be profitable to most readers, it would be especially profitable to the better class of Sunday-school teachers. It holds itself more aloof from the merely formal side of truth, and gives itself more freely to its vital aspects than one would expect it to do as arising in the interests of pedagogy. The volume carefully presents the circumstances which imparted character to the teachings of Christ, as well as a full consideration of his spirit and method. It embraces a second part,—"The Making of the New Testament."

It is not easy to give an adequate conception of the book entitled "Christ's Idea of the Supernatural." Each reader, as in testing a fruit of an unusual flavor, must pronounce upon it for himself. There is so much individuality in it that it will please and instruct different persons very differently. To many, it may easily become a manual of heavenly things. It is pervaded by a tone of very positive spirituality. The thought and the feeling are so closely interwoven that the reader must share them both, if he is to catch the impulse of the author. The line of presentation, like the path of a bird in flight, must be seen as it is evolved, as it escapes the eye almost at once. There is a great deal of beauty as well as of force in the volume. The author moves with alert and sympathetic steps along the lines of spiritual affinity.

In spite of much difference, the work is not unlike "Studies in Theologic Definition," a book also marked by insight and strong conviction. The purpose of both authors is to readjust our religious conceptions to the allotted conditions of knowledge. Both feel painfully the fact that religious conviction has lost ground in many minds by that which ought rather to have purified and strengthened it. The ruling idea by which Dr. Denison would reconcile the natural and supernatural, the earthly and the divine, is that of coördination — the coördination by which each living thing is put in vital relations to the very different things which surround it. As physical life links together in one experience the organic and inorganic, so does a higher spiritual life lay hold of the sensuous facts beneath it and the supersensuous ones above it. This conception is handled in a wide facile way, and is made very fruitful. The idea which Mr. Palmer finds equally pregnant is that the finite and the infinite are not opposed to each other, but that the infinite fully contains the finite. So the two are, and have been, in perfect reconciliation. Our exaltations of God have often been a driving of him out of his own word and works,—the building up of an abstraction in place of an apprehension of concrete facts and a divine history. This conception the author develops with fulness and skill, and so will render a vital service to those who can readily accompany him. One feels, in reference to both these authors, that they thread the jungle with such swift and sturdy steps because they follow a path that wont and use have made familiar to them. In the light or out of the light, they escape, by the habit of their own minds, the entanglements and wanderings which others experience. This certainty of thought is a perfectly normal product in all higher, more complex, and spiritual themes. A bird gets the knack of the air by flying. We learn how thought and perception and feeling spring up and flow together by standing where the full streams of life lie at our feet. We can easily believe that both books, flowing as they do from a vital experience, will carry refreshment and vitality with them.

We cannot speak with as much confidence of the next volume, "The Christian Consciousness." To give such a definition to Christian Consciousness as to make it a distinct and productive source of power in human life, and to trace its way onward fertilizing the thoughts and feelings of men, constitutes a most difficult task. We do not think that the author has attained that firmness in the original idea, or that clearness in the sequence of events under it which are necessary to render the discussion stimulating and fruitful. The things developed do not turn with sufficient definiteness on the theme proposed.

"The Preacher and His Place" is a volume of lectures delivered at the Yale Theological Seminary. These lectures, in common with most of the courses which have preceded them, cling pretty closely to the peculiar practical wants which lie before the preacher in our time. These courses have been delivered by those who are in actual service, and supplement rather than continue the seminary work in Homilities. This fact is indicated in the present course by the titles of the several lectures. The first four titles are: "The Preacher and the Past," "The Preacher and the Present," "The Preacher and his Message," "The Preacher and other Messages." The lectures of Dr. Greer are enjoyable. The style is pleasing and perspicuous; the subject-matter is interesting, and the temper serene. They are penetrative without being profound, earnest rather than fervid, and progressive while marked by no radicalism. They carry the mind forward without jar, evoking general acquiescence, and render the vision more clear and pleasurable in many directions. They will be profitable to most ministers.

"College Sermons" is made up of discourses delivered by Professor Jowett to the students of Balliol College, during his long term of service. They are admirably fitted to do college men good. They express the wise, sober convictions of a well-trained mind, earnest and devout in its temper, and regarding religious belief and action chiefly on their practical side. Supported by the personal confidence and reverence which Professor Jowett commanded, they must have been a very direct and irresistible means of good. The temper of the discourses, as became a scholar, is eminently liberal and charitable. Their purpose, pursued in a simple, unimpassioned way, is to sober, widen, stimulate, and strengthen the thoughts of young men. They are especially suited for this work. They are in sympathy with a large and purified life. The editorial work of this volume has not been very thoroughly done.

These six books, taken collectively, like many others that have come before us, show no decay in the Christian spirit. They all involve an effort — a vital and prosperous effort — to restate religious truth, and readjust it to the new and better conditions which have come to it. This is not weakness, but strength; not decay, but growth. The large adaptability of our faith and the emboldened and higher spirit which it so readily assumes are conspicuous in such discourses as these of Professor Jowett — a man of ripe scholarship, sober thought, and wide life.

JOHN BASCOM.

BRIEFS ON NEW BOOKS.

An English reform Prime Minister.

Mr. Stuart J. Reid's life of Lord John Russell is one of the best of the interesting series of political biographies ("Queen's Prime Ministers" — Harper) of which the author is general editor. A finer subject could, of course, hardly be desired. From the days when Napoleon was changing the map of Europe almost at his will until the time of our own Civil War, Lord John Russell was in the House of Commons, and prominent from the first; and this splendid service was crowned with five years more of distinguished service as Earl Russell in the Foreign Office and as Prime Minister. During this whole career Lord John was the champion of the Whig principles of religious toleration and equality, and of the participation of the people in the government through widened suffrage and reformed representation in Parliament. Himself a member of one of the proudest families of England, he outran even the bulk of the Whig party in his zeal for reform. In these days it is difficult to realize the exclusiveness of the aristocratic spirit that prevailed among the ruling class at the beginning of this century. Men of broad culture, open minds, and patriotic impulses feared the overthrow of all the barriers against revolution if any slightest change were made in the institutions of the land. Lord John Russell identified himself with reform movements at the outset; the cause of parliamentary reform was so peculiarly his own that he was chosen to introduce the great measure of 1832, although not yet of cabinet rank. The beginnings of popular education were made or fostered by him against the strenuous opposition of his own class. So, though his vision was not always clear, and he sometimes was found opposing what he ought by his own principles to have favored, his influence in bringing England out from the aristocratic and mediæval conditions prevailing before 1832 into the democratic equality of to-day was very great. The fault of Mr. Reid's book is one that is almost inseparable from the biographical method of writing history, especially when the writer is a thorough admirer of his subject. While the statements of the book are in the main correct and the point of view is the right one, yet the concentration of attention upon one actor necessarily magnifies his part in events. Although the author points out the mistaken judgments and acts of his hero, there is not enough allowance made for the work of others. Especially defective is the treatment of the relations of England and America in our Civil War. Mr. Reid sees in the Alabama question only a petty quarrel in which we were over-sensitive and England was in no way at fault; but that she preferred to humble herself rather than be on hostile terms with us. Lord John Russell, who was Foreign Secretary at that time, was not wont to tamely yield the rights and prestige of England without compelling reason, nor was this consistent with England's past.

Nordau's works of imagination.

It is often rather unjustly supposed that a critic ought not to make his appearance in imaginative literature unless he can show how the thing should be done by example as well as by precept. But there is no real reason to suppose that Herr Nordau, for instance, could write better plays, even from his own standpoint, than Dr. Ibsen, or better novels than M. Zola. If one read "The Right to Love" and "The Comedy of Sentiment" (F. Tennyson Neely) without knowing that they were by the great scourge of contemporary literature, one would not trouble much to consider one's impressions. They are both of that kind of literature which used to be mildly condemned as aping French wickedness, but which is now a favorite form with several popular moralists of our time. The first is a drama which shows how an unfaithful wife finds the path of unfaithfulness not so smooth as she had imagined; the second is a novel which presents a German professor in love with a bold-faced but charming adventuress. Both allure to virtue (in a measure) by showing the thorns on the rose-bush of vice. Neither, on the whole, does much more: the drama gets along without real characters or situations, the novel has no real atmosphere. Both have certain good points, — the idea of finally giving the unrepent-

ant wife the position of housekeeper to her husband is quaint, to say the least; and one rushes through the tale of the professor's intrigue, with a great desire to know how he is going to get out of it. Speculating upon these works as being written by the same hand which turned out "Degeneration," we are led to wonder whether Herr Nordau be not really an ornament, albeit a modest one, of the literature of imagination rather than of the literature of knowledge. But, to tell the truth, this is a matter upon which many people have made up their minds some time since.

Hans Breitmann once more.

Even those who have never read the "Breitmann Ballads" by Mr. Charles G. Leland — and there must be some such — can hardly fail to catch from "Hans Breitmann in Germany" (Lippincott) a flavor at once distinct and genial. The hearty self-confidence, impossible in one who is not sure of himself and his readers, the strange fact that the dialect is never tiresome, the clear refreshment of the relapses into good German, these make a sort of quaint toning in which one perceives pleasurably the humorist at work, gravely subduing and bringing under control the great mountainous jokes and scattering the smaller ones with a winning artlessness. But the book has its other vein also, so that one goes comfortably along, enjoying the conversation in prose, enjoying the ingenuously extempore verse, sometimes warmed by a glow of genuine warm-heartedness, sometimes surprised by the sudden appearance of a quaint moral coming so seldom and so unexpectedly that one is rather pleased than vexed. Even the tarry-at-home would enjoy the book; but to another the all-penetrating influence of the Vaterland brings a sudden revival of connection with the high-pitched roofs and the winding streets, with the beautiful gardens and the well-remembered bierlokals, of the hundreds of characteristic things that remain with everyone, the mention of one of which is enough to bring back on a sudden the old-time feeling of inverted homesickness. A curiously attractive book, doubtless much of its charm lies in the constant temper of the scholar and the man of culture beneath the cheerful features, displayed in the frontispiece, of the sympathetic humorist. It is to be hoped that it will be favorably reviewed and widely read, for upon such circumstances, we are given to understand, hangs the appearance of more volumes of the same kind.

The history of Bohemia.

It is a pity that the history of Bohemia is so little known and appreciated by the English-speaking peoples. Americans especially should know and admire a nation that, centuries earlier, stood for the principles of Plymouth Rock and American liberty. In Bohemia those same political and religious principles worked out their natural result in a high-spirited, cultured, and freedom-loving people. But Bohemia was small; greedy neighbors were powerful: the all-dominating Papacy marshalled its armies to crush out by force the alien and dangerous spirit of a people that chance had brought under the dominion of one of its sons; division and religious strife entered to weaken and paralyze the effective energies of the Bohemians themselves; and thus the land of John Hus became the Bohemia of today. Before the Thirty Years' War, nine-tenths Protestant, all opposition to the Church was ruthlessly suppressed and Protestantism disappeared. Two histories of Bohemia have lately been written, with the double purpose of giving to the English-speaking descendants of Bohemia in America a knowledge of their motherland, and of opening to others the stirring story of Bohemia's struggles and achievements. The first is an elaborate work of seven hundred and fifty pages by Robert H. Vickers, published by C. H. Sergel & Co., Chicago. It is furnished with maps, illustrations, and index, and can be commended as a thorough treatment of the subject. The other work is less pretentious, being a compilation under the title of "The Story of Bohemia," by Frances Gregor (published by Cranston & Curts, Cincinnati). This volume also has illustrations, but lacks an index. It gives a full outline of the history in about half the compass of the larger work.

Biographical stories by Susan Coolidge.

Romantic and entertaining as fiction are the five biographical papers, by Miss Susan Coolidge, gathered into a volume called "An Old Convent School in Paris, and Other Papers" (Roberts). The characters who figure in these sketches are real personages, and the author seems to have had access to sources, in the shape of diaries, memoirs, and autobiographies, not commonly accessible. These being used with much literary art, a remarkably picturesque series of narratives is the result. The subject in each case is some person of high social or political distinction. The first two papers have to do with a Polish princess of the eighteenth century; the third with that terrible woman-emperor, Catherine II. of Russia. At her death, a sealed manuscript was found among her papers—an autobiography of the early years of her married life, written in her own hand, and addressed to her son, the Grand Duke Paul, great-grandfather of the present Czar. At first kept in the imperial archives and guarded with scrupulous care, this manuscript finally, in some unexplained manner, was copied, found its way to Paris, and into print. One of the copies, rare and hard to come by, has served Miss Coolidge as basis for "The Girlhood of an Autocrat." A story of English official life in India bears the title "Miss Eden," the authority being three volumes of delightful letters written by the sister of Lord Auckland, Governor-General of India; the concluding paper takes us into the French court of Louis XIV. through the memoirs of the Duke of Saint-Simon. The book is one to instruct as well as delight, and is suited to readers old or young.

Re-writing the history of Italian Painting.

Mr. Berenson's book on "Lorenzo Lotto" (Putnam) will hardly prove interesting reading to the average person. It is not, strictly speaking, a biography, but "an Essay in Constructive Art-Criticism," as the secondary title tells us. The matter of it has been of more moment to the author than the style of it. The author has had something to say, and has not cared too much about how he has said it. So, beginning with a catalogue of facts, as though he were a German instead of an American, he ends with a conclusion, logical enough, if it does not meet with entire acceptance. He has reconstructed the masters and influences of Lorenzo Lotto, and incidentally overhauled the history of early Venetian art to prove (what is undoubtedly true) that the Bellini were not the only teachers in Venice in Lotto's early days, and that there was a large following of the now-neglected Vivarini from whom Lotto descended, rather than, as formerly supposed, from the Bellini. What this book proves about Lotto and the early Venetian school is perhaps not so important as the method taken to prove it. We are here brought face to face with the working of the Higher Criticism in art — the scientific method of arriving at the authorship of pictures. Mr. Berenson, since the death of Morelli, has become its high priest; and while people may smile as they please about the art-criticism which consists in measuring ears and finger-nails and studying draperies and backgrounds, it is yet the only accurate basis upon which the study of ancient painting can rest. Moreover, Mr. Berenson has modified the method of Morelli, and is not flinging aside all the views of the past as "antiquated rubbish." Where he establishes a new view, he does it with a reason and with a mastery of facts that few will venture to dispute. Indeed, Mr. Berenson is to be treated seriously and with respect, not sneered at, as was the unjust fate of his learned forerunner, Giovanni Morelli. It is understood to be his ambition to rewrite the history of Italian painting; and, if we take his "Lorenzo Lotto" aright, the book is merely to show us the method whereby he proposes to execute his larger task. A new and critical history of Italian art is much needed; and if every important Italian painter is treated with the thorough study that characterizes the present volume, we shall have an epoch-making work.

A volume of essays from "The Nation."

The sight of Mr. E. L. Godkin's shapely volume of "Reflections and Comments" (Scribner) calls to mind Matthew Arnold's curt comment in his recently published Letters: "Far the best paper here is the 'Evening Post,' written by Godkin." Few cultivated Americans, we fancy, will gainsay Mr. Arnold here—at least very flatly. Mr. Godkin's writing has long been a potent social and political force in this country; and in so far as it lies in the way of the journalist *qua* journalist to do good in the society he lives in, he has done it. The volume is made up of thirty-three articles selected from the author's contributions to "The Nation" during the past thirty years. Those have been chosen, of course, which seemed to him of most permanent value; and while their prevailing tone is social and literary, political themes have not been avoided. Among the titles we note: "The Short-Hairs" and "The Swallow-Tails," "Organs," "Panics," "John Stuart Mill," "Rôle of the Universities in Politics," "Physical Force in Politics," "The Evolution of the Summer Resort," "Tyndall and the Theologians," etc. Ranging in tone, as in theme, from grave to gay, the volume shows Mr. Godkin at his best—and Mr. Godkin is, as we all know, an engaging as well as a sound and scholarly writer. Some of the papers, it may be fairly said, are literature, not journalism.

Norwegian Immigration to the U. S.

The census of 1890 indicated that there were at that time in the United States 1,535,597 persons who were born in Scandinavian countries or were children of Scandinavian parents. An enumeration to-day, taking into account grand-children and great-grand-children, would show upwards of two million of representatives of this blood among us, these being scattered through every state and territory of the Union. Professor Rasmus B. Anderson, the well-known champion of the Northmen, has recently published a volume of nearly five hundred pages, well-arranged and well-indexed, which he calls a "first chapter" in the history of Norwegian Immigration, from 1821–1840. There were very few Scandinavians in the United States before 1821. In the years between that time and 1840, six main settlements were made: one in Orleans county, New York; one in LaSalle county, Illinois; one in Chicago; three in Wisconsin; besides a number of smaller colonies elsewhere. Himself the son of immigrants of 1836, Mr. Anderson has gathered a vast fund of information about the Norwegians, showing in some measure the contribution which they have made to the history of the world, and especially to that of the United States of America. The privations of the pioneers are well set forth, and a large number of biographical sketches are given, which, interspersed with pictures of individuals, of homes, and of public buildings, will be of great service to the thoughtful historian of later years, who, looking at the cosmopolitan population of this country, attempts to show what each race-element has contributed to its upbuilding. Others have presented the claims of the Scotch, the Irish, the Scotch-Irish, the French, the Huguenots as a special branch of French, the Dutch, the Pennsylvania Dutch, the Germans, and the Welsh, and this new volume will be welcomed as a valuable addition to the growing literature of American population. A creditable list of the names of prominent persons of this Norwegian descent might be made; but far more satisfactory is the feeling, which many share with Mr. Anderson, that the stock has been

uniformly excellent, and welcomed everywhere during the busy three-score years and ten since the first stragglers came to cast their lot in the Western land. Occasionally in the volume there are indications of what might be written in a "second chapter," but the pioneer historian is the one who is especially to be commended, for the collection of material from the older citizens, who are fast dying out, is far more difficult than the compilation of facts about the life of the period since 1840. The book is published by the author, at Madison, Wis.

The story of Marcus Whitman.

Mr. O. W. Nixon's narration of "How Marcus Whitman Saved Oregon" (Star Publishing Co., Chicago) is the work of an enthusiast rather than an historian, and is a collection of newspaper sketches rather than a book. The story of Marcus Whitman, with reference both to his ride to save Oregon and to the tragedy at Waiilatpui, has already been adequately told, and in much better English, by Mr. Barrows, in his volume on Oregon for the "Commonwealths Series." The present work, although based upon tradition mainly, is substantially correct in its statements; yet there is an atmosphere of rhapsody for the hero and of disparagement for those whom he overcame which is not historical. Mr. Barrows has given the true setting of the story with regard to Daniel Webster, and it is not necessary to belittle him in order to magnify Whitman's great service. The proof-reading of this work is very careless, and the author's English is most slovenly, while his dates are occasionally incorrect for standard events. The "Introduction," by another hand, illustrates one of the abuses of bookmaking. If the book is worth anything, it should go on its own merits; and this introduction by the Rev. Frank W. Gunsaulus does not help it. It would be difficult to put into four scant pages more bad English, mixed figure, and distortion of historical proportion. One knows not what to say of such a statement as this concerning Whitman: "He was more to the ulterior Northwest than John Harvard has ever been to the Northeast of our common country."

Stories of the Wagner operas.

Few works of equal length have called forth so large an amount of comment and criticism as the eleven operas of Richard Wagner. The author has been discussed as poet, as musical composer, as dramatist; his theories have been recklessly assailed and as recklessly praised; his character and career as a man have been in turn lauded and decried. A catalogue of a Wagner library, compiled by an enthusiastic bibliographer and published some years ago, had already reached three large octavo volumes, and many additions have since accumulated. A new book on Wagner, covering new ground, would seem to be almost impossible; yet such an one has just come to hand in Mr. H. A. Guerber's "Stories of the Wagner Operas" (Dodd, Mead & Co.). The charm of the book is in its adherence to the simple aim expressed by its title. No attempt is made to discuss the "music of the future," to discourse of *aria parlante* or *leit-motif*, nor even to deal with the author's biography except so far as it concerns the choice of his subjects and the sources of his inspiration. The stories of the Wagner music dramas are here retold in straightforward and attractive prose, according to the same principle that has made Mr. Guerber's other books so popular. The illustrations, one for each story, are of uncommon beauty, some being copies of familiar designs by the best masters, and others being apparently drawn specially for this work.

A volume from Froude's successor at Cambridge.

The appointment of Lord Acton as Regius Professor of History at Cambridge, to succeed Froude, aroused much interest last winter, and not a little curiosity to know more of his life and work than had previously been made public. For many years it has been noticeable that when English scholars have spoken of Lord Acton, it has been in terms of the greatest respect, although he has published hardly anything. On June 11, he delivered his inaugural lecture at Cambridge, and this is now printed in a small volume called "A Lecture on the Study of History" (Macmillan). A single lecture, of course, cannot provide sufficient material to justify so great a reputation as that which Lord Acton has so long enjoyed, but as far as it goes it shows that in him Freeman and Froude have found no unworthy successor. It reveals wide reading and philosophic breadth of manner, although there are indications that the writer has not fully digested his vast stores of information. The notes, which are about twice as voluminous as the text of the lecture proper, admit us perhaps too freely into the secrets of his workshop. It would be interesting to know who is responsible for the bad proof-reading of this volume, which has necessitated a list of no less than forty-three *errata;* even in the list itself we have detected two errors and one unintelligible correction.

Italian influence on Elizabethan plays.

Students of the Elizabethan period of our letters are, of course, conscious of the immense debt of Shakespeare and his fellow-writers to Italian sources, and of the very strong influence of Italian literature upon our own. In this connection, an exceedingly important study has been undertaken by Dr. Mary Augusta Scott, who has aimed to bring together, with suitable annotation, the titles of the many Elizabethan translations from Italian into English. She has already collected, she informs us, "more than one hundred and sixty translations from the Italian, made by ninety or more translators, including nearly every well-known Elizabethan author, except Shakespeare and Bacon." In a pamphlet entitled "Elizabethan Translations from the Italian," now published by the Modern Language Association of America, Dr. Scott presents a first instalment of the fruits of her research, in the shape of a cata-

logue of English versions of Italian *novelle*. Translations of poetry, plays, metrical romances, and miscellaneous books are reserved for enumeration in the subsequent papers. The present publication may be described as an expansion of Warton's chapter on "Translation of Italian Novels." The subject is one of much importance to students of English literature, and we shall await with interest the further papers promised by Dr. Scott. She already estimates that one-third of the extant Elizabethan plays "can be traced to Italian influence in one way or another."

A century of the Constitution of the United States.

Under the title of "The Constitution of the United States at the End of the First Century" (Heath), Mr. George S. Boutwell publishes a manual presenting the Declaration of Independence, the Articles of Confederation, the Northwest Territorial Ordinance, and the Constitution of 1787; the last-named document accompanied with annotations, section by section, giving the decisions of the Supreme Court relating thereto, and followed by a copious and convenient analytical index of its various provisions. A chapter on "the progress of American Independence and its basis in the law of England" gives a clear summary of the events which evidence the growth of the disposition toward independency, beginning in the seventeenth century, and illustrating the evolution of the idea out of the principles of the British Constitution. This chapter is a valuable contribution to our national history. Succeeding chapters take up, clause by clause, the provisions of our Constitution, stating in familiar language the purport and effect of the judicial opinions in which these provisions have severally been expounded. The manual will be of value to constitutional students, and will doubtless interest a large circle of non-professional readers of our constitutional history.

The evolution of the Budget.

It is quite appropriate that one function of a state university, supported by the public funds, should be the diffusion of knowledge among the people at large. This is done by the University of Wisconsin through the medium of its "Bulletin," consisting of monographs by the instructors and advanced students in the various departments, which are printed at the public expense and distributed without charge to libraries and individuals within the state. The second number of the "Economics, Political Science, and History Series" is a study, by Mr. Charles J. Bullock, of "The Finances of the United States from 1775 to 1789, with especial reference to the Budget." The Revolutionary period is of such importance that it has frequently been chosen for special investigation by students of American financial history; but on the other hand the mode of procedure in making appropriations, which is the particular subject of Mr. Bullock's inquiry, has usually been neglected by American writers on finance. This essay gives evidence of much patient research among governmental records and possesses interest for the student as showing the development of budgetary methods in America.

A volume of entertaining dog-stories.

Of all modern men, the Briton is easily the chiefest of dog-lovers, as is most apparent from the fact that he fills columns of his most esteemed political and literary journal, "The Spectator," with dog-stories. From the hundreds of these stories, Mr. J. St. Loe Strachey has made selections for a volume of "Dog Stories" (Macmillan). However, we cannot commend the editor's work very highly. The introduction is of little value, and the classification clumsy: *e.g.*, he separates the "syllogistic" dog from the "reasoning"! Again, the stories on pages 208–9 plainly belong under the heading, Dogs and Language; and the story on page 198 is clearly not a dog-story at all, but a cow-story. The only thing of any very serious scientific interest in the volume is Sir John Lubbock's two letters on teaching dogs to read. This book, however, is not meant for the scientist, but for the dog-lover, to whom it will appeal most effectually by its many very interesting narratives of actual experiences.

Town-life in New England.

Mr. Frank Samuel Child's "An Old New England Town" (Scribner) is a pretty volume containing a sheaf of brief papers descriptive of life, scenery, and character in Fairfield, Conn. New England towns have borne a conspicuous part in the moulding of our social life and political institutions; and few of them have won a more honorable distinction in this direction than the one that is here described. The author has gleaned his material from the best public and private sources, and his little book is brimful of that saving spirit of old-time American patriotism which such societies as the Daughters of the Revolution tend (or should tend) to perpetuate. The work is plentifully illustrated with photogravure plates of Fairfield views and worthies.

BRIEFER MENTION.

Half a dozen of M. Zola's short stories, put into exceptionally finished and accurate English by Mr. W. F. Apthorp, make up a small volume entitled "Jacques d'Amour" (Copeland & Day). The other stories are "Madame Neigeon," "Nantas," "How We Die," "The Coqueville Spree," and "The Attack on the Mill." The publishers have made a striking book of this collection by imitating (although in cloth covers) the common French style of lettering for the outside of their paper-covered publications. The effect is so pretty that we hope to see more of it.

There are good names, such as those of Dr. Garnett and Mr. Kenneth Grahame — names that give promise of entertainment, such as those of Mr. Henry Harland, Mr. A. C. Benson, and Miss Ella d'Arcy; and names that have no particularly definite subjectiveness — in "The Yellow Book" for October, and there are some

very fair pictures as well; but the volume includes nothing striking, unless it be the amusing screed about current literary criticism, which takes the form of "a letter to the editor," and is signed "The Yellow Dwarf." Messrs. Copeland & Day are the American publishers of this quarterly magazine.

The annual bound volume of "St. Nicholas" and the "Century" magazine are at hand, no less attractive than the broad shelf-full of their predecessors. The "St. Nicholas" volume is in two parts, covering a whole year, while the "Century" volume is for the six months ending last October. The former has articles by Professor Brander Matthews, Mr. Rudyard Kipling, Mr. Theodore Roosevelt, and others; the latter gives us a large section of Professor Sloane's "Life of Napoleon" as its chief feature, flanked by all sorts of timely and readable contributions in the shape of essays, descriptive papers, stories, and poems.

"Langland's Vision of Piers the Plowman," translated into modern English prose by Miss Kate M. Warren (Imported by Putnam), provides university extension circles and amateur students of our literature with an excellent introduction to the work of Chaucer's great contemporary. While the book makes no pretence of being more than a compilation, it is praiseworthy for the careful use that has been made of the best authorities, and for the quality of its language. The style of the translation is modeled to a considerable extent upon the Biblical English of Wyclif, although obsolete words are but sparingly used. The apparatus of introduction, notes, and appendices supplies the beginner with the essentials, and the book as a whole may be said to accomplish its modest purpose in a very satisfactory manner.

Many poets miss their proper audience for being too voluminous or too widely dispersed in unrelated tomes. No greater service can be done for such a poet than the preparation of a careful and choice selection from his various books — the service done, for example, by Arnold for Byron, by Mr. Stopford Brooke for Shelley, by Professor Woodberry for Mr. Aubrey De Vere, or by Mr. Swinburne for himself. An exquisite example of this sort of service is afforded by Mrs. Meynell's selection of examples from the poems of Mr. Coventry Patmore. "Poems of Pathos and Delight" the book is called, and is a book of delight in more senses than one. Mrs. Meynell's preface is brief but adequate, the comment of one true poet upon the work of another. Messrs. G. P. Putnam's Sons publish the volume in this country.

Miss Lily Lewis Rood is the author of a brochure sketch of M. Pavis de Chavannes, her treatment being sketchy but sympathetic, anecdotal and mildly critical. The pamphlet is beautifully printed on French hand-made paper by Messrs. L. Prang & Co. There are several illustrations, including a portrait of the artist and the decorative printing for the Boston Public Library.

We noticed Dr. Tracy's "Psychology of Childhood" when it first appeared, expressing the opinion, which we see no reason for retracting or modifying, that it is one of the best studies of the child that American students have produced. The new edition (Heath), which is much improved in its mechanical form, presents no new features calling for comment. The bibliography, which is one of the best features of the book, has been brought up to date, embracing 105 titles.

"Eugenie Grandet," translated by Miss Ellen Marriage, is the latest volume of the Macmillan edition of Balzac. "The Fortunate Mistress" fills two volumes, numbered twelve and thirteen, in the Dent edition of Defoe, which Mr. Aitkin is editing so acceptably. In the Lippincott edition of Smollett, we have, also in two volumes, a reprint of "The Adventures of Count Fathom." "The Lyric Poems of Sir Philip Sidney," edited by Mr. Ernest Rhys, is the newest volume in this charming Dent series of "The Lyric Poets." All of these books are manufactured in a highly tasteful manner.

The edition of Scheffel's "Ekkehard" just published by Messrs. T. Y. Crowell & Co. is one of the prettiest things of the season, and one for which lovers of the best literature should be unusually grateful. Of the work itself, we need not speak; it is simply one of the greatest historical novels ever written. This edition is in two volumes, with some charming illustrations, and all the notes of the latest German edition. The translation is an old one, revised by Mr. Nathan Haskell Dole, who also contributes a highly readable introductory account of the author.

"My Double, and How He Undid Me," by the Rev. Edward Everett Hale, is almost as well established among our short-story classics as "The Man without a Country" itself. Messrs. Lamson, Wolffe & Co. have just made of it a very pretty booklet, tastefully old-fashioned in get-up, and including both a portrait of the author and a preface written especially for this edition. We note that Dr. Hale promises a new story, to be entitled "A Man without a City," to be brought out by the same publishers.

Messrs. Way & Williams publish a charming reprint of Shelley's translation of the "Banquet" of Plato, with decorative initials and title-page by Mr. Bruce Rogers. A heavy-faced type, a well-proportioned page, and a tasteful buckram cover, are the chief mechanical features of this edition of this little classic, which will be highly prized by lovers of Plato and of Shelley alike. As one of the two most characteristic examples of Shelley's prose, it was well worthy of this separate publication.

A collection of fifty original charades has been published by the members of St. Agnes Society, Ogdensburg, N. Y., in a dainty little volume entitled "Guess Again." The charades are for the most part very good, and the book can be cordially recommended to those who are interested in this form of entertainment.— In this connection we may mention a similar volume containing over a hundred original charades by Mr. Herbert Ingalls, entitled "The Boston Charades," and published by Messrs. Lee & Shepard.

"Poets' Dogs" is the latest of the anthologies, and is edited by Miss Elizabeth Richardson (Putnam). The idea of the book seems amusing at first, but is amply justified when we examine the selections, which range from the "Odyssey" to "Geist's Grave" and "Owd Roä." On the cover is stamped as a quaint device "The little dogs and all."

The Macmillan miniature edition of Tennyson now includes volumes headed, respectively, by "Locksley Hall" and "A Dream of Fair Women," each booklet containing besides a group of poems chronologically associated with the titular pieces.

The "Century Science" series of biographies aims to give brief accounts, by authors of recognized authority, of the life and work of nineteenth century leaders of

scientific thought and investigation. Dalton, Rennell, and Maxwell have already found treatment in this admirable series, and we now have volumes on Liebig, Lyell, and the Herschels. Mr. W. A. Shenstone is the author of the first, Professor T. G. Bonney of the second, and Miss Agnes M. Clerke of the third of these satisfactory books. Faraday, Davy, Pasteur, Darwin, and Helmholtz are soon to appear in the series. Of a still more popular sort is the science contained in Sir Robert Ball's "Great Astronomers" (Lippincott), which gives us about a score of sketches from Ptolemy to Adams, the whole beautifully illustrated.

The "Mermaid" series of old English dramatists, having rounded its first full score of volumes, enters upon what we hope may become a second score with a selection from Chapman, edited by Mr. M. L. Phelps. Selection was an easy matter in this case, for in no other Elizabethan dramatist is the distinction between good and inferior work so marked as it is with Chapman. The volume contains "All Fools" the two Bussy d'Ambois plays, and the two Byron plays, a selection that way nothing less than inevitable. Mr. Phelps writes a scholarly introduction, but makes a lower estimate of the value of Chapman's work than we are disposed to accept. Mr. Swinburne and Mr. Lowell came much nearer justice, in our opinion, than does the present editor. (Imported by Scribner.)

The "Cambridge Edition" of "The Complete Poetical Works of Oliver Wendell Holmes" (Houghton) is similar in all mechanical respects to the "Cambridge" Longfellow, Whittier, and Browning, except for the lesser number of pages and the consequently thicker paper. There is an etched portrait, a biography by Mr. Scudder, with notes and indexes. We have so often before praised these editions that we need now do no more than refer to what we have said of the earlier volumes of the series. Few books accomplish their purpose as completely as these, or are so satisfactory in every way.

Messrs. Ginn & Co. send us a new and very attractive school edition of Messrs. Greenough and Kittredge's "Æneid," Books I. to VI. The illustrations are particularly well-chosen and interesting, while the notes include many references to parallel passages in English poetry. From the same publishers we have a little volume of "Selected Lives from Cornelius Nepos," edited by Dr. Arthur W. Roberts. Dr. W. B. Owen has edited for Messrs. Leach, Shewell & Sanborn the first book of Cicero's "De Oratore," making a neat and useful text-book. While on the subject of Cicero, we may also mention Dr. W. Peterson's translation, with notes, of the speech in defence of Cluentius. (Macmillan.)

Messrs. Henry Holt & Co. publish "A German Reader for Beginners," by Professor Charles Harris. The selections are grouped according to their difficulty, and include several lengthy pieces. A vocabulary permits this book to be used without the aid of the dictionary. From the American Book Co. we have an edition of Stifter's "Das Heidedorf," edited by Mr. Max Lentz; and a volume of "Bilder aus der Deutschen Literatur," by Professor J. Keller. The latter work is an elementary history, with selections. We may also note in this connection the "Three German Tales" (from Goethe, Zschokke, and Kleist), edited by Mr. A. B. Nichols (Holt); and Dr. Max Poll's edition of "Emilia Galotti" (Ginn). Each of these books has an introduction and notes.

"The Lady of the Lake," edited by Dr. Homer B. Sprague; "The Vicar of Wakefield," under the same editorial supervision; and "Select Minor Poems of John Milton," edited by Mr. James E. Thomas, are three recent additions to the "Studies in English Classics" of Messrs. Silver, Burdett & Co. Messrs. Maynard, Merrill & Co. send us, in their "English Classic" series, More's "Utopia," and a selection from Lamb's essays, both anonymously edited, and hence open to suspicion. A far better book than any of these is Professor O. F. Emerson's edition of "Rasselas," published by Messrs. Henry Holt & Co.

Two school editions of Cicero's "De Senectute" have just come to us. One, by Professor Frank E. Rockwood, is published by the American Book Co.; the other, edited by Mr. E. S. Shuckburgh and Dr. James C. Egbert, is a volume in the "Elementary Classics" series of Messrs. Macmillan & Co. Messrs. Ginn & Co. publish, in their "College Series of Greek Authors," "Eight Orations of Lysias," edited by Dr. Morris H. Morgan. We may also mention, in this connection, Mr. John H. Huddilston's "Essentials of New Testament Greek," published by Messrs. Macmillan & Co.

Professor Ralph M. Tarr's "Elementary Physical Geography" (Macmillan) is a book so attractive in appearance, and so modern in method, that it should make instant appeal to the progressive educator. For one thing, it is a book like other books — not the ungainly and unwieldy quarto of which most children think when the word "geography" is mentioned. Much is gained by the octavo form, and little or nothing lost. Physical maps, fortunately, do not need the acreage of paper demanded by maps of the ordinary sort. It is hard to find a place for physical geography in the school curriculum; the high school does not want it, and the grammar school is not up to it. Such a book as Professor Tarr's, at any rate, is distinctly a manual for the secondary school.

Literary Notes.

New editions of Mr. L. B. Seeley's "Horace Walpole and His World" and "Fanny Burney and Her Friends" are among the latest importations of Messrs. Charles Scribner's Sons.

"La Recherche de l'Absolu," translated by Miss Marriage, with a preface by Mr. Saintsbury, is the latest addition to the acceptable Dent-Macmillan edition of Balzac in English.

Messrs. Putnam's Sons publish in their pretty leather-covered "Fly Leaves" series Thackeray's "Novels by Eminent Hands," and "The Echo Club" by Bayard Taylor, with a prologue by Mr. R. H. Stoddard.

Mr. Nathan Haskell Dole has translated half a dozen short tales from the Italian of Signor Giovanni Vergo, and published them through the Joseph Knight Co. in a neat volume. "Under the Shadow of Etna" is the title.

Messrs. Dodd, Mead & Co. have just published a selection from the poems of Mr. Austin Dobson, with illustrations by Mr. Hugh Thomson. "The Story of Rosina and Other Verses" is the title of this charming volume.

"The Proverbial Philosophy of Confucius" is a year-book from the Chinese classics, compiled by Mr. F. H. Jennings, and prefaced by the Hon. Pom Kwang Soh, Korean Minister of Justice. Messrs. Putnams are the publishers.

A reader of THE DIAL wishes to find a short poem, published some years ago, based on the farewell of Andromache (Æneid, Book III.), of which he can recall but one line: "Her grief is more than I can bear." Can anyone identify the poem from this fragment?

The concluding volumes of the charming Aitken-Dent edition of Defoe (Macmillan) will include the rare "Due Preparations for the Plague," and a number of pamphlets relating to Captain Avery, Jack Sheppard, Jonathan Wild, and other pirates and robbers, now reprinted for the first time.

Messrs. Scribner's Sons' popular "Thistle Edition" of Stevenson's works is now completed, the final volume (the sixteenth) being devoted entirely to poetry. This edition is distinguished by some forty new poems (seventy pages), written principally during Stevenson's life in the South Seas, from 1888 to 1894.

The "Extension Bulletins" of the University of the State of New York are doing valuable work as adjuncts to popular education. The latest issues (October and November) are devoted, respectively, to "Study Clubs" and "Extension of University Teaching in England and America." The latter work is by Dr. James E. Russell, of the University of Colorado.

"Stepniak," the Russian revolutionist, was run over by a railway train near London, on the 23d of December, and instantly killed. His real name was never divulged to the English public, and the current newspaper statements that it was Dragomanoff are without foundation. "Stepniak" visited Chicago about four years ago, and gave a lecture before the Twentieth Century Club. He was a forcible writer and speaker, and the command of English displayed in his books is remarkable.

The new international magazine, "Cosmopolis," the first number of which is to appear in January, will deal with the literature, politics, and drama of England, France, and Germany. Each writer will use his own language, and his remarks will be confined to his subject in so far as it affects the country which he represents. On the English side, Mr. Andrew Lang has promised to contribute the literary, Mr. Henry Norman the political, and Mr. A. B. Walkley the dramatic material. Mr. Fisher Unwin is the English publisher of the magazine.

That genial and wholesome family journal, "The Outlook," announces that hereafter one of its issues every month will be a "magazine number"— that is, will be enlarged, abundantly illustrated, and otherwise made more like a monthly magazine than a weekly paper. A series of papers on "The Higher Life of American Cities" is promised as one feature of these "magazine numbers." Dr. Albert Shaw will write of New York, Mr. Melville Stone of Chicago, Dr. Edward Everett Hale of Boston, Mr. Talcott Williams of Philadelphia, Miss Grace King of New Orleans, and the Rev. John Snyder of St. Louis.

A Paris correspondent gives these interesting particulars regarding the library of the late Ernest Renan: "The complete catalogue of Renan's library has just been published. It will be well to add it to the writer's own works, for it is the bibliography of what he accomplished. Renan was not a bibliophile, and doubtless he took comparatively little interest in the form of a work. Books were for him above all tools. In turning over the leaves of his catalogue you enter really into the laboratory where all his life long he pursued unremittingly his scientific work, without rest, without discouragement, with an imperturbable faith, the faith of his youth in the future of science. The Oriental and Biblical collection is incomparably rich. It includes more than three thousand works. There are to be found all the books, reviews, and pamphlets which he consulted for his exegetical, philological, archæological, and historical studies. These books Renan loved as the companions of his great labors. He often expressed the hope that after his death they would not be dispersed. It is his family's wish that that desire should be fulfilled. They would like to dispose of the library as a whole, or at least not to let the richest portion of it — namely, the Oriental collection — be sold by auction."

MR. WATSON'S SONNET TO AMERICA.

O towering daughter, Titan of the West,
  Behind a thousand leagues of foam secure,
  Thou toward whom our inmost heart is pure
Of all intent, although thou threatenest
With most unfilial hand thy mother's breast,
  Not for one breathing space may earth endure
  The thought of war's intolerable cure
For such vague pains as vex to-day thy rest.
But if thou hast more strength than thou canst spend
  In tasks of peace, and find'st her yoke too tame,
Help us to smite the cruel, and befriend
  The succorless, and put the false to shame:
  So shall the ages laud thee, and thy name
Be lovely among nations to the end.

TOPICS IN LEADING PERIODICALS.

January, 1895 (First List).

Architecture in America. John Stewardson. *Lippincott.*
Arnold's Letters. Herbert W. Paul. *Forum.*
Assyrian Art 3000 Years Ago. H. Spencer. *Mag. of Art.*
Bahama Folk-lore. Frederick Starr. *Dial.*
Blaine's Defeat in 1884. Murat Halstead. *McClure.*
Borchgrevink, the Norwegian Antarctic Explorer. *Century.*
Cell-Life, Processes of. David S. Jordan. *Dial.*
Census, The Federal. Carroll D. Wright. *Forum.*
Children of the Road. Josiah Flynt. *Atlantic.*
Chinese, Responsibility among the. C. M. Cady. *Century.*
Christ as Doctrine and Person. John Bascom. *Dial.*
Church Entertainments. William Bayard Hale. *Forum.*
Congress Out of Date. *Atlantic.*
Currency and Banking. Adolf Ladenburg. *Forum.*
English Oil Pictures, Modern. F. G. Stephens. *Mag. of Art.*
Euripides the Rationalist. William C. Lawton. *Dial.*
Field, Eugene, and his Child Friends. *McClure.*
Landmarks. Charles C. Abbott. *Lippincott.*
Locker, Frederick. Augustine Birrell. *Scribner.*
London's Underground Railways. E. R. Pennell. *Harper.*
Longfellow. Richard Henry Stoddard. *Lippincott.*
Moonshiner of Fact, The. Francis Lynde. *Lippincott.*
Painting, A Century of. Will H. Low. *McClure.*
Plea for Sanity. *Dial.*
Post-Office, Emancipation of the. J. R. Proctor. *Atlantic.*
Public Schools, Criminal Crowding of. J. H. Penniman. *Forum.*
Railroad Rate Wars. John W. Midgley. *Forum.*
Reconstruction. George W. Julian. *Dial.*
Rome. F. Marion Crawford. *Century.*
Schoolhouse as a Centre, The. H. E. Scudder. *Atlantic.*
Sculpture in America. William O. Partridge. *Forum.*
Sport in Art. John G. Millais. *Magazine of Art.*
Sun's Light, The. Robert Ball. *McClure.*
United States Naval Academy. T. R. Lounsbury. *Harper.*
Waterways from the Ocean to the Lakes. *Scribner.*
Woman and the Bicycle. Henry J. Garrigues. *Forum.*
Wood Engraving, Present and Future of. *Magazine of Art.*
World's Congresses, Bibliography of the. C. C. Bonney. *Dial.*

LIST OF NEW BOOKS.

[*The following list, containing 106 titles, includes books received by* THE DIAL *since its last issue.*]

HISTORY.

The Tribal System in Wales: Being Part of an Inquiry into the Structure and Methods of Tribal Society. By Frederic Seebohm, LL.D. 8vo, uncut, pp. 349. Longmans, Green, & Co. $4.

The Makers of Modern Rome. By Mrs. Oliphant, author of "The Makers of Florence." Illus., 12mo, gilt top, pp. 618. Macmillan & Co. $3.

The Growth of British Policy: An Historical Essay. By Sir J. R. Seeley, Litt.D. In 2 vols., with portrait, 12mo, uncut. Macmillan & Co. $3.50.

The Pilgrim Fathers of New England and their Puritan Successors. By John Brown, B.A.; with Introduction by Rev. A. E. Dunning, D.D. Illus., 8vo, gilt top, uncut, pp. 368. F. H. Revell Co. $2.50.

The King's Peace: A Historical Sketch of the English Law Courts. By F. A. Inderwick, Q.C., author of "The Interregnum." Illus., 12mo, pp. 254. Macmillan & Co. $1.50.

The Journal of a Spy in Paris during the Reign of Terror, January-July, 1794. By Raoul Heedin. 12mo, pp. 204. Harper & Bros. $1.25.

The Story of Marcus Whitman: Early Protestant Missions in the Northwest. By the Rev. J. G. Craighead, D.D. 12mo, pp. 211. Presbyterian Board of Pub'n. $1.

GENERAL LITERATURE.

Little Leaders. By William Morton Payne. 12mo, gilt top, uncut, pp. 278. Way & Williams. $1.50.

The Century Magazine, Vol. L. Illus., large 8vo, gilt top, pp. 960. The Century Co. $3.

The Reader's Shakespeare: His Works Condensed, Connected, and Emphasized. By David Charles Bell. In 3 vols.; Vol. I., 12mo, pp. 496. Funk & Wagnalls Co. $1.50.

Idyllists of the Country Side. By George H. Ellwanger, author of "The Story of My House." 18mo, gilt top, uncut, pp. 263. Dodd, Mead & Co. $1.25.

Macaire: A Melodramatic Farce. By Robert Louis Stevenson and William Ernest Henley. 16mo, gilt top, uncut, pp. 108. Stone & Kimball. $1.

The Proverbial Philosophy of Confucius. Compiled by Forster H. Jennings; with Preface by Hon. Pom Kwang Soh. 16mo, uncut, pp. 120. G. P. Putnam's Sons. $1.

Lovers Three Thousand Years Ago. As Indicated in the Song of Solomon. By Rev. T. A. Goodwin, D.D. 8vo, gilt top, uncut, pp. 41. Open Court Pub'g Co. 50 cts.

Fables and Essays. By John Bryan. 12mo, uncut, pp. 245. New York: Art and Letters Co.

NEW EDITIONS OF STANDARD LITERATURE.

Ekkehard: A Tale of the Tenth Century. By Joseph V. Von Scheffel; trans. from the German. In 2 vols., illus., 16mo, gilt tops, uncut. T. Y. Crowell & Co. Boxed, $2.50.

The Marvellous Adventures of Sir John Maundevile, Kt. Edited and illus. by Arthur Layard; with Preface by John Cameron Grant. 8vo, gilt top, uncut, pp. 414. Macmillan & Co. $2.

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THE SCHOLAR AND HIS FUNCTION IN SOCIETY.

In the last issue of THE DIAL an urgent plea was made for serious thought and sober judgment in the matter of the grave international complication with which we were suddenly confronted at the approach of Christmas-tide, and which seemed to evoke in many quarters a spirit of recklessness creditable neither to our morality nor our intelligence as a nation. Without attempting to discuss the political questions concerned, we emphasized the need of deliberation in all such matters, and stated as our position that in a dispute involving, as the Venezuelan controversy does, delicate questions of international usage and historical investigations such as only the well-equipped scholar can undertake, it was the part of sobriety and self-respect to maintain a decent reserve, awaiting the final verdict of the trained specialist, and provisionally deferring to the judgment of those alone whose authority can have any real weight. Our modest "plea for sanity" has called forth a number of communications, most of them in sympathy with the attitude of THE DIAL, but a few breathing the "amazement and indignation" aroused in patriotic breasts by our tame and spiritless views.

We are not concerned to reply to these angry outpourings, for they are all beside the mark. Those that make elaborate arguments about the boundary line of Venezuela discuss a subject upon which we have expressed no opinion, and in which we take but a feeble interest. Those that denounce our utterances as "treasonable" and "unpatriotic" have yet to learn the meaning of the words "fidelity" and "patriotism." "Our true country," as Lowell once wrote, "is that ideal realm which we represent to ourselves under the names of religion, duty, and the like. Our terrestrial organizations are but far-off approaches to so fair a model, and all they are verily traitors who resist not any attempt to divert them from this their original intendment." We are happy to note that the opening weeks of the new year have brought much testimony to the existence among our fellow-countrymen of a nobler patriotic passion than is known to the philosophy of the jingo, and that hundreds of weighty utterances have voiced the sentiments of justice and humanity and civilization, justifying our appeal almost before it was made.

There is, however, one aspect of the recent discussion, as of most public discussions in which fundamental principles are concerned, that seems to call for thoughtful consideration. The greatest fault of democracy is that it so often presumes to decide upon questions which in their very nature are to be decided upon intelligently only by experts. Every philosoph-

ical writer upon democratic institutions, whether sympathizing with them or not, has put his finger upon this weak spot, and found in it the greatest menace to the permanence of popular government. A sound decision upon almost any problem of political science, of economics or finance, is within the reach of specially disciplined minds alone, and the opinion of the unthinking masses upon such matters has just as much or as little real weight as an opinion upon the special problems of engineering, or chemistry, or physiology. This doctrine, of course, will never receive the assent of the demagogue, whether he be a political schemer, or a legislator chosen by popular vote, or the editor of a newspaper conducted upon modern commercial principles. It is the business of all these people to pretend that their opinions upon the delicate problems presented by the art of government are as good as anybody's, and probably a little better; their stock in trade is an infinite self-assurance, and their method the method of flattery, either rank or insidious, according to the particular vanities or susceptibilities of their hearers.

For many years these artful manipulators of public opinion, in pursuit of their *ad captandum* policy, have sedulously labored to develop the antagonism always latent between the masses and the men of scholarship. The process is by no means peculiar to this country, but has probably been more successfully carried out with us than elsewhere, in consequence of the innate irreverence of the American national character, its unpleasant self-assertiveness, and the superficiality of the educational influences under which it has in large part been shaped. A curiously mythical notion of the scholar and his function in society, as unlike the reality as anything that could well be imagined, has come currently to be held, and in perfect good faith, by a large proportion of our population. One can hardly take up an American newspaper without coming upon many a covert sneer at the scholar and his modes of thinking, upon many an expression of ill concealed contempt for his impracticability and his idealism. He is spoken of as if he were some curious sort of stuffed animal, exhibited in the glass case of some university or other institution of learning. That he has opinions upon the subject to which he has devoted a lifetime of thought is, of course, a familiar fact, for he sometimes has the temerity to state them in public; but that they should be taken seriously by the plain sensible man of affairs, who lives in the world and rubs against it every day, is too extraordinary a proposition to be considered.

This singular distortion of view has received so frequent illustration of late years that examples seem hardly necessary. The history of our national economic and financial policy since the Civil War is an almost unbroken record of fatuous ignorance, and empirical experimentation, and insolent disregard of the best established inductions of science. The only adequate analogy is that offered by a man who barely escapes with his life from a succession of diseases, each the result of some act of recklessness, and each dealt with in accordance with the rules of some new quackery or some time-honored superstition. That there is such a thing as the scientific treatment of disease, and that imminent disease may be averted by the precautions suggested by scientific knowledge, are the last propositions that such a man will admit. And the body politic seems to fare in much the same way, for your Demos is firm in his prejudices, and distrusts above all things else the pedantry of the university professor or other variety of trained practitioner. "What can he know about politics?" some one said of Lowell, a few years before the death of our great American scholar; "he never made a stump speech in his life." "What can he know about the tariff?" says the self-confident wool-grower of the authoritative writer upon economic science; "he never raised a flock of sheep in his life."

The application of these illustrations to the Venezuelan controversy is obvious enough. That controversy presents — leaving its ethics out of the question—two special problems, one of international law and one of statesmanship. The first problem is concerned with the relation of the Monroe Doctrine to the body of international law and usage, together with the question of the legitimacy of an application of that Doctrine to this particular case. The second problem is concerned with the possible menace to our national safety resulting from a slight enlargement of a small English colony in a corner of South America. Both of these problems belong preëminently to the domain of the scholar, and upon neither of them is the opinion of the "man in the street" likely to have any value. Now the judgment of competent authorities upon both of these problems, in this country as well as in Europe, is substantially unanimous as far as the essential elements are concerned. That judgment runs

counter to an opinion, or rather a sentiment, that seems to have a somewhat widespread currency among our population, a sentiment based mainly upon prejudices of the baser sort, and inflamed by the pernicious zeal of time-serving politicians and journalists. What should be the attitude of the sober-minded toward this division of opinion? It seems to us that but one rational answer to such a question is possible. The voice of a man who has made the subjects concerned the study of his lifetime, who can bring to bear upon the problems the full weight of historical scholarship and scientific method, must surely outweigh the voices of many thousands of butchers and bakers and candlestick-makers, however successfully they may ply their respective crafts. It is only where really competent opinion is divided, as in the case of the fierce discussion about acquired characteristics and heredity which just now divides the biologists into two opposed camps, that the layman is at all justified in taking sides, and even in such a case a modest suspension of judgment is for him the more fitting part. "The majority is always wrong" is the vehement utterance of one of Dr. Ibsen's characters, reflecting, doubtless, the view of the dramatist himself in one of his moods of angry individualism. Without accepting this as a complete induction, we may say that history shows the majority to have been often wrong, at least, and honors the minority that has stood for justice and right. And we may add that the minority, when it really is right, and stands patiently steadfast, nearly always in the end brings around to its own way of thinking the wrong-headed majority.

THE STAGNATION IN RUSSIAN LITERATURE.

The close connection between politics and letters, which has been a distinctive characteristic of the intellectual life of Russia, was never more strikingly illustrated than at the present time. The confusion, uncertainty, and haziness of the political situation are fully reflected in the literature of the country. The land which has produced Tourguénieff, Gogol, Dostoievsky, Saltikoff, and Tolstoi, is now without a single definite literary school or movement. Tolstoi, to be sure, lives and writes. His latest novel, "Master and Man," whose success outside of Russia has not been very decided, has proved disappointing to the progressive youth of Russia. While everything Tolstoi publishes is eagerly read and widely discussed, the ideas which he represents are no longer dominant. There is little sympathy with the cult of individual self-improvement and altruism; progress is generally expected to take the form of a change in the economic, political, and educational conditions of Russia. Tolstoi is indifferent to external reforms, and insists that character alone is essential. He exhorts individual men and women to be unselfish, brave, and truthful, and has no hope of improvement through any other agency. Nearly all his recent works, including "Master and Man," enforce this moral; and hence most of his readers, while admitting the literary power and charm of his latter-day fiction, declare that Russia no longer finds in it that inspiration and that aid which Tolstoi afforded it in the days when his doctrines enjoyed considerable popularity. There is considerable interest in the new novel which Tolstoi is understood to have nearly ready for publication. It deals with the life of Siberian convicts, and shows that moral regeneration is not impossible even under the worst conditions, provided love in its most unselfish form is present to guide and comfort the victims. According to reports in the Russian press, the heroine of the new novel is a young woman unjustly accused of having poisoned a rich merchant with whom she lived in illicit relations, while the hero is the foreman of the jury which convicts the woman. This foreman falls in love with the supposed murderer, and follows her to Siberia. Whatever the artistic merits of this new story may prove to be, its "moral" will be essentially the same as that of "Master and Man," and it cannot be taken as expressing the present sentiments and aspirations of Russia. Tolstoi is powerful, but he stands virtually alone. The progressive elements of Russia recognize his sincerity and moral greatness, but decline to follow him. He is not a *leader* of men, and his writings do not impel his readers to action along the lines indicated by him.

The younger writers of fiction, having no special doctrine to preach, turn to actual life for their material, and find it colorless, vague, poor, unstable. Being, most of them, extremely realistic, their novels naturally reflect the emptiness and confusion of the life they depict. The most successful of them — Mamin, Chekhoff, Korolenko, and others — still continue to describe peasant life; but a number have abandoned that field and turned their attention to the aristocratic classes and the high life of the capital. This departure is deemed very significant by the best Russian critics, for ever since the emancipation of the serfs the "Populist" movement in Russia has attracted the finest writers, and the life and labor of the people — the peasantry and the city proletariat — have furnished the themes for their productions. This literary movement has coincided and corresponded with the revolutionary Populist movement, which sent thousands of the most cultured and refined youths into the villages and factories, to live and work with the common people for the sake of disseminating liberal political ideas among them and scattering the seeds of revolution. Now, however, the revolutionary movement is prac-

tically dead in Russia. The young men and women no longer go among the people as propagandists and conspirators against the powers that be, while terrorism has been abandoned as wasteful and futile. The desire of the progressive minority to be useful to the masses is as intense as it has ever been, but the methods have radically changed. Literature has not as yet adapted itself to these new conditions, and it is at present colorless, barren, and vapid.

The high hopes of the reformers having been dashed by the reactionary attitude of the Czar, constitutional and political changes, while still secretly yearned for, have ceased to form the staple of discussion. But it would be an error to suppose that no improvements at all are expected in Russia. The present government is apparently determined to demonstrate that absolutism is not incompatible with true progress, and a number of important reforms seem to have been decided upon. Perhaps the most important task undertaken by it is universal popular education. There is a veritable educational crusade in Russia at present. The Provincial Assemblies, the press, official and voluntary societies, all talk about the means of raising the popular intelligence. Thousands of new schools are proposed for villages, night schools, libraries, lectures, and reading rooms are being organized in the cities, popular editions of national and foreign authors are being undertaken, and the young men and women of the country are turning their attention to this sphere of activity. Higher education is not neglected. A medical college for women has been authorized by the government, and several new commercial colleges have been opened for graduates of female gymnasia. A warm controversy has arisen in regard to the character of the proposed common schools. The Conservatives insist on religious training and on the control of the schools by the clergy. They want none but priests as teachers, and plainly intimate that secular education would prove a source of the greatest danger to absolutism. Secular teachers, they say, would disseminate revolutionary heresies and undermine the foundations of Church and State. Moreover, mere intellectual training, instruction in the "three R's," they argue, will be of little utility either to the masses or to the government. Honesty, loyalty, sobriety, and strong practical sense, are virtues entirely unrelated to the ability to read and write, and the government ought not to encourage education that is not spiritual, moral, Christian. On the other hand, the Liberals naturally insist on complete separation between the schools and the Church, and they point to the tendencies in the civilized world at large as sustaining their view. The government has not interfered with this discussion, but it is feared that it will finally take the side of the Conservatives.

Economic and judicial reforms are also among the probabilities of the near future. New land-banks for the pesantry are planned, and in certain Provincial Assemblies it is proposed to organize legal bureaus to which the peasants could apply for free advice. The monopoly of the sale of liquor, which the government has experimentally introduced in a few provinces, appears to have worked well, and the disappearance of all private saloons is regarded as a great reform by all Russian writers except the few who claim that the nobility, rather than the government, ought to enjoy this monopoly. In short, reform, though not of a political or constitutional nature, is in the air. People are in a state of expectancy. They are hopeful, and yet skeptical. They believe that something will be done by the present government, and they are eager to lend a hand and coöperate in anything really conducive to national welfare; at the same time, they fear that the reactionary spirit presiding over these reformatory movements may emasculate and deflower the most promising of the reforms.

Under these circumstances the literary life can hardly be very vigorous. Publicists and economists manage to extract some comfort from the dim prospects and possibilities of progress, but the lot of the novelists and story-tellers is hard indeed. The present is dismal and chaotic, and they are not even sure that they are on the eve of a new era. Realism has always been supreme in Russian fiction, but even realism needs definite human documents and an active life full of movement, interest, and struggle. Stagnation, indefiniteness, confusion, are fatal to it. All is talk at present in Russia; there are no types or things worthy of study and portrayal. The Tourguénieff atmosphere has vanished; the terrorist and revolutionary days are over; the enthusiasm of the Populist propogandists has spent itself. No one knows what the future will bring. Tolstoi alone, as said above, unconcerned and indifferent, with a firm faith in the saving quality of his philosophy of life, is able to write and preach in the form of semi-realistic fiction. He has his ideal, source of inspiration, and message, and he finds sermons in stones and lessons in everything.

VICTOR YARROS.

COMMUNICATION.

UNAUTHORIZED EDITION OF MURRAY'S MYTHOLOGY.

(To the Editor of THE DIAL.)

The literary notices of THE DIAL are so uniformly accurate and just that I read with some surprise, in the issue of December 16, your mention of the new edition of A. S. Murray's "Manual of Mythology"; one might readily infer from it that the book had been carefully revised by the author. In a recent letter Mr. Murray says: "Since the preparation of the second edition of the Manual, so long ago that I was but a young man then, I have had nothing whatever to do with the book in any shape or form." Moreover, the authorized publishers of the American edition are Messrs. Charles Scribner's Sons; on the conduct of the Philadelphia publisher who has taken Mr. Murray's book without authorization, and has had it revised without consulting him, each reader will pass judgment for himself. F. W. K.

University of Michigan, Jan. 3, 1896.

The New Books.

The Life and Times of Correggio.*

It has always seemed somewhat odd that a painter of Correggio's genius should have lived and worked in the centre of Italy, in the brightest period of the Renaissance, without creating notice for himself or his art, outside of his local province, until long after his death. No contemporary writer mentioned him; Ariosto overlooked him; Vasari could get little exact data about him, and had to write the first life of him from hearsay. In 1552 Landi said of him that he was "a painter nobly formed by nature herself rather than by any master," and Titian at Parma with Charles V. praised his Cathedral frescoes; but the man's life was still unknown. Baldinucci added nothing to the Vasari biography but eulogy, and it was not until the eighteenth century that Tiraboschi published documentary evidence about the painter and tried to get at the facts of his life. In our century much has been written about him: Pungileoni published new documents, Meyer sifted all the old material into new form, Morelli straightened out the attribution of his pictures; and now the director of the Parma gallery, Dr. Corradi Ricci, comes forward with more new documents in a large handsomely-illustrated folio which finally sums up all the recorded life of the painter.

Students of history will take up Dr. Ricci's book with eagerness, and they may put it down with some shade of disappointment. It doubtless contains all there is to be known about Correggio, but the gist of it was already known. And those "new documents" to which the writer has had access, and which were to throw new light upon the painter, are neither very important nor very illuminating. Dr. Ricci has written a sound critical and historical account of Correggio — the best yet published — but it revolutionizes no old theories and establishes no new point of view. It collects, corrects, amends, and in that way doubtless gets at the truth of matters; for the writer seems to have no conception of Correggio that requires a distortion of probability. He gives the facts as they are known, and his inferences from them are neither far-fetched nor illogical. For this his readers will thank him. There is so much theory-forming and fact-straining in modern historical writing, that a plain common-sense statement is refreshing.

The facts of Correggio's early life are practically unknown, and this accounts for the "isolated genius" theory advanced by various writers. The absence of record was to them evidence enough that Correggio had neither teachers nor education, and that he sprang up suddenly, like a fountain in the desert, by virtue of inherent force. Neither the tale of his childish ignorance nor that of his great learning has any basis in historic statement. He wrote a good hand and painted magnificent pictures: that is positively all we know about his learning. It is fair to suppose, however, that he could have done neither without some cultivated intelligence. He probably received the education of the youths of his time. His native town and province were quite as awake to the intelligence and learning of the Renaissance as other Italian towns and provinces; there was building, carving, and painting there as elsewhere in Italy, and the young Correggio was probably just as susceptible to the spirit of the age in the Emilia as the young Raphael in Umbria.

Correggio was born in 1494, of respectable but not rich or noble parents. His first master in painting was doubtless some local artist, like his uncle, or Antonio Bartolotti degli Anceschi; but this is not positively known. There is no record of his apprenticeship in art, save what shows in his early works. These are reminiscent of Ferrara and Bologna, but it cannot be inferred that he was a pupil of Francesco Bianchi-Ferrari, or of Francia, or of Costa. His first important picture, painted when he was twenty, was the "Madonna of St. Francis," now in the Dresden gallery. In it one meets with many resemblances to well-known artists. Mantegna's "Madonna of Victory," now in the Louvre, seems to have been studied by the young painter. The pose of the St. Francis Madonna, the outstretched hand, the black-and-white of the pedestal, the drapery, the foreshortening, the children, all indicate a study of the great Paduan. Yet Mantegna died when Correggio was twelve years of age; he could not have been the latter's master. The young Correggio was merely influenced by Mantegna's work. And other influences were evidently upon him at the same time. The St. Francis and the St. Catherine in the Dresden picture are strong reminders of Francia, and, though Dr. Ricci will not admit it, the picture shows the influence of Leonardo da Vinci. The

* Antonio Allegri da Correggio. His Life, his Friends, and his Times. By Corrado Ricci. Translated from the Italian, by Florence Simmonds. New York: Imported by Charles Scribner's Sons.

figure of John at the right belongs to the Lombard school of Leonardo. The Madonna's smile, the heavy eyelids, the oval face, the contours, the light-and-shade, are all borrowed from the same source; and that foreshortened hand and arm may be seen in the "Madonna of the Rocks" in the Louvre, as well as in Mantegna's "Madonna of Victory." The Lombard tinge is again noticeable in Correggio's "Bolognini Madonna" at Milan, and in other early works. There is no record that Correggio ever was in Milan or ever saw Leonardo. It is highly probable, however, that he had seen and studied some Lombard pictures; for during his youth Parma was at one time subject to Milan, and Milanese painters had been there — yes, Leonardo himself for a brief visit.

The study of Correggio's masters and early influences ends where it begins, in conjecture. Like most young painters, he probably swung here and there until he found his own mind and path. He was not a life-long assimilator like Raphael, but a man of peculiar individuality, who always remained Emilian in art, though at first swayed by the great men of the times. It was natural that he should admire Leonardo, Francia, Costa, Dosso, and Mantegna; and that he followed the last-named in his frescoes for the Convent of S. Paolo at Parma, there can be little doubt. These frescoes were done in 1518, and Correggio was at that time living in Parma. In 1519 he returned for a year to his native town of Correggio, and then came back to Parma to do the frescoes of S. Giovanni Evangelista, at the request of the Benedictines. The fresco in the dome of this church marks something of a departure not only in Correggio's life but in Italian art. It had been the practice in the composition of large spaces to cut up the area into squares, triangles, and architectural niches, and to fill these with separate pictures; but Correggio invented a composition of colossal proportions, and threw the whole dome into one picture, showing Christ ascending in the centre of the dome with the apostles and angels below him in a vast circle. And here in this fresco the grace of Correggio is as nothing to his strength. The figures of the apostles are almost like Michael Angelo's, so powerful are they in line and form, while that charm and sweetness so characteristic of his later altar-pieces are hardly noticeable.

It was in 1520 that Correggio's marriage took place, and about this time that he painted the "Marriage of St. Catharine," the "Madonna della Cesta," and the "Descent from the Cross." In 1523 he began painting the frescoes of the Parma Cathedral, and these occupied him until his death. He completed the great fresco in the cupola, and it seemed to receive almost instant recognition from his townspeople. Vasari was the first outsider to write about it, Correggio's immediate pupils (and after them the Carracci) copied it, Titian praised it, — and still Correggio was only a local celebrity. For all Titian's praise, Venice did not know him; for all Vasari's words, Florence did not know him. Barocci, the later Bolognese, the Venetian Tiepolo, helped themselves to the Parmese frescoes; but it was not until the eighteenth century that Correggio really came to be ranked among the very great masters of Italy.

Between 1524 and 1530, his large altar-pieces — the three large ones at Dresden, the "St. Jerome," and the "Madonna della Scodella" at Parma—were painted. His technique at this time was so perfect that he could thoroughly express his meaning, and all his joyousness and delight in physical life were poured out regardless of his religious subjects. Grace, charm, movement, rhythm of line and color, light-and-shade, all blended with splendid handling to make great art. Correggio was at his height. His mythological pieces were done in the last years of his life, with the exception of the "Antiope" and the "Education of Cupid." Those years were destined to be few. His wife died in 1528, and after 1530 there is no trace of him at Parma. He was evidently at his native town of Correggio, a few miles away, where he died March 5, 1534, aged forty years. There is no reason whatever to suppose that he died in poverty and neglect, as was formerly stated. In fact this latest biography makes it clear that he died wealthy and respected. Where his ashes repose, no one knows. They have his alleged body at Correggio, and his alleged skull is in the Academy at Modena; but both relics are bogus — the skull being that of an old woman instead of a young man.

These outline facts are about all that is known of Correggio the man. Correggio the painter has been well and thoroughly studied in his works, and though Dr. Ricci's estimate of his genius and style is very good, it is not a novel estimate. Correggio was a painter of striking individuality, but his isolation from the leaders of the Renaissance did not necessarily produce his individuality; he was simple, almost child-like, in his thought, having little

care for the religious, the classic, or the intellectual; but his alleged lack of education did not necessarily produce his simplicity. It was a part of his nature to regard all things for what they looked rather than for what they meant, and to see all things as form and color rather than as symbols of ideas. Nothing could have greatly changed that point of view. In a way, he was material and sensuous, given to form and color for their own sake, and to human beings for their humanity's sake. The problems of good and evil, of sin, death, and the hereafter, never concerned him. To live and be glad in the sunlight, to be simple, frank, natural, and graceful, apparently made up his sum of existence in art. He would have no solemnity, no austerity, no great intellectuality. Nothing tragic or mournful or pathetic interested him. He was in love with physical life, and he told his love with all the sentiment of a lover. That he sometimes nearly precipitated sentiment into sentimentality, is true. He barely escaped it, and his followers were lost in it. It was the imitation of Correggio that produced the insipidities of painters like Carlo Dolci and Sassoferato.

That Correggio, technically, should have been so perfect, living as he did shut off from Florence and Venice, is more remarkable than his peculiar mental attitude, since craftsmanship is seldom well-taught if self-taught. Yet Correggio was somehow extremely well taught. His composition was occasionally involved and bewildering, but his drawing was nearly faultless and his movement excellent. His light-and-shade has never been surpassed by any painter, ancient or modern, his color was rich and harmonious, his atmosphere omnipresent and enveloping, his brush-work sure and spirited. Indeed, it was the technique of his art, rather than the spirit of it, that first drew the attention of painters to his work, and they made it known to the world.

Dr. Ricci has written a book that is the better for coming from a candid mind and a careful student. He has told us all there is to tell about Correggio, and that, too, in a concise and readable style. He might have followed ancient fables and made a more bulky biography, but it is matter for rejoicing that he has not done so. He has adhered to the records, and if he has found few new data about Correggio it is all the more to his credit that he resisted the modern tendency to create hypotheses and postulate them as proven fact.

JOHN C. VAN DYKE.

LESSONS IN MUNICIPAL GOVERNMENT.*

Mr. Albert Shaw's valuable book on "Municipal Government in Great Britain" prepared us for a thorough piece of work in his handling of Continental European cities; and in this expectation we are not disappointed. His solid volume of five hundred pages is clear and systematic in treatment and is packed with information. Porter's "Human Intellect" was said by a student of philosophy to be a book calculated to give one a headache at thought of the author's vast reading implied in it. Mr. Shaw's work in like manner is obviously the essence of countless reports and other interminable documents. But it is the essence. And it is illumined by a painstaking and loving study of this most modern of subjects in political science.

The nine chapters form really a discussion of five related topics. The first two chapters — nearly half the book — are devoted to Paris and the French municipal system in general. This is taken as the type with which other systems are to be compared. Municipal institutions in France were powerfully affected by the French Revolution, and early reached an advanced development. The results have been very interesting and instructive, and it is largely from them that the impulse has been given to the rest of the continent. The third and fourth chapters relate to Belgium and Holland, Spain, and Italy. The next three cover the subject in Germany, and the last two in Austria and Hungary. Russian and Scandinavian cities are not considered.

The comprehensive nature of the work will be seen by a mere enumeration of the topics treated in discussing France. The author speaks of public order, streets, paving, light, transit, water, drainage, sanitation, bridges, schools, libraries, savings banks, and pawnshops. He also analyzes the structure and working of government by which all these services are administered. Some of the distinctive facts in the study of Paris are worthy of notice. One of them, and one that has an important bearing on the great development of that city, is the fact that Paris is the national capital. Hence the general government has a close relation to its civic life, as is the case, indeed, with the capital cities of most nations. Our own city of Washington is governed directly under the Congress of the United States, with

* MUNICIPAL GOVERNMENT IN CONTINENTAL EUROPE. By Albert Shaw. New York: The Century Co.

little or no home-rule. The Paris police is managed by a department of the national administration. But that is also the system in London. And the recollection of the Commune of 1871, to say nothing of previous insurrections, will make France hesitate long before entrusting the preservation of public order in Paris to local control. In the management of natural monopolies, such as gas and street transit, the city follows methods which should make Americans begin thinking. No perpetual, or virtually perpetual, franchises are granted. All are subject to careful conditions, which include adequate compensation to the public treasury, specified services and prices, constant governmental supervision and control, and ultimate reversion of plants to public ownership. In many cases these services are owned and administered directly by the city. Public education, especially in technical lines, is exceedingly elaborate. There is no newspaper war on "fads" in Paris. It is recognized that taste, knowledge, and manual skill return their cost many fold. Accordingly, the most careful instruction is given in all forms of hand-work and in the fine arts. Manual training in the use of tools for boys, in needlework and the domestic arts for girls, in music and drawing for all, is given special attention. At the same time there are distinct trade-schools of many kinds, and high-schools of science, literature, classics, and engineering.

The German system of local government is not radically different from the French. In each the fundamental part is the council. This is chosen by the people, and in turn selects the administrative staff. Of course Paris is an exception, as in that city the civic administration is in the hands of the national government. And on the other hand, in Germany municipal suffrage, unlike the French and American systems, is usually limited to those possessed of some amount of property. The three-class system of Prussia, for instance, is simply this: Those who pay taxes on large amounts of property, amounting to one-third the whole, form the first class; those who pay on the next third form the second class; the remainder of the tax-payers form the third class. Each class elects a third of the city council. Obviously, the number of voters in the third class greatly outnumbers those in both the others combined.

In all the continental cities, Mr. Shaw finds efficiency, economy, and trained intelligence characterizing municipal administration. He finds the ward politics, which is so familiar to us, entirely wanting. He finds city administration a profession — the German cities calling a mayor from some other city, just as one of our universities would call a president. He finds corporate privileges dealt with primarily for the benefit of the municipality, and so most carefully hedged about with restrictions. He finds better paving, better sanitation, better care for education, better municipal bookkeeping, than in American cities.

The Germania of Tacitus has been thought by some to have been a political tract, intended to show what Rome ought to be by painting some other country as possessing the virtues which Rome lacked. One is almost tempted to consider Mr. Shaw's optimistic picture of European cities as made on a similar plan. Nearly everything he depicts is something which we do in exactly the opposite way, and with just the opposite results. To be sure, we have great difficulties. Our cities grow very rapidly. But those of Germany, since 1871, have grown at the same rate. We have universal suffrage. But so has France. We have, it is true, a more heterogeneous population than European cities; but that is not enough to account for our shortcomings. And Americans cannot do better than to make themselves thoroughly familiar with Mr. Shaw's vivid exposition of how city government ought to be conducted, as seen in Europe. Almost any American city will show more or less plainly how it ought not to be done.

HARRY PRATT JUDSON.

A GREATER BLACKSTONE.*

Admiration and gratitude are the mental states that rise into consciousness when one inquires of himself what impressions have been made by perusal of the marvellous and monumental work on the sources of English law, "The History of English Law before the Time of Edward I." Seldom are analysis and criticism asked for on the results of investigations whose penetration and accuracy are vouched for by so distinguished and truth-compelling names as those of Sir Frederick Pollock and Professor Maitland: the one, professor of jurisprudence at Oxford; the other, professor of the laws of England at Cambridge. Yet even without the generous avowal by the senior author,

* THE HISTORY OF ENGLISH LAW BEFORE THE TIME OF EDWARD I. By Sir Frederick Pollock, Bart., and Frederic William Maitland. Two volumes. Boston: Little, Brown, & Co.

in a brief prefatory remark, one would soon discover that these stately volumes bear throughout the distinguishing characteristics of the learning and genius of the Downing Professor of Laws at Cambridge. And those who know Professor Maitland's work in other publications will be glad that it is so, for they must all have long since recognized that for a most happy ability to combine the functions of investigation and interpretation, he is without a peer in the field of political science. His painstaking and patient examination of original material, his dextrous insight, his calm and undogmatic judgment, may be found in other men; his logical marshalling of the vast array of facts, in others; and his lucid and fascinating manner and language, in others again; but it is a rare combination which brings all these together in one man, and which has made Professor Maitland the master in his field. All these characteristics of his former work appear again in these his latest volumes, and prompt the reader to the wish, with which he leaves them, that this great scholar may live to give the world the history of later English law.

The first two hundred pages of the work are devoted to a general sketch of the law for the period prior to 1272, under the headings Anglo-Saxon Law, Norman Law, the Age of Glanvill, the Age of Bracton, and Roman and Canon Law. Eleven hundred pages more discuss the Doctrines of English Law in the Early Middle Ages, under the headings, Tenure, Sorts and Conditions of Men, Jurisdiction and the Communities of the Land, Ownership and Possession, Contract, Inheritance, Family Law, Crime and Tort, and Procedure. This mere list of capital headings will show how admirably the whole subject is conceived of for presentation. The chapter on the age of Glanvill is rich in suggestion. Nowhere else is so clearly traced the growth of the jury system, from its sources in the Frankish inquisition, through the assizes of the reign of Henry II. No student who has painfully tried to work out these assizes in the pages of Stubbs but will be thankful for this simple exposition of the whole matter. It is, however, unfortunate that while the text is without flaw in its distinction of the great proprietary assize — the Grand assize — from the four possessory or petty assizes, the index fails one completely. There is no entry whatever under the title Proprietary Actions, although reference should certainly be made to I. 126–128, 333, II. 62–79, 136, 140. The same distinction is worked out in the doctrinal portion of the treatise, under the head of Ownership and Possession, in the discussion of seisin and writs of entry. As an illustration of the felicitous manner in which these archaic subjects are handled it may suffice to cite the following passage in regard to the transition from assize to jury:

"In a little time we have these four and only these four petty assizes. Only in these four instances does the writ, which is the first step in the procedure, the original writ, direct the empanelling of an inquest. Trial by jury, in the narrowest sense of that term, trial by jury as distinct from trial by an assize, slowly creeps in by another route. The principle from which it starts is simply this, that if in any action the litigants by their pleadings come to an issue of fact, they may agree to be bound by the verdict of a jury and will be bound accordingly. In course of time the judges will in effect drive litigants into such agreements by saying 'You must accept your opponent's offer of a jury or you will lose your cause'; but in theory the jury only comes in after both parties have consented to accept its verdict. An assize, other than a grand assize, is summoned by the original writ: it is summoned at the same time that the defendant is summoned and before his story has been heard; a jury is not summoned until the litigants in their pleadings have agreed to take the testimony of 'the country' about some matter of fact. In course of time the jury, which has its roots in the fertile ground of consent, will grow at the expense of the assize, which has sprung from the stony soil of ordinance; even an *assisa* when summoned will often be turned into a jury (*vertitur in juratam*) by the consent of the parties; but still trial by jury, if we use this term in a large sense, and neglect some technical details, is introduced by the ordinances of Henry II. as part of the usual machinery of civil justice."

In the chapter on Bracton the growth of the system of royal courts is treated in the same suggestive manner, and one sees, as from a bird's-eye view, the branching off from the Curia Regis of Exchequer, Common Pleas, King's Bench, Chancery, Parliament, and Privy Council. Only in the matter of the earliest distinction between Common Pleas and King's Bench is there failure to put it quite as clearly as Mr. Pike did six months earlier in his "Constitutional History of the House of Lords." The chapter on the canon law is very brief, but sheds much light. The influence of Roman law is shown to be partly by way of repulsion, partly by way of attraction. English lawyers were moved, not only to bring their own law abreast of the foreign rival by recourse to its native forces of progress, but also by imitation and incorporation of the stranger. Stress is laid upon the accident of a divergence of English and continental law from one another, as the one shook off the Roman influences which the other accepted.

The book abounds in new view-points for

old ideas. Thus, the failure to discover the judicial trial by battle in Saxon England, as in other Germanic countries, is accounted for by the persistence of extra-judicial fighting. Only in those lands where a central power was strong enough to forbid the latter could the judicial duel have place, "thus combining the physical joy of battle with the intellectual luxury of strictly formal procedure." Scutage, which many think of as introduced in 1159, is probably of much earlier date, and even under Edward I. the tenant-in-chief who failed to attend would be rated, after the campaign ended, in a levy which included, not only the traditional scutage, but a heavy fine. It "seems clear that the tenant-in-chief's duty of providing an armed force is not commuted into a duty of paying scutage." So, again, in the chapter on Tenure, it is shown in regard to alienation that "we must start not from the absolute inalienability of 'the fief,' nor from the absolute alienability of 'the fee simple,' but from . . . an indeterminate right of the lord to prevent alienations which would seriously impair his interests." The Gordian knot that has been tangled out of free men holding by unfree tenure is thus resolved, while we wonder that it was not done long ago.

"The tenure is unfree, not because the tenant 'holds at the will of the lord' in the sense of being removable at a moment's notice, but because his services, though in many respects minutely defined by custom, cannot be altogether defined without constant reference to the lord's will. . . . The man who on going to bed knows that he must spend the morrow in working for his lord, and does not know to what kind of work he may be put, though he may be legally a free man, free to fling up his tenement and go away, is in fact for the time being bound by his tenure to live the same life that is led by the great mass of unfree men; custom sets many limits to his labours, custom sets many limits to theirs; the idea of abandoning his home never enters his head; the lord's will plays a large part in shaping his life."

One finds in the discussion of the County, as is expected, a fuller presentation of the view of the suitors in the county court, first brought forward by Mr. Maitland in Volume III. of the "English Historical Review." This is, in brief, that attendance at court was a burden, and not a privilege, and that it fell, not on freeholders as such, but upon certain units of land, by no means equal in area. When this apportionment was made he does not pretend to say, although in the review article he guessed at the reign of Henry I., but he maintains his main thesis with force.

So vast an achievement can be only touched in a review. The charm of the whole work lies in the absence of any dogmatism, and in the continual presentation of the variety and irregularity of mediæval life. Here are no beautifully symmetrical theories to maintain, but only a careful collocation of an immense body of facts, and an attempt to discern in them the lines of movement toward the England of to-day. The work has been grandly done, once for all, we surmise, as to the substance of it, although new discoveries may alter details of the picture. The whole work is a great credit to the publishing houses that put it forth. Our only criticism is on the inadequate index, of which we have already spoken. Additional omissions noted are Droitural Actions, II., 379; and as citations under topics already entered, Barns' Part, II., 375; Bastard, II., 373–376; Possessory Actions, II., 378. The references for Bond should be to Volume II.

JOHN J. HALSEY.

THE STORY OF THE "ALABAMA."*

A surviving officer of the Confederate cruiser "Alabama," Lieutenant Arthur Sinclair, has prepared, chiefly from his own recollections, an account of the career of that famous vessel, and this is now published in a substantial illustrated volume of some three hundred and fifty pages. It is essentially a personal narrative, readable though not literate in style, good-tempered though one-sided; yet, with its many faults, a distinct contribution to the permanent literature of the Civil War. For it is the statement of an eye-witness of and active participant in some of the more stirring and memorable sea episodes of that eventful period.

It is, of course, hardly to be expected that a strictly impartial statement of the "Alabama's" character and position, or of her adventures and achievements, should come from one of her own officers. Lieutenant Sinclair naturally believed in the vessel and in her mission; and that is enough for the purposes of his narrative. It is told with an attractive frankness, and apparently with a desire to write fairly and truthfully as to disputed points. These, however, appear but incidentally; the chief portions of the work are given to an account of the vessel's career and to descriptions of life on board.

The "Alabama" began her work of destruc-

*TWO YEARS ON THE ALABAMA. By Arthur Sinclair, Lieutenant in the Confederate Navy. With portraits and illustrations. Boston: Lee & Shepard.

tion in the summer of 1862. The Confederate cruisers had already, in their raids in the North Atlantic, demonstrated their capacity for mischief to the commerce of the United States, and it was decided to build larger and more formidable vessels and extend the field of their operation. In pursuance of this plan, secret agents of the Confederate government, acting as private purchasers, negotiated with the Lairds of Liverpool for the vessel which was first known as the "290" and soon became the "Alabama." She made her trial trip and escape from the Mersey barely in time to avoid detention, the agents of the United States having obtained evidence of her true character and laid the same before the British government. Sailing as a simple despatch boat, under the British flag and an English master, she soon reached her rendezvous at the Azores, where she was transferred to the command of Captain Semmes and his officers, and received her armament and stores. The question of a crew became a pressing one, as the men on board had been shipped simply for a trip to the Azores, and were ignorant of the true character and purposes of the vessel. The test of their readiness to enlist under the new flag was soon made. Our author thus describes the scene:

"The officers are all in full uniform of an attractive shade of gray, with a redundancy of gold lace shockingly inappropriate to marine traditions. . . . The men are mustered aft to 'call' of boatswain, and Semmes, mounting a gun-carriage, reads his commission from the President of the Confederate States as commander. . . . The 'stops' to the halliards at the peak and mainmast head are broken, and the flag and pennant of the young nation float to the breeze. . . . Our Captain addresses the men in a few curt but eloquent and persuasive words, making known the character of the vessel and the purpose of the cruise. The paymaster has brought amidships his shipping list, and, like the rest of us, awaits the result of our gallant commander's speech. But the suspense is easing. One by one the groups dissolve, and Jack, hat in hand, presents himself at the capstan and signs the articles, till eighty-five men have been secured."

Thus began the memorable two-years cruise of the "Alabama," during which she sailed 75,000 miles and visited almost every quarter of the globe — the West Indies, Gulf of Mexico, Brazil, Cape of Good Hope, China Seas, Ceylon, Cape Town, and the English Channel, — shifting rapidly from place to place so as to do the utmost damage and inspire the utmost terror by the unexpectedness of her attacks upon our merchant ships. She overhauled and examined several hundred vessels; those belonging to neutrals received an apology and went on their way, those having neutral cargo were released on ransom-bond, and those of the United States were plundered and burnt. There were fifty-seven of the latter, for which Great Britain paid, according to the terms of the Geneva award, $6,750,000.

The author gives some very interesting pictures of life on shipboard, which decidedly lacked the monotony of the ordinary humdrum sea-life. The seamen all had double pay and a double allowance of daily grog, and seem to have been on the whole a hearty and efficient lot of fellows. Some good anecdotes are told of Semmes, the commander, who was usually referred to by the under officers as "Old Beeswax"— an appellation probably bestowed on account of his tenacity in holding fast to a chase. He had, it seems, a sardonic sort of humor, which often showed itself in a rather rough "guying" of the captured Yankee skippers who had vainly tried to outsail him. All the officers were, it appears, exceptionally fine and amiable men — as mild-mannered, in fact, "as ever scuttled ship." It was the custom, on sighting a Yankee merchantman, to approach under cover of the United States or English colors. If the prey became suspicious and attempted to escape, a blank shot, or, that failing, a solid one, usually brought her to. She was boarded, night or day, in all weathers; the crew and available stores, and always the chronometer and flag, were brought off; and then the vessel was fired. If near land, the captured crews were put ashore. Lieutenant Sinclair takes some little credit to the "Alabama" for materially increasing in this way the population of the Azores. It often happened, however, that the cruiser found it necessary to play the host to so many involuntary guests that she became uncomfortably crowded, and the opportunity to strike a bargain with some foreign ship to take them off was a welcome one. The strange crews slept on the open deck, but were protected by awnings from sun and rain; the author says they were invariably well treated, their officers being accommodated as far as possible at the officers' mess of the "Alabama." Not infrequently the pleasing prospect of double wages and grog twice a day tempted the prisoners into the "Alabama's" service. As for the chronometers, they accumulated so rapidly that Lieutenant Sinclair soon had to give up his daily task of winding them.

The justification offered for the "Alabama" is, of course, that by damaging and threatening Northern commerce she drew off the United States war vessels from their work of block-

ading Southern ports, and thus materially aided the prospects of the Confederacy. She was often pursued by United States cruisers, but usually evaded them, sometimes running into neutral ports and escaping by her superior speed. She was a very swift vessel, having both steam and sail power. Her armament was considered a powerful one, and our author is evidently proud of her fighting qualities. "She was a fighting ship," he says, "and under no circumstances, within reasonable odds, contemplated avoiding battle." Yet the truth is that the only real fight in which she engaged was the one in which she was sent to the bottom. A similar fate had been visited by her, it is true, upon the United States gunboat "Hatteras" the year before in the Gulf of Mexico; but this affair can hardly be classed as a fight. The "Alabama" lured the "Hatteras" to her side in the night, while purporting to be, and announcing herself to be, a British ship; and suddenly, while the small boats of the "Hatteras" were being lowered to come on board the "Alabama," the latter opened her broadside in the darkness, sinking the gunboat in thirteen minutes. The entire career of the "Alabama" was, in fact, that of a sea-rover rather than a battle-ship, and her commander's fame as a sea-fighter must rest upon the one engagement in which he was defeated.

Lieutenant Sinclair's descriptions of the two affairs referred to are worth quoting, as being the report of an eye-witness. The first relates to the sinking of the "Hatteras."

"It is dark, the enemy being but indistinctly seen. . . . The enemy has now come up. She hails us: 'What ship is that?' '*This is her Britannic Majesty's steamer Petrel*,' is the reply. . . . Our crew have lock-strings in hand, keeping the guns trained on her, and awaiting the command to fire. The two vessels are so near that conversation in ordinary tones can be easily heard from one to the other. For a time the 'Hatteras' people seem to be consulting. Finally they hailed again: 'If you please, I'll send a boat on board of you,' to which our executive officer replied, 'Certainly, we shall be pleased to receive your boat.' When the boat is about half-way between the two vessels, the signal is given, and sky and water are lighted up by our broadside . . . About six broadsides were fired by us. The enemy replied irregularly. Then she fired a lee gun, and we heard the quick, sharp hail of surrender, accompanied by the request that our boats be sent to her immediately, as she was sinking. The whole thing had passed so quickly that it seemed to us like a dream."

In June, 1864, the "Alabama" put in at the harbor of Cherbourg, France. The ship was to undergo repairs, and officers and men were to have a leave of absence. Three days later, the United States war steamer "Kearsarge," under command of Captain Winslow, entered the harbor. Immediately on the arrival of the "Kearsarge" Commander Semmes forwarded to Winslow, through the United States Consul, a challenge to fight the "Alabama" outside the harbor and beyond the limit of French waters. The news was flashed over cables and wires, and on Sunday, the 11th, Cherbourg was filled to overflowing with sight-seers, while throughout the world people awaited eagerly the result of the naval duel.

"Our ship, as she steams off shore for her antagonist, hull down in the distance and waiting for us, presents a brave appearance. The decks and brass-work shine in the bright morning sunlight, from recent holystoning and polishing. The crew are all in muster uniform, as though awaiting Sunday inspection. They are ordered to lie down at their quarters for rest, while we approach the enemy. A beautiful sight — the divisions stripped to the waist, and with bare arms and breasts looking the athletes they are. The decks have been sanded down, tubs of water placed along the spar-deck, and all is ready for the fray. The pipe of the boatswain and mates at length summons all hands aft; and Semmes, mounting a gun-carriage, delivers a stirring address."

The two vessels steamed some eight miles off shore, and, approaching within a mile of each other, the "Alabama" delivered a broadside from her starboard batteries. The battle was carried on with the contestants circling round a common centre. A hundred-pound percussion shell was early lodged in the "Kearsarge" near her screw, but failed to explode. Soon after the vessels closed to point-blank range the "Alabama" was pierced by a shell at the water line. Seeing that his ship was sinking, Semmes struck his flag. The officers and crew were picked up by the "Kearsarge" and by the English yacht "Deerhound," as the "Alabama" settled under water.

"The 'Alabama's' final plunge was a remarkable freak, as witnessed by the writer about one hundred yards off. She shot up out of the water bow first, and descended on the same line, carrying away with her plunge two of her masts, and making a whirlpool of considerable size and strength."

Two of the author's best chapters are given to the incidents of this memorable sea-fight, and will not be overlooked by the reader of this interesting volume. The illustrations include pictures of the "Alabama" and "Kearsarge," and portraits of Semmes and his officers. That of the famous commander, taken the day after the Cherbourg fight, shows a striking face, thin, careworn, but bold and crafty, almost sinister, in expression.. The appendix contains biographical sketches of all the officers, and a general muster-roll of the ship's crew.

CHARLES H. PALMER.

Briefs on New Books.

More of the Napoleonic revival.

The literature of the "Napoleonic revival" seems destined to show us the Emperor from every conceivable standpoint, ere the movement completes its course. His career has been discussed by historians, moralists, and military critics; and his portrait has been drawn, or redrawn, by memoirists of every shade and variety of opinion and bias, from the hero-worshippers down to the malignant Barras. In Constant's account of "The Private Life of Napoleon" (Scribner), we are permitted to see the great man through the eyes of his *valet de chambre* — an opportunity that will be eagerly grasped by the large class of American readers whose biographical cravings and standards are reflected in the newspapers. We do not mean to impliedly underrate the uses and merits of Constant's book, or of the class of books to which it belongs. Constant contributes to our knowledge of his master very much as men like Pepys and Boswell and the virtuoso of Strawberry Hill contribute to our knowledge of their times; and the hardiest wiseacre will scarcely impeach the historical services of that immortal trio of gossips. Constant's book is a rich repository of the sort of information that helps us to see the Emperor as his daily associates saw him. The author was for fourteen consecutive years, from the opening of the Marengo campaign to the departure from Fontainebleau, in constant attendance upon his master, "as inseparable from him as his shadow"; and the portrait he draws is vivid, human, and incontestably accurate. The vogue of these Memoirs when they first appeared, in 1830, was very great; and the recent reprint in France has been favorably received. The present translation, admirably done by Elizabeth Gilbert Martin, and published in four shapely volumes by Messrs. Scribner's Sons, is, we believe, the first English version; and the reader will find it decidedly one of the most entertaining and graphic of Napoleonic works. Constant brings us perhaps nearer to Bonaparte the man than any other memoirist of the period has done. A readable introduction is furnished by M. Imbert de Saint-Amand, who, as usual, is quite unable to deny himself a passing allusion to his "Martyr Queen," as he is pleased to style her. Marie Antoinette's sufferings in the Temple, her high bearing in adversity, and the stoicism with which she met her fate, have blinded romantic and chivalrous minds to the ugly fact that this "Martyr Queen" was the centre of the vile court ring whose sins previous to the Revolution, and whose selfish and insensate policy during the Revolution, are as fairly chargeable with the excesses of the Terror as the fanaticism and blind devotion of the Terrorists themselves. The world has so long been accustomed to hold up its hands in execration of the political cruelties and drastic expedients of that intrepid band of patriots, that it has well-nigh lost sight of its services — of the fact that it saved France from anarchy, from a relapse into the fatal gripe of the old order, perhaps from the fate of Poland. Louis XVI. was the real martyr of the *Ancien Régime*. With mistakes and weaknesses enough, he had no crimes to expiate save those of his predecessors.

An olive-branch from England.

The Anglomania which has so long disquieted patriotic souls in this country has at last fairly given way before the tidal wave of Anglophobia evoked by the "sturdy Americanism" of a recent state paper. Despite this widespread change in the national sentiment, however, there seems to be a class of our countrymen who still perversely decline to recognize hostility to England as a test of patriotism, and who even doubt the wisdom of injecting into our foreign policy an infusion of the temper of Donnybrook Fair. To such peace-loving souls the little olive-branch wafted to us over the troubled waters in the shape of a book on America by that genial Briton, Dean Hole, should prove a welcome and timely token. The book is the outcome of the author's recent lecturing tour in the States in aid of the fund for the restoration of Rochester Cathedral; and we are glad to learn that the pecuniary result of the mission was the reverse of disappointing. Replying to his English critics who had questioned the propriety of "sending round the hat" in America for an object that should be regarded as a "national duty" at home, the Dean concludes pretty forcibly: "We had done what we could (at home), and I saw no signs of 'national duty' coming forward to complete our unfinished work. . . . In preferring to spend the surplus of five hundred pounds which I brought home upon the cathedral, rather than in appropriating it to myself, I fail to apprehend that I have acted 'hardly in consonance with the dignity of the nation and of the national church.'" The Dean writes in his usual chatty, facetious vein, skimming lightly over a variety of subjects: our clubs, hotels, railways, theatres, churches, horticulture, our cities and their various forms and degrees of misgovernment, etc., treating us and our ways with unfailing good-humor—save, indeed, when he comes to consider our newspapers. "All who love America," he says, "must protest against these degradations. . . . There is no excuse for the piling up of the agony, for the proclamations in huge and hideous type of the most abominable crimes, for a procession of bad men and bad women on the front of the stage, as though these actors were of all the most important, and as though this 'rogues' march' down the hill to perdition were much more interesting to the public than the march of intellect, the progress of industry, the advancements of science, the ascents of religion and of truth." That the Dean's book will be widely read in this country goes without saying, and it will repay reading — if only for the novel pleasure of seeing ourselves fairly, and for the most part gratifyingly, reflected in a mirror held up to us by an English hand.

The journal of a Polish countess.

A journal — especially if it be a woman's — is usually an artificial and often a morbid piece of writing. Such is not the character, however, of "The Journal of Countess Françoise Krasinska," just translated from the Polish by Kasimir Driekonska, and published by Messrs. A. C. McClurg & Co. This Polish Countess — the great-grandmother of Victor Emmanuel — is the most artless and unsophisticated of creatures. Beginning her journal at sixteen and keeping it up for two years, she discourses of herself and of things about her with the utmost freedom from bias. She says that she has heard more than once that she is pretty, and adds: "Sometimes, looking in the mirror, I think so myself." There are four daughters in the household, and all, when they reach the age of sixteen, are taught to add to their daily prayers the request for a "good husband"—a very natural supplication, they think, since the husband must take the place of the parents, and it is "very right to ask God that he shall be good." Not until she is sixteen does this eighteenth-century young woman ever have any money to spend, or ever receive a letter through the post-office addressed directly to herself. The latter event makes the day "forever memorable," and the letter and its envelope are preserved as an "eternal souvenir." When she is about eighteen, the Countess meets Duke Charles, favorite son of the King of Poland. It is a case of love at first sight on both sides; and the Countess having no reserves from her journal, we get a very pretty story of the wooing and wedding. The last words of the journal are: "I am sure of my husband's faith and love." Alas, that this confidence should have been so shaken by years of inconstancy! Continual sorrows took away her strength and her wish to write any more; after a time, however, the old affection returned, and the lady's life ended, not in the splendor once dreamed of, but in a happy home. Both the King and Queen of Italy are the great-great-grandchildren of Françoise Krasinska.

Memories of Paris.

Mr. F. Adolphus's "Memories of Paris" (Holt), is an exceedingly readable book. In the opening chapter the writer describes the Paris of forty years ago, before the Haussmann reconstruction; and he passes thence to a recital of his recollections of the city under the Empire, and during and immediately after the siege by the Germans. The entry of the latter is graphically described, as are the later scenes incident to the rise and fall of the Commune — this chapter making one realize how perfectly capable modern Paris is of repeating, under due conditions, the revolutionary excesses of a century ago. The Communards of 1871 were, in capacity for evil and the brute instinct of destructiveness, plainly no whit behind the ferocious rabble by means of which the Jacobin extremists swayed, saved, and dishonored the great Revolution. Among other dramatic episodes of the time, the author witnessed the pulling down of the Vendôme Column—one of the many insensate performances of the latter-day *Sans Culottes*. The first attempt had failed, the great structure steadily resisting the strain of rope and windlass. But after an hour's delay, says the author, "I had become conscious, after a particularly savage jerk on the ropes, that the line between the chimney and the statue was no longer exactly straight. Slowly — very slowly — the statue swerved past the chimney; slowly the great column bowed towards me — never did anyone receive so superb a salutation; slowly it descended, so slowly that it almost seemed to hesitate: in a great haze of spurting dust it fell. . . . With a wild rush and frantic shouts, the people dashed past the sentries into the Place Vendôme, leaped upon the dislocated fragments, and howled coarse insults at them." Allowing for a rather pronounced tendency to overcolor in his more dramatic passages, we think Mr. Adolphus (who was evidently at Paris as a press correspondent) may be accepted as a trustworthy narrator. An amusing chapter is devoted to Mr. Worth, and another to General Boulanger.

A remarkable performance of genius.

Whoever buys "Macaire, a Melodramatic Farce" (Stone & Kimball) because it is by Robert Louis Stevenson and William Ernest Henley, will be apt to wonder a little, after he has read it, how those distinguished men of letters happened to bring it to pass. The work may perhaps have had peculiar antecedents: it may have been written for the stage and been refused; it may possibly have been written for a wager; it may have been written for the "Chap-Book," in which we believe it has appeared; it may even have been written only for fun. These matters, however, are not before the general reading public (curiously enough, too, in these days of the omniscient literary gossip), and the average reader will take the book for whatever he finds between its covers. Thus regarded, without adventitious props, "Macaire" is a remarkable performance of genius. In a book written in collaboration, there is usually some curiosity as to what was written by which. In this case we note a comparison that came out of one of Mr. Henley's poems, and a curiously un-English use of the word "one" which was kindly lent by Mr. Attwater of "Ebb Tide" fame; otherwise it is hard to say which author was most responsible. If Mr. Gilbert had never written, it would probably have been different. The traditional Macaire is certainly a character with opportunities; it would seem on the face of things that Stevenson at least might have incarnated him once more, might have given us a new reading of the character, might have put in a form to be remembered that vague conception of intellect, effrontery, and un-morality. But it was not to be; and all that can now be done by the reader — if he be, as we are, a lover of Stevenson and an admirer of Henley — is to drop the book silently into the river of oblivion, trusting that no Astolpho will ever find it necessary to rescue it.

A manual of international law.

"A Manual of Public International Law" (Macmillan), by Thomas Alfred Walker, Lecturer at Cambridge, England, is designed as an introductory text-book "for the use of students commencing to read Public International Law." Its simple plan is the presentation of the rules that have been established by the agreement of modern nations, in the form of propositions, tersely stated, eighty-six in number. For example, No. 41 is: "The final touchstone distinguishing belligerent from neutral, is willing subjection to belligerent or to neutral control." No. 60 is: "It is the duty of a neutral ruler to refuse the right of passage across his territory to belligerent troops." Each proposition is illustrated by commentary, at greater or less length, generally based on and illustrating one or more historical incidents, nearly all of which are of great interest. Mr. Walker's novel plan of teaching this frequently dry subject will no doubt be well received. His style is far from dry, and his book is agreeably readable. He adheres to the term "law" as applied to international usages, though agreeing that they "lack alike determinate lawgiver, determinate sanction, and determinate enforcing court," because each nation adopting those usages treats them as law, and furnishes them a sanction by voluntarily observing them. Very many of the precedents cited by Mr. Walker as authorities are drawn from the international complications in which the United States has participated; and references to American decisions and American commentaries are frequent — Story being styled "the great American judge." Indeed, the pages of this English commentator bear abundant testimony to the great part which our republic has played in modifying former international usages and aiding to establish the progressive modern rules; for we have taken the lead in many instances in the work of introducing them.

Miscellaneous writings of Walter Bagehot.

Messrs. Longmans, Green, & Co. have done readers a great — a very great — service in republishing the miscellaneous writings of Walter Bagehot. Five volumes of their neat and inexpensive "Silver Library" are devoted to this purpose, and include all of Bagehot that the general reader wants, aside from the "English Constitution" and "Physics and Politics," both of which works are easily procurable. Three volumes of literary studies, one of biographical studies, and one of economic studies, make up the set. There is a portrait of the author, and a sympathetic memoir by his friend, Mr. R. H. Hutton. Bagehot was not always right, but he never failed to be interesting. In one of his essays, contrasting Shakespeare with Milton, he says: "The latter, who was still by temperament, and a schoolmaster by trade, selects a beautiful object, puts it straight out before him and his readers, and accumulates upon it all the learned imagery of a thousand years; Shakespeare glances at it, and says something of his own." So the average critic, writing of Shelley, or Béranger, or Scott, gives us, as a rule, the conventional judgments that have been accumulating for years; whereas Bagehot always "says something of his own." And, even if we dissent from this something, it somehow sets us to thinking along new lines, and we are glad that Bagehot said it. Mr. Hutton, in editing this series of volumes, has made considerable use of the notes prepared by Mr. Forrest Morgan for the edition of Bagehot published a few years ago by the Travellers' Insurance Company, of Hartford. That edition contained, also, the longer works, which the present one does not; but, on the other hand, Mr. Hutton has added a number of papers that Mr. Morgan failed to include.

Good usage and authority.

Mr. Gilbert M. Tucker's modest volume on "Our Common Speech" (Dodd, Mead & Co.) is a collection of six good but disconnected essays on matters of linguistic interest; and is not so much a handbook to be consulted at need as a book to be read and enjoyed. The book is more in the line of Trench and R. G. White than of Sievers and Sweet; but this does not prevent its being a scholarly, albeit popular, piece of work. Mr. Tucker's interest is in present usage and past meanings. Although he gives no indication of great breadth of reading, he is well equipped as far as familiarity with the dictionaries is concerned, and he realizes perfectly just what he can do best. His two papers on Dictionaries are very convenient: the first gathers a good deal about the old dictionaries which is new, doubtless, even to many students; while his remarks on later dictionaries are eminently sensible. Starting from this lexicographical standpoint, we have the first essay in the book on the necessity of using words exactly and correctly, and the last on Americanisms (chiefly on the subject of Briticisms), with a good bibliography. These four essays have something of an enduring interest, and will probably be a stimulant and a guide to just the readers they are intended for. More entertaining than important is the essay on "Degraded Words": those familiar with the principle in question will be interested in Mr. Tucker's collection of examples; those who have never thought of change of meanings in language will probably fail rightly to estimate its import. Lastly, the paper on the English of the Revised Version, although its points are well taken, is rather fragmentary, and, on the whole, ephemeral. The book is easily and pleasantly written, and will probably be enjoyed by the student and the more general reader.

The antiquities of Sports and Festivals.

Mr. Laurence Hutton, well known to readers of "Harper's Magazine," is prepared to affirm that the facts set down in "Other Times and Other Seasons" (Harper) have "never hitherto been gathered together in any single volume." This may or may not be the case: more important is it that, such as they are, these little collections of information about football,

golf, tobacco, St. Valentine's day, and so forth, are just the things to interest and please many people. Bits of antiquarian lore, out-of-the-way quotations from good literature, reminiscence of old-time customs,— all this, and much else, makes very pleasant reading, and admirably serves the purpose for which the volume was intended. Mr. Hutton is a large reader, even of books which seem stupid to the world at large; and everyone knows his cleverness at getting something out of almost anything. In the present case he has pored over many rare volumes and gathered much recondite learning; he also deals genially with the "Badminton Library," as even with the "Century Dictionary." His bits of information, both quaint and commonplace, are displayed and arranged with a bland humor quite in keeping with the picture of himself that forms the frontispiece of this pretty little book.

An unconventional letter-writer.

"Charm and Courtesy in Letter-Writing" (Dodd, Mead & Co.) is a pleasant and useful volume,—pleasant to those whose letters are by nature charming and courteous, and useful to those who hitherto have had little thought of either courtesy or charm when they had occasion to communicate with others by the medium of the public post. Of the latter class there are almost too many in the present era of printed letter-heads and postal cards, and if one could be certain they were amenable to kind treatment it would be wise to do one's best to help circulate Miss Callaway's book. Whether or not it succeeds in softening the manners of those who might be helped by it, the book is pleasant reading, especially for those who have no pressing need of it. It is easily written, with a slight conventionality of sentiment, and a semblance of method (as wine-jelly is sometimes moulded into the form of a vertebrate), but not enough to do any harm. The author has extracted many good letters from epistolary literature, and shows a pleasant appreciation of them, which, it is to be hoped, she will convey to many readers.

Silhouettes of travel.

An unusually bright and suggestive sheaf of silhouettes of foreign travel is Mr. W. D. McCrackan's pretty booklet, "Little Idyls of the Big World" (Joseph Knight Co.). Mr. McCrackan is the author of several serious historical books; and his "Idyls," with not a little of sparkle and lightness of touch, show a vein of thought and sentiment that lifts them considerably above the common run of travel pictures. A few of the titles are: "Pontifex Maximus," "A Riot in Rome," "A Woman of Paris," "A Sunday in Vienna," "The Sultan's Prayer," "At the Manœuvres," "Self-Government," etc.,— the last-named paper giving a graphic account of the meeting of the inhabitants of a Swiss canton to vote on the adoption of a new constitution. There are several illustrations, including a photographic plate of Bastien Le Page's beautiful portrait of Jeanne D'Arc.

BRIEFER MENTION.

Professor H. Graetz's "History of the Jews," issued by the Jewish Publication Society of America, has been brought down to the present time by publication of a fifth volume, which covers the period from the Chmielnicki persecution in Poland (1648) to the year 1870. The work is not, however, completed, for a supplementary volume is promised, to include a memoir of the author, a chronological analysis of Jewish history, an index to the entire work, and a series of maps. The Society also offers a prize of one thousand dollars for a story upon a Jewish subject suited to young readers. From twenty thousand to thirty thousand words is the stipulated length, and particulars of the competition may be had from Miss Henrietta Szold, 708 West Lombard street, Baltimore.

In his account of "The Minute Man on the Frontier" (Crowell), the Rev. William G. Puddefoot recounts his experiences as a frontier missionary in the Western States. The author writes in a "breezy," off-hand way, and his book will doubtless prove entertaining to readers interested in the various phases of Western frontier life. It contains a number of interesting photographic plates; and there is a frontispiece portrait of Mr. Puddefoot, with his signature in *fac simile*.

"The Warwick Library of English Literature" (imported by Scribner) is a new series of books, under the editorship of Professor C. H. Herford, each of which is to "deal with the development in English literature of some special literary form, which will be illustrated by a series of representative specimens, slightly annotated, and preceded by a critical analytical introduction." The first volume of this series, with an introduction by Mr. Edmund K. Chambers, is devoted to "English Pastorals," from the sixteenth to the eighteenth century, and has just been published. Volumes to follow will deal with such subjects as "Literary Criticism," "Letter-Writers," "Tales in Verse," "English Essays," and "English Masques." The several volumes are in the hands of competent scholars, who may be trusted to carry out acceptably the excellent idea of which the series is an embodiment.

A translation of Dr. Lassar-Cohn's "Laboratory Manual of Organic Chemistry," made by Dr. Alexander Smith (Macmillan), provides American students with an extremely useful "Compendium of the methods actually used in the laboratory in the prosecution of organic work." What variations from the original have been embodied in this version have received the sanction of the author, and may be considered improvements upon the German text. We have also received a treatise on "The Fatty Compounds" (Longmans), by Mr. R. Lloyd Whiteley; and a little book on "Practical Proofs of Chemical Laws" (Longmans), by Mr. Vaughan Cornish.

The "Cid" of Corneille, edited by Professor F. M. Warren, is the latest addition to Heath's Modern Language Series. Messrs. Ginn & Co. publish, in their series of modern language texts, "Les Précieuses Ridicules" of Molière, edited by Mr. M. W. Davis; and a volume of sketches of travel, called "Places and People," edited by Dr. Jules Luquiens. The latter is an old book, with new numbers added, seven chapters in all, from such writers as Dumas, Scherer, "Loti," and Taine. "En Wagon" and "C'Etait Gertrude," two little parlor comedies by M. Verconsin, are edited by M. Baptiste Méras for Messrs. Henry Holt & Co.

Literary Notes.

"The Critic" of New York celebrates its fifteenth birthday with its issue of January 18. We heartily congratulate our younger contemporary on its years and honors.

Colonel Thomas W. Knox, the well-known traveller and writer of books for boys, died on the 6th of January at his rooms in the New York Lotus Club, at the age of sixty.

Henrik Jæger, who wrote the best biography of Dr. Ibsen thus far published, and was afterwards engaged in the preparation of a history of Norwegian literature, died last month in Christiana, at the age of fifty-one.

The friends of Mr. Edward J. McPhelim, one of the best literary and dramatic critics ever connected with journalism in Chicago, will be grieved to learn of the violent attack of insanity that befell him on the seventh of this month, while a visitor in New York.

Messrs. Way & Williams have received from Mr. Morris's "Kelmscott Press" their artistic edition of Rossetti's "Hand and Soul." Only 541 copies were printed for both England and America; and a good portion of them were sold in advance of publication.

Volume XLV. of the "Dictionary of National Biography" (Macmillan) extends from Pereira to Pockrich. It includes noteworthy studies of the two Pitts, but little else of marked interest. The P's do not seem to have included as many great Englishmen as the other letters of the alphabet.

The many friends of the late Eugene Field will be glad to learn of the new and uniform edition of his complete works, announced by Messrs. Charles Scribner's Sons. It will be in ten volumes, each with a photogravure frontispiece. Besides the regular edition, there will be a special numbered edition of a hundred sets, printed on Japan paper.

It is stated that the "American Men of Letters" series is to be extended in the near future to include volumes upon Bayard Taylor and Hawthorne, the former by Mr. A. H. Smyth, the latter by Mr. G. E. Woodberry. Hawthorne, it will be remembered, is the one American included in the "English Men of Letters" series, edited by Mr. John Morley.

The first annual meeting of the Central Modern Language Conference was held in the Lecture Hall of the University of Chicago, on the 30th of December and the two days following. As the aims of this Conference have already been set forth in The Dial, it will suffice to remind our readers that the increasing interest in modern languages in the West and Southwest seemed to make such a Conference desirable. The success of this first meeting proved the correctness of that belief. There were present teachers and professors from most of the Western States, representing the Universities of Chicago, Michigan, Indiana, Wisconsin, Louisiana, the Northwestern University, Washington University, and many other institutions. A programme of twenty-three numbers, including papers on literary and linguistic topics in German, English, and French was listened to by an audience of from sixty to one hundred and fifty persons, mostly specialists. Such discussion as the brief time permitted followed the papers; and further measures of importance with regard to the future of the organization were taken. Propositions for coöperation having been received from the American Modern Language Association, the Conference determined to resolve itself into the "Central Division" of that Association. This division will maintain its own organization, and meet at least twice in three years, with the expectation that the National Association will meet the third year at some point in the Central District, when there will be a joint session. Publication will be controlled by a joint committee from the two societies, and one membership fee gives to members of the Central Division the right of membership in the Association. The latter organization has decided to meet at Cleveland next year. The officers of the Central Division for the ensuing year are: Prof. W. H. Carruth, University of Kansas, President; Prof. C. A. Smith, University of Louisiana, Prof. E. T. Owen, University of Wisconsin, and Prof. G. T. Hench, University of Michigan, Vice-Presidents; Prof. H. Schmidt-Wartenberg, University of Chicago, Secretary.

Of the appointment of Mr. Alfred Austin as successor to the line of English poets laureate, perhaps the best that can be said is that there have been worse ones. It is the contrast between him and those whom he immediately follows, that makes the appointment so unacceptable to the public and inauspicious to him; for in the brilliancy of the two great names that have given the title its chief glory, it will be hard for Mr. Austin's light to show more than a doubtful glimmer. The new laureate is already sixty years of age. He took his degree at the University of London in 1853, and began life as a barrister, but soon turned to literary and journalistic work. For many years he has been one of the best-known "leader writers" in London, and for ten years edited "The National Review." He is a Roman Catholic in religion and a Conservative in politics. His first poem, "Randolph," was published when he was in his nineteenth year. He has been a prolific writer, his collected works in verse, published by Messrs. Macmillan & Co., filling six volumes. His latest volume, "In Veronica's Garden," has appeared since the new year; and from it, as a favorable example of his lyric power, and as particularly pertinent at the present time, we give an extract which re-echoes in no unworthy strain the old song of peace and good-will:

"But not alone for those who still
  Within the Mother-Land abide,
We deck the porch, we dress the sill,
  And fling the portals open wide.

"But unto all of British blood —
  Whether they cling to Egbert's Throne,
Or, far beyond the Western flood,
  Have reared a Sceptre of their own,

"And, half-regretful, yearn to win
  Their way back home, and fondly claim
The rightful share of kith and kin
  In Alfred's glory, Shakespeare's fame,—

"We pile the logs, we troll the stave,
  We waft the tidings wide and far,
And speed the wish, on wind and wave,
  To Southern Cross and Northern Star.

"Yes! Peace on earth, Atlantic strand!
  Peace and good-will, Pacific shore!
Across the waters stretch your hand,
  And be our brothers more and more!

"Blood of our blood, in every clime!
  Race of our race, by every sea!
To you we sing the Christmas rhyme,
  For you we light the Christmas-tree."

Topics in Leading Periodicals.

January, 1896 (Second List).

"Alabama," Story of the. C. H. Palmer. *Dial* (Jan. 16).
American English, Study of. George Hempl. *Chautauquan.*
Blackstone, A Greater. John J. Halsey. *Dial* (Jan. 16).
Booth, Catharine. Sarah K. Bolton. *Chautauquan.*
Central America. Audley Gosling. *North American.*
Correggio. John C. Van Dyke. *Dial* (Jan. 16).
Eastern Crisis, The. Karl Blind. *North American.*
Electric Motor, Evolution of a. E. B. Rosa. *Chautauquan.*
Helium. C. A. Young. *Popular Science.*
Husbands. Marion Harland and others. *North American.*
Jews of New York. J. A. Riis. *Review of Reviews.*
Korea. William Elliot Griffis. *Chautauquan.*
Legislation, Money in. Sidney Sherwood. *Chautauquan.*
Lineage, Ancient. Edward Harlow. *Cosmopolitan.*
Medicine, New Outlooks in. T. M. Prudden. *Pop. Science.*
Menzel, Adolph, Illustrator. V. Gribayédoff. *Rev. of Rev.*
Mexican Revolutions, Philosophy of the. *North American.*
Missions, Foreign. Judson Smith. *North American.*
Municipal Government. H. P. Judson. *Dial* (Jan. 16).
Naval Warfare, Modern. Admiral S. B. Luce. *No. American.*
Orange Industry, The. J. F. Richmond. *Chautauquan.*
Photography, Amateur. W. S. Harwood. *Cosmopolitan.*
Politics, Intelligence in. *Dial* (Jan. 16).
Prison Congress, The Fifth International. *Popular Science.*
Profit-Sharing. Frederic G. Mather. *Popular Science.*
Russian Literature, Modern. Victor Yarros. *Dial* (Jan. 16).
Sculpture and Sculptors. Lorado Taft. *Chautauquan.*
Smithsonian Institution, The. H. C. Bolton. *Pop. Science.*
So. Carolina's New Constitution. Albert Shaw. *Rev. of Rev.*
Submarine Boats. W. A. Dobson. *Cosmopolitan.*
Sultan of Turkey, The. W. T. Stead. *Review of Reviews.*
Temperance, Scientific. David S. Jordan. *Popular Science.*

List of New Books.

[*The following list, containing 71 titles, includes books received by* The Dial *since its last issue.*]

HISTORY.

The History of the Foreign Policy of Great Britain. By Montagu Burrows. 8vo, uncut, pp. 372. G. P. Putnam's Sons. $3.

History of the Jews. By Professor H. Graetz. Vol. V., 1648-1870, C. E. 8vo, pp. 766. Jewish Publication Society of America. $3.

The Book of the Fair. By Hubert Howe Bancroft. Concluding parts, 23, 24, 25; each illus., large 4to. Chicago: The Bancroft Co. Per part, $1.

Rural Changes in England in the Sixteenth Century, as Reflected in Contemporary Literature. By Edward P. Cheyney, A.M. 8vo, pp. 114. Ginn & Co. $1.

Outlines of Church History. By Rudolf Sohm; trans. by May Sinclair; with preface by Prof. H. M. Gwatkin, M.A. 12mo, pp. 254. Macmillan & Co. $1.10.

Government and Religion of the Virginia Indians. By Samuel R. Hendren, Ph.D. 8vo, uncut, pp. 63. Johns Hopkins University Studies. 50 cts.

BIOGRAPHY.

Dictionary of National Biography. Edited by Sidney Lee. Vol. XLV., Pereira — Pockrich. Large 8vo, gilt top, uncut, pp. 457. Macmillan & Co. $3.75.

GENERAL LITERATURE.

Browning as a Philosophical and Religious Teacher. By Henry Jones, M.A. 12mo, uncut, pp. 349. Macmillan & Co. $2.25.

A Handbook to the Works of Alfred Lord Tennyson. By Morton Luce, author of "New Studies in Tennyson." 16mo, uncut, pp. 454. Macmillan & Co. $1.75.

The Laureates of England. By Kenyon West. Illus., 12mo, gilt top, pp. 459. F. A. Stokes Co. $1.50.

Sketches from Concord and Appledore. By Frank Preston Stearns, author of "Real and Ideal in Literature." Illus., 12mo, gilt top, uncut, pp. 276. G. P. Putnam's Sons. $2.

Old South Leaflets, Vols. I. and II. Each 12mo. Boston: Directors of the Old South Work. Per vol., $1.50.

The Aims of Literary Study. By Hiram Corson, LL.D. 32mo, pp. 153. Macmillan's "Miniature Series." 25 cts.

NEW EDITIONS OF STANDARD LITERATURE.

"Thistle" Edition of Stevenson's Works. New vols.: The Wrong Box and The Ebb Tide, and Ballads and Other Poems. Each with frontispiece, 8vo, gilt top, uncut. Chas. Scribner's Sons. Per vol., $2.

Defoe's Works. Edited by George A. Aitken. Concluding vols.: Due Preparations for the Plague, and The King of Pirates. Each illus., 16mo, gilt top, uncut. Macmillan & Co. Per vol., $1.

Spenser's Faerie Queene. Edited by Thomas J. Wise; illus. by Walter Crane. Part X. (Book IV., Cantos I.-IV.); 4to, uncut. Macmillan & Co. $3.

Reynard the Fox. Edited, with Introduction and Notes, by Joseph Jacobs; illus. by W. Frank Calderon. 12mo, gilt edges, pp. 260. Macmillan's "Cranford Series." $2.

Rights of Man. By Thomas Paine; edited, with Introduction and Notes, by Moncure Daniel Conway. With portrait, 8vo, pp. 132. G. P. Putnam's Sons. $1.

Yeast: A Problem. By Charles Kingsley. Pocket edition; 18mo, pp. 278. Macmillan & Co. 75 cts.

POETRY.

Fringilla; or, Tales in Verse. By Richard Doddridge Blackmore, M.A.; illus. by Will H. Bradley. 8vo, gilt top, pp. 127. Cleveland, O.: The Burrows Bros. Co. $3.50.

A Child's Garden of Verses. By Robert Louis Stevenson. Illus., 12mo, gilt top, uncut, pp. 137. Chas. Scribner's Sons. $1.50.

Behind the Arras: A Book of the Unseen. By Bliss Carman. Illus., 16mo, uncut, pp. 102. Lamson, Wolffe & Co. $1.50.

Poems. By Alice Meynell. 16mo, uncut, pp. 72. Copeland & Day. $1.25.

Love and Laughter: A Legacy of Rhyme. By James G. Burnett. With portrait, 12mo, gilt top, uncut, pp. 161. G. P. Putnam's Sons. $1.25.

Folia Disperse. By William Cranston Lawton. 18mo, uncut, pp. 47. New York: The Corell Press.

Nymphs, Nixies, and Naiads: Legends of the Rhine. By M. A. B. Evans. Illus., 16mo, gilt top, uncut, pp. 111. G. P. Putnam's Sons. $1.25.

Trinity Verse. Edited by De Forest Hicks and Henry Rutgers Remsen. 12mo, gilt top, pp. 112. Hartford, Conn.: Trinity College.

The Year Book of the Pegasus. 8vo, uncut, pp. 49. J. B. Lippincott Co. 25 cts.

If We Only Knew. By "Cheiro." 8vo, uncut, pp. 39. F. Tennyson Neely.

Acrisus, King of Argos, and Other Poems. By Horace Eaton Walker. 8vo, pp. 95. Claremont, N. H.: Geo. I. Putnam Co.

FICTION.

The Red Republic: A Romance of the Commune. By Robert W. Chambers, author of "The King in Yellow." 12mo, pp. 475. G. P. Putnam's Sons. $1.25.

Ia: A Love Story. By Q. 18mo, gilt top, uncut, pp. 167. Chas. Scribner's Sons. 75 cts.

The Black Lamb. By Anna Robeson Brown, author of "Alain of Halfdene." 12mo, pp. 322. J. B. Lippincott Co. $1.25.

Galloping Dick. By H. B. Marriott Watson. 16mo, gilt top, uncut, pp. 270. Stone & Kimball. $1.25.

The Sin-Eater, and Other Tales and Episodes. By Fiona Macleod. 18mo, gilt top, uncut, pp. 289. Stone & Kimball. $1.

Lovers' Saint Ruth's, and Three Other Tales. By Louise Imogen Guiney. 12mo, uncut, pp. 123. Copeland & Day. $1.

A Bubble Fortune. By Sarah Tytler, author of "Noblesse Oblige." 12mo, pp. 319. J. B. Lippincott Co. $1.

Doctor Cavallo. By Eugene F. Baldwin and Maurice Eisenberg. 12mo, pp. 317. Peoria, Ill.: The Authors.

His Perpetual Adoration; or, The Captain's Old Diary. By Rev. Joseph F. Flint. 12mo, pp. 228. Arena Pub'g Co. $1.25.

Hildebrand and Cicely; or, The Monk of Tavystoke Abbaye. By M. A. Paull. With portrait, 12mo, pp. 359. Cranston & Curts. $1.

The Sister of a Saint, and Other Stories. By Grace Ellery Channing. 18mo, gilt top, uncut, pp. 261. Stone & Kimball. $1.

Karma: A Story of Early Buddhism. By Paul Carus. Illus. in colors, 12mo, pp. 18. Open Court Pub'g Co. 75 cts.

Etchings from a Parsonage Veranda. By Mrs. E. Jeffers Graham. Illus., 12mo, pp. 187. Cranston & Curts. 60 cts.

TRAVEL AND DESCRIPTION.

A Little Tour in America. By S. Reynolds Hole, Dean of Rochester. 12mo, gilt top, uncut, pp. 297. Edward Arnold. $1.75.

The Gold Diggings of Cape Horn: A Study of Life in Tierra del Fuego and Patagonia. By John R. Spears. Illus., 8vo, uncut, pp. 319. G. P. Putnam's Sons. $1.75.

The Yellowstone National Park. By Captain Hiram Martin Chittenden. Illus., 8vo, pp. 397. Robt. Clarke Co. $1.50.

The Mediterranean Trip: A Short Guide. By Noah Brooks. Illus., 16mo, pp. 211. Chas. Scribner's Sons. $1.25 *net*.

Brown Heath and Blue Bells: Sketches of Scotland, with Other Papers. By William Winter. 24mo, gilt top, pp. 237. Macmillan & Co. 75 cts.

SCIENCE.

Cretan Pictographs and Prae-Phœnician Script. By Arthur J. Evans, M.A. Illus., 4to, gilt top, pp. 146. G. P. Putnam's Sons. $7. *net*.

The Structure and Development of the Mosses and Ferns (Archegoniatæ). By Douglas Houghton Campbell, Ph.D. Illus., 8vo, uncut, pp. 544. Macmillan & Co. $4.50.

Mars. By Percival Lowell. Illus., 8vo, gilt top, pp. 228. Houghton, Mifflin & Co. $2.50.

An Introduction to the Study of Seaweeds. By George Murray, F.R.S.E. Illus., 12mo, pp. 271. Macmillan & Co. $1.75.

The Royal Natural History. Edited by Richard Lydekker, B.A. Parts 11, 12, and 13; illus., large 8vo, uncut. F. Warne & Co. Per part, 50 cts.

FINANCIAL STUDIES.

Congressional Currency: An Outline of the Federal Money System. By Armistead C. Gordon. 12mo, pp. 234. Putnam's "Questions of the Day." $1.25.

REFERENCE.

A New English Dictionary. Edited by Dr. James A. H. Murray. Development — Diffluency; 4to, uncut. Macmillan & Co. 60 cts.

EDUCATION.— BOOKS FOR SCHOOL AND COLLEGE.

The Connection between Thought and Memory. By Herman T. Lukens, Ph.D.; with Introduction by G. Stanley Hall, LL.D. 12mo, pp. 169. Heath's "Pedagogical Library." 90 cts.

Scheffel's Ekkehard. Edited, with Introduction and Notes, by W. H. Carruth, Ph.D. Illus., 16mo, pp. 493. Henry Holt & Co. $1.25.

The "Arden" Shakespeare. First six vols.: Hamlet, Macbeth, Julius Cæsar, Twelfth Night, As You Like It, and Richard II. 16mo. D. C. Heath & Co. Per vol., 40 cts.

Algebra for Schools and Colleges. By William Freeland, A.B. 12mo, pp. 309. Longmans, Green, & Co. $1.40.

Studies in the Science of Drawing in Art. By Aimée Osborne Moore. 8vo, pp. 130. Ginn & Co. 90 cts.

Milton's L'Allegro, Il Penseroso, Comus, and Lycidas. Edited by W. P. Trent, M.A. With portrait, 12mo, pp. 181. Longman's "English Classics." 75 cts.

Lessing's Emilia Galotti. Edited by Max Winkler, Ph.D. 12mo, pp. 125. Heath's "Modern Language Series." 75 cts.

Benedix's Die Hochzeitsreise. Edited by Natalie Schiefferdecker. 12mo, pp. 64. Heath's "Modern Language Series." 25 cts.

German and French Poems for Memorizing. 12mo, pp. 92. Henry Holt & Co. 20 cts.

MISCELLANEOUS.

The Laws and Principles of Whist. By "Cavendish.", Illus., 16mo, gilt edges, pp. 318. Chas. Scribner's Sons. $1.50.

Architects of Fate; or, Steps to Success and Power. By Orison Swett Marden, author of "Pushing to the Front." With portraits, 12mo, pp. 478. Houghton, Mifflin & Co. $1.50.

The Boston Charades. By Herbert Ingalls. 18mo, pp. 116. Lee & Shepard. $1.

Charles and his Lamb. By Marshall Saunders. Illus., 12mo, pp. 73. Philadelphia: Charles H. Banes.

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It is a well-known principle of pathology that interference with the normal activity of an organ results in functional perversion. The atrophy that follows upon the disuse of one organ may have for a concomitant the excessive development of others, with some form of degeneration as a consequence; or the overstimulation of one may be accompanied by a weakening of all the others, leading in the end to dissolution. In either case, whether the disturbing physiological factor take the shape of a forced activity here or a suppressed activity there, the result is some development of distinctly morbid type. Now the analogies between the organism of the individual and the larger social organism are always instructive, if philosophically dealt with, and the thought of the past thirty or forty years has been particularly fruitful in applications of this method of comparison. The whole modern science of sociology, for example, may be described as an expansion of this fundamental idea, and gets its most trustworthy results from the intelligent discussion of these analogies. It is our purpose just now to apply to one aspect of literary activity the method in question, and to ask if it may not have some instruction for the critic of contemporary literature.

That reverence is due to the young is one of the most venerable of critical maxims. It has been knocking about in literature ever since its embalmment in one of the satires of Juvenal, and perhaps for longer than that. It has very noticeably influenced the literary production of the present century, but it has not always been wisely apprehended and applied. Let us take a moment to see what has been done with this precept in the case of the two greatest literatures of our time — the French and the English. In both instances there has been at work a sub-conscious instinct that has sought to keep from the contemplation of youthful minds certain parts of human life and certain phases of human emotion. But the instinct has worked itself out in curiously different ways. French books have become sharply differentiated into books for the Young Person and books for the full-grown man or woman. English books, on the other hand, have nearly

all been written, until very lately, with the Young Person carefully in view, and, it would often seem, without any consideration for any other class of readers. These two theories, carried to extremes, have been productive of the most ludicrous results, exemplified, in the one case, by the school-girl editions of "Télémaque" which carefully substitute *amitié* for *amour;* in the other, by such an anecdote as has recently gone the rounds of the newspapers, revealing the fact that a popular magazine of wide circulation in this country does not permit any mention of wine to be made in its pages. And both of these theories, even when kept within bounds, seem to us to have led to an abnormal condition of things in the literatures that have respectively practised them.

We all know Matthew Arnold's hard saying about the French people — that they have devoted themselves to the worship of the great goddess of lubricity. This remark was never meant to be taken without qualification, as many passages of Arnold's critical work show plainly enough. It may be sufficient to instance his judgment of George Sand, pronounced upon hearing of her death. "She was the greatest spirit in our European world from the time that Goethe departed. With all her faults and Frenchisms, she was this." The warmest admirers of that woman of genius will feel that something more than justice is done her by this bit of eulogy, but they will also feel that the man who uttered it must have had strong grounds for what harsh things he at times felt bound to say about modern French literature. That literature doubtless gives undue prominence to one particular form of passion, and doubtless sins against the proprieties more frequently and more conspicuously than any literature ought to do. To revert to the pathological figure of our introductory paragraph, French literature seems, in its treatment of the relations of the sexes, to have suffered a sort of fatty degeneration, and erotic *pâtés de foie* have entered too largely into the daily diet of its consumers. It seems to us quite clear that one of the causes of this abnormal development must be sought for in an unnatural separation of books for the Young Person from books for the Gallic adult. Since (in theory, at least) the Young Person is never supposed to see the books written for his elders, there is no need of writing them *virginibus puerisque*, and all restraint and all reticence are thrown to the winds.

The English theory, of course, has been as far removed from the French theory as possible. Taking for granted that the Young Person is quite as likely as anybody else to read a book of any sort, all books (broadly speaking) have been written with his needs and limitations in view, and the result has been an emasculated literature, from which discussion of certain subjects has been excluded by as effective a taboo as was ever practised among the South Sea Islanders. Newspaper cant and the censorship of the circulating libraries have so narrowed the scope of nineteenth-century English literature that the future student of Victorian manners and morals will have to go outside of literature to get the facts in proper perspective. These remarks apply with equal force to the English literature produced upon our own side of the Atlantic. The suppression of natural literary activity thus indicated has been correcting itself of late, and in the usual violent way. Unless atrophy has gone so far as to prove fatal, nature usually contrives to reassert herself, and throws the whole organism into disorder by so doing. The last few years have brought realism and plain-speaking back into English literature, and with a vengeance. The dovecotes of hypocrisy have been fluttered by ominous birds of prey, and the sober-minded, who have all along viewed with apprehension the attempt to keep English literature in a strait-jacket, have stood alternately amused and aghast at the antics with which it has celebrated its newly-acquired liberty.

The problem is certainly a vexatious one. The example of one nation shows us the bad effects of ignoring the Young Person; the example of another furnishes an instructive lesson in the consequences of deferring to him overmuch. Unbounded license is an unquestionable evil; the cramping of ideals, on the other hand, leads to a reaction almost equally evil. Whether the one course be pursued or the other, freedom of literary expression will find its stout champions, as it has already found them in both countries, from Molière to Mr. Swinburne. We do not want a revival of eighteenth century grossness. Mr. Gosse says, in a recent critique, that with Mr. Hardy's latest novel "we have traced the full circle of propriety. A hundred and fifty years ago, Fielding and Smollett brought up before us pictures, used expressions, described conduct, which appeared to their immediate successors a little more crude than general reading warranted. In Miss Burney's hands, and in Miss Austin's,

the morals were still further hedged about. Scott was even more daintily reserved. We came at last to Dickens, where the clamorous passions of mankind, the coarser accidents of life, were absolutely ignored, and the whole question of population seemed reduced to the theory of the gooseberry bush. This was the *ne plus ultra* of decency; Thackeray and George Eliot relaxed this intensity of prudishness; once on the turn, the tide flowed rapidly, and here is Mr. Hardy ready to say any mortal thing that Fielding said, and a great deal more too."

Fortunately, we are not yet forced to take "Jude the Obscure" as typical of our century and literature, although atrocious faults of taste displayed by that book do not stand alone to represent their class. And we cannot agree with Mr. Gosse in saying that to censure such outspokenness "is the duty of the moralist and not the critic." If criticism has any most imperative duty, it is precisely the one so airily disclaimed by this self-constituted spokesman for the craft. And there is not much palliation for such an offence as Mr. Hardy's in the prefatory danger-signal which describes the book as "a novel addressed by a man to men and women of full age." This is the French theory over again, and might be used to cloak all of the French excesses. It seems to us that the real solution of the problem presented by the Young Person must take the form of a compromise, and that a compromise is possible that shall mean neither a loss of virility in literature nor the exposure of the immature to corrupting influences. We need, first of all, to clear our minds of cant on the subject of the supposed ignorance of the Young Person. The Frenchman knows perfectly well that his theory does not work, and that boys and girls read the books they are not supposed to read. The Englishman knows equally well that his theory works no better, and that boys and girls who do not get a knowledge of life from literature get it in other and usually worse ways. Why should we not admit right away that our education is not as frank as it ought to be? With this admission we might couple the plea, on the one hand, for less prudishness than we have been accustomed to put into books likely to fall into the hands of the Young Person; while sternly insisting, on the other hand, that all literature should be clean, that grossness is a thing unpardonable in itself, and not merely for its degrading influence upon a certain possible class of readers. Some such middle ground as this should be found safe for all the interests concerned; it should result in a literature both strengthened and purified, not losing from view the needs of the Young Person, but rather according them a more rational consideration than they have had hitherto.

TO WILLIAM SHAKESPEARE, DRAMATIST.

(After having read Henrik Ibsen, dramatist.)

Forgive me, ample soul, in whom man's joy
  Finds room for laughter, as his grief for sighs,
  If e'er I leave thee for an hour's emprise
Where live but souls made sick with life's annoy.
I bartered Time's best coin without alloy,
  And sailed with him within an inlet's rise
  Where stricken ghosts, with tragic voice and guise,
Made thy world seem a dire fantastic toy.

O Ocean, take me back to thee, and fill
  My sails once more with elemental breath —
  With wind that haunts thy choric world-wide spell;
Some truth may say, "All's well," or "All is ill,"
But on thine azure line 'twixt life and death
  The whole of truth speaks clear: "All shall be well."

F. W. GUNSAULUS.

CLASSIC SLANG.

It is a matter of current observation and remark that the slang of to-day is orthodox literature to-morrow. But it is not so commonplace that modern slang can often "point with pride" to most aristocratic lineage away back in classic Greek and Latin. Literature repeats itself, as well as history, and everything else; for they all come from the human soul, itself an eternal unity of variety. This bond between past and present may be illustrated by a few examples out of many.

We moderns are not the first to find things which "make us tired," for Virgil, speaking doubtless from a rich personal experience, complains that "Juno makes earth and Heaven tired." His description of a city riot, in which he says "rocks fly," is twin brother to the reportorial railway strike, wherein coupling-pins always "fly."

Cicero might have been a Roman from Cork, when he speaks of "a *power* of silver and gold"; and he is forever "t'rowing Cataline out" (of the city).

Cæsar says that Ariovistus "had taken to himself *such airs* that he seemed unendurable."

Our word "business," which is so convenient to piece out conversational poverty with more or less legitimate uses, is a prime favorite with both Cicero and Cæsar. The following phrases are quite Chicagoese: "An opportune time for finishing the business" (of destroying the enemy's fleet); "What business had Cæsar in Gaul?" "They undertook the business" (of arresting the Allobroges), etc.

Xenophon gives us in Greek the same phrase as Cicero in Latin, for he says, "Tissaphernes threw out others" (of the refugees from the city). He seems like an elder brother when he declares, "I made a find," and "They were like to wonder."

R. W. CONANT.

The New Books.

Justice to the Modern Jew.*

Mrs. Frances Hellman's English translation of M. Leroy-Beaulieu's "Israel among the Nations" will doubtless be widely read in this country. The fame of the original work as the best, because the fairest, most searching, and most critical, study of what is vaguely styled and more vaguely known as the Jewish Question has preceded and paved the way for Mrs. Hellman's admirable version; and there are just now obvious reasons why Americans especially should wish to understand this Jewish Question, and to qualify themselves to judge of its possible bearing upon their own present and future. The main conclusion, probably, that the American reader will draw from M. Leroy-Beaulieu's book is the comfortable one that there is for us no Jewish Question — the conditions which gave rise to that question and tend to perpetuate and inflame it in the Old World not obtaining here. Antisemitism and Jewish particularism are the outwardly dissimilar but really cognate blossoms of a tree foreign to our soil, and unable, when transplanted, to flourish in our social and political atmosphere. The Jew's troubles in the Old World and the chronic "Question" concerning him have been and are rooted in and bound up with his peculiar status — a status primarily thrust upon him from without, and secondarily of his own creation. In every land in which for the past fifteen centuries the son of Jacob has pitched his tent he has been perforce the man without a country, the intruder, a stranger within the gates of the Gentile,— in fine, the man of a race and a religion distinct from the dominant ones about him. Always isolated, usually threatened, and often persecuted, he has naturally tended (to quote an expression of Tolstoi) to curl back upon himself and retreat into the shell of his own exclusiveness. Given these conditions, and the Jewish Question arises of itself. In America the Jew is placed in a new environment. For the first time since he began his wanderings, he finds himself at home — actually in a country he can call his own unchallenged, where his claim to citizenship is flawless, and where his blood and faith are naturally matters of relative indifference to a mixed and cosmopolitan community. Our national bond is neither racial nor religious, but the broader and humaner one of national consciousness; and we have hitherto freely extended the right of citizenship, with all that the term implies, to whomsoever comes to us — be he Jew or Gentile, bond or free—and says, as Ruth said to Naomi, "Thy people shall be my people." This the Jew has done; and that he now comes to us largely a suppliant, with his hereditary gabardine rent and tattered by bitter blasts of race hatred and persecution, should not constitute his least claim upon our hospitality; nor should the fact that he alone, of all our transplanted fellow-citizens, may in general be said to have left no fatherland behind him, and brought no ancestral patriotism with him, constitute the least warrant of his whole-hearted acceptance of his adopted country. A soil that has never been darkened by the walls of the Ghetto may well be doubly dear to him. For the oppressed Jew of Europe, the promised land lies no longer Jordanwards; he turns his wistful gaze to the far West, to the shores of the new Canaan beyond the Atlantic, at whose portals stands Liberty with flaming torch lighting the way for the oppressed of all nations. And this new promised land once reached, why should he need much time to become attached to it? "It would not surprise me," says M. Leroy-Beaulieu, "if, on disembarking, those Jews were to feel like pressing their lips to the ground, as did their forefathers on reaching the Holy Land." If there is ever to be a Jewish Question in this country, it must be primarily the result of our own apostasy—of our failure to maintain those sublime humanitarian principles which it is France's greatest glory to have first proclaimed to the world, and which the founders of the American Republic, touched with the optimism of their era and nerved by its faith in the intrinsic virtue and high terrestrial destinies of mankind, stamped freely upon their institutions and confidently left to the guardianship of posterity. Generous France, the France of Turgot and of Condorcet, first bade Ahasuerus "Rest"; despotic Russia, at the close of our nineteenth century, bids him take up his wanderer's staff anew. Pelted by the pitiless storm of a new persecution, he bends his steps westward; and his almost pathetic readiness, when he reaches our shores, to be of us, to be like us, to master our ways and our tongue, and to respond like other men to the fusing influence of universal liberty and tolerance, indicate that an American Jewish Ques-

* Israel among the Nations: A Study of the Jews and Antisemitism. By Anatole Leroy-Beaulieu. Translated from the French by Frances Hellman. New York: G. P. Putnam's Sons.

tion, should it ever arise, will spring from a seed of our planting, not of his.

Turning now to our author, let us glance at a few of his leading facts and positions; and first as to the numbers and distribution of this Semitic remnant which is pointed out as the potent source of the evils that afflict modern society. There are at this period of Israel's greatest dispersal seven or eight millions of Jews scattered among five or six hundred millions of Christians and Moslems—the Russian Empire holding about one-half of all the Jews in the world. Surely the Son of Jacob, looking about him and noting the vast complexity of social phenomena ascribed to him as the efficient cause, may well say, with Æsop's fly, "What a dust do I raise!" Israel's centre of gravity is in ancient Poland, Russia, Roumania, and Austro-Hungary, this district forming a reservoir of Jews whose overflow, always tending westward, is now vastly increased, and threatens to sweep old European and the young American states with a long tidal wave of Jewish immigration. As the numbers and importance of the Jews in western Europe increase, so does the prejudice against them increase. Hence has arisen Antisemitism — a threefold conflict of creed, race, and class. Rooted in antiquity, and partly an atavistic trait, Antisemitism flourishes afresh under favoring conditions; and, being cradled in the new empire of the Hohenzollern, it naturally "plays the pedant," proses learnedly from the *Katheder*, and covers its barbarous gospel of race-hatred with a modern scientific veneer. While religious antipathy of the vulgar sort counts for little in the movement, one of the main charges brought against the Jew is that he is the born enemy of "Christian civilization"; that he is at work through a thousand occult agencies, noiselessly sapping the foundations of the City of God, and undermining the fair fabric of Christian traditions and institutions. Antisemitism is thus the counterpart of Anticlericalism; it is another *Kulturkampf*, this time instituted by the Clericals as a tactical manœuvre, in the heart of the struggle between the new Empire and the Romish hierarchy, against the foes of "Christian civilization." Sprouting from this germ, the tree of Antisemitism has spread and flourished until its baleful shadow has darkened western Europe—the German-Ultramontane war-cry, "Make front against the New Jerusalem," being echoed widely in Protestant Germany, in Catholic France and Austria, and in orthodox Russia, until Catholic or Sectarian Slav, Latin, Teuton, and Magyar would seem to have united in this singular movement to put an end to what Antisemitism terms the "judaising" of European states and societies.

Essentially, these vague and grandiose charges against the Jew amount to the sufficiently absurd one that he is the author as well as the main disseminator of what is termed the spirit of the age, of the modern practice of summoning belief to the bar of reason. That this charge is out of all accord with the facts of history — let us add, with the real stature of the modern Jew — is plain. That the rationalistic temper budded in the stifling atmosphere of the Ghetto, and that the spirit of free inquiry was cradled behind the bars of the *Judengasse*, is a proposition, one would think, to stagger even the trained credulity of a Pastor Stoecker; and, as our author observes, it would surely have surprised Voltaire and Diderot to be told that they were only the unconscious agents of the Jews. Small wonder is it that the liberal Israelite, quick to discern his advantage, has ostentatiously accepted the reproach hurled at him from Lutheran pulpits and Russian tribunals, and decked his brow with it as with a garland. But let Israel be content with its matchless glory of having given to the world its religion, its Decalogue, its sublime ideal of human duty. One sees, indeed, many scientific Jews, but nowhere a Jewish science; and inquiry shows us that, in modern times, the Jew has been mainly receptive, not originative; the broker of ideas, not the author of them. "Look at them," said a friend of the author, "see how quickly and with what squirrel-like agility they climb the first rungs of any ladder; sometimes they succeed in scaling the top, but they never add to it a single round." Without wholly accepting this disparaging estimate, may we not agree with M. Leroy Beaulieu that, in the main, the genius of the *modern* Jew lies in a certain unique facility of adaptation, a talent for grasping the varying gifts of different races and blending them into an eclectic whole which is unlike each yet contains a tincture of all? That there is in high and exceptional cases a new and unique flavor superadded, the lover of Heine, of Mendelssohn, or of Spinoza may well claim. But the origin of the modern world lay neither in the Jew nor in the Jewish spirit. "It was due to the spirit of analysis, of research, to the scientific spirit, whose first teachings came to us, not from Judea, but from Greece; and though, at a later day, the Jews or the Arabs brought them back to us, they have none the less ema-

nated from the Greeks." In all the world there is no man more stubbornly conservative than the talmudic Jew; and the new light that shot in a thousand prismatic rays of verse and prose from the "burning and far-shining spirit of Voltaire" penetrated with the utmost difficulty the chinks in the walls of Ghetto and *Judengasse*. Well may Jewish rabbis, viewing with sorrow the sceptical tendencies of their dispersed flock, hurl back at the Gentile the charge of having secularized or "paganized" modern society, and say to him, as Nathan said unto David, "Thou art the man." The reply which the Russian novelist has placed upon the lips of the accused Lithuanian Jew may well be sadly repeated by many of the latter's co-religionists, in the West as well as in the East:

"Our children have no longer our beliefs; they do not say our prayers, nor have they your beliefs; no more do they say your prayers; they do not pray at all, and they believe in nothing."

Neither the distinctive merits, then, of modern civilization, nor the defects of those merits, are of Jewish origin. Let us not reverse the roles of Jew and Gentile.

"Despite the statements of certain Semites, or certain Antisemites — both tending equally to exaggerate the importance of Israel — it is not the Jew who has emancipated Christian thought, but Christian thought, or, if you prefer, Aryan thought, that has emancipated the Jew. . . . Scepticism, nihilism, materialism, so far from being Jewish products, are, in the Jews infected by them, but a sign and a consequence of the closer union of races; they bear witness to the contact of the Jew with ourselves."

Then there is the National Grievance. Not content with de-christianizing his neighbors, the Jew, it seems, threatens to de-nationalize them; and this, in our century, when national feeling counts for so much, is an unpardonable sin. In an evil hour for the sons of Abraham, there was discerned, at the bottom of the Jew, the Semite — the natural antagonist of the Aryan, the blood-foe of that precious *deutsche Kultur* complacently held by the *naïve* philosophy of history of an ultra-Teutonic school to be the nurse and mother of modern civilization. This profound discovery made, and a weak point in the lines of the liberal attack presenting itself, the signal for a new *Judenhetze* was sounded summoning the defenders of *Germanenthum* to make front against *Judenthum*. The slogan sounded in Germany soon found, as we have seen, an echo beyond her borders; and once more the ominous cry "*Hep! Hep!*" or its modern euphemism, warned the startled Jew of his old fatal status as a stranger — the root of every charge brought against him since the Babylonian captivity. Antisemitism decks itself and hides its vulgar origin with the specious theory of a pinchbeck social philosophy; and at the heart of this philosophy one detects the old tribal notion that identifies nationality with race.

It is urged that "since every nation is founded on unity of race, and since the Jews are a separate race, they can never belong to any nation." Confronted at this primitive stage of his argument with the fact that not a single modern nation, not even Germany, can justly lay claim to unmixed blood, to a national basis of race-unity, the Antisemitic philosopher widens his concept, and urges that, after all, these superficially diverse ethnic elements constituting modern nations are really homogeneous elements, rays diverging from a common centre, branches of the noble Aryan oak. But is it true that none but Aryan elements have entered into the composition of modern nations? What of the underlying strata of European pre-historic races — of Cro-Magnon or of Neanderthal — which must have been simply covered over, and not obliterated, by Indo-European deposits?

"Nothing warrants the belief that we are all Aryans; the Frenchman or the German who prides himself on his pure Indo-Germanic blood, may have descended from the cave-dwellers. In fact the existence of an 'Aryan race' at the present time is perhaps as purely imaginary as the existence of a 'Latin race.'"

Again, what becomes of this notion of a sharp and antagonistic confrontation of Jew and Aryan upon which Antisemitic theory depends, when we consider that, while it is certain that alien blood, pagan or Christian, flows freely in Jewish veins, it is also certain that Christian nations have, on their side, a marked strain of Jewish blood? Shem and Japhet, supposed to be incapable of blending, have already blended. There is probably not a single modern nation that is quite free from admixture with the Semite; while some of them, like Spain and Portugal, have absorbed so much Jewish blood that they have become "completely impregnated with it." Germany is not exempt; and an ironical destiny may have so ordered it that the Teutonic current in the veins of indignant Pastor Stoecker himself is faintly perfumed with the *fœtor Judaicus*.

"Israel has been like an island whose borders, swept by the waves, have crumbled piecemeal into the ocean, until more than once it seemed threatened with complete submersion. Of all the descendants of Jacob, only a small part, perhaps even only an infinitesimal minority, has remained faithful to the religion of its fathers. The great majority of the twelve tribes have accepted

the yoke of the Cross; they have long since become merged in us; the waters of baptism have swept them out among the nations of the world. We Christians can never be sure that we do not number among our ancestors some unrecognized Northern or Southern Jew."

We cannot here follow further M. Leroy-Beaulieu's elaborate argument, nor even glance at his interesting chapters on the Physiology, the Psychology, and the Genius of the modern Jew. His views are by no means always flattering to the latter; but they are always broad, well-considered, and based on the freest and fullest scrutiny of facts. One point upon which he constantly insists, and which may be perhaps taken as the key-note of his eloquent plea for a humaner view of the Jewish Question, is the truth that the Jew of to-day—that is, the Jew of the marked type generally objected to — is what he is largely because of the life we have so long forced him to lead. The virtues which we accuse him of lacking could scarcely have blossomed under the rod of persecution. If he is the child of the Talmud, he is none the less the child of the Ghetto; and it is to the latter parent that most of his objectionable traits may be traced. Antisemitism has little chance even of a hearing in this country, as recent events have proved—we trust to the satisfaction of *Herren* Stoecker and Ahlwardt. To us, we believe it is no idle boast to say, the most "philosophical" Antisemite is simply a Jew-baiter with a doctrine; and the only part of that doctrine with which we need concern ourselves is refuted by our daily experience of our Hebrew fellow-citizens.

E. G. J.

THE MEDIÆVAL UNIVERSITIES.*

Dr. Rashdall has written a good book on a great subject. The origin, growth, constitution and government, the ideals and studies, students and teachers, relations and influence, of the universities of the middle ages, are themes that can never lose their interest for educated men. With beginnings so obscure that they are likely to remain a subject of controversy, growing up in ways that often defy the most learned and acute minds to explain them, encountering all sorts of difficulties and dangers both within and without, and marked by the characteristic facts of their time and country, these institutions at once so far met the higher needs of men for the present, and so far adapted themselves to changing conditions, that they attained to the greatest usefulness and influence in mediæval times, and continued into the modern era. In his very first paragraph, Dr. Rashdall shows that he grasps the dignity of his theme.

"*Sacerdotium, Imperium, Studium* are brought together by a mediæval writer as the three mysterious powers, or 'virtues,' by whose harmonious coöperation the life and health of Christendom are sustained. This 'Studium' did not to him, any more than the 'Sacerdotium' or the 'Imperium' with which it is associated, represent a mere abstraction. As all priestly power had its visible head and source in the city of the Seven Hills, as all secular authority was ultimately held of the Holy Roman Empire, so could all the streams of knowledge by which the Universal Church was watered and fertilized be ultimately traced as to their fountain-head to the great universities, especially to the University of Paris. The history of an institution which held such a place in the imagination of a mediæval historian, is no mere subject of antiquarian curiosity; its origin, its development, its decay, or rather the transition to its modern form, are worthy of the same serious investigation which has been abundantly bestowed upon the Papacy and the Empire."

In his preface the author briefly refers to the origin and growth of his book, describes his ideal or plan, and indicates the sources of his materials and the extent of his obligations to others. Like many other works of English scholarship, this book originated in a university prize essay, which was won in 1883. At first the author intended nothing more than such a revision and expansion of the essay as would justify its publication in book-form; but he continued his labors until twelve years were gone, and his essay had been expanded into 1400 octavo pages. His plan is "to describe with tolerable fulness the three great archetypal universities — Bologna, Paris, Oxford — and to give short notices of the foundation, constitution, and history of the others arranged in national groups." Even of the three great universities, he does not profess to have written a history. Referring to the others, he says:

"The condensed treatment of seventy-three universities in 316 pages has of course rendered that part of my work of little interest, except for purposes of reference; but to have ignored all but the most famous *Studia* would have left the reader with a very inadequate impression of the extent and variety of the mediæval university system, and of the importance of the part which it played in the making of civilized Europe. Moreover, it would have been impossible to write satisfactorily the history of even one university without an acquaintance with the documents of all the rest. The great defect of university histories has been the non-application of the comparative method. As matters

* THE UNIVERSITIES OF EUROPE IN THE MIDDLE AGES. By Hastings Rashdall, M.A., Fellow and Lecturer of Hertford College, Oxford. In two volumes. Oxford: At the Clarendon Press. Macmillan & Co., New York.

stand, even students will probably skip the greater part of Vol. II., part i. The general reader will perhaps find most that will interest him in Vol. II., part ii."

Volume I. opens with a discussion of the question, What is a University? This is followed by a longer chapter on Abelard and the Renaissance of the Twelfth Century. Then come a few pages devoted to Salerno, which in university history is little more than a great name. An extended chapter of 180 pages is devoted to Bologna, and Paris fills out the volume. The universities of Italy, Spain, France, Germany, Bohemia, and the Low Countries, of Poland, Hungary, Denmark, and Sweden, and of Scotland, comprise the 316 pages described by the author in the quotation given above. Volume II., part ii., is devoted principally to Oxford, but it contains also an account of Cambridge, and two other chapters of a general character. For Dr. Rashdall's sources, we can only refer the reader to his preface and numerous bibliographies and notes, adding merely the remark that he must have spent his twelve years industriously to have explored so much material.

The reader who is not already familiar with the main facts stated in the first chapter will find it necessary to make them at once his sure possession. The notion that a university means a school in which all branches of knowledge are taught "has long since disappeared from the pages of professed historians." "A glance into any collection of mediæval documents reveals the fact that the word 'university' means merely a number, a plurality, an aggregate of persons." In the earliest period in which the word is used in a special sense, "the phrase is always 'university of scholars,' 'university of masters and scholars,' 'university of study,' or the like."

"It is particularly important to notice that the term was generally in the middle ages used distinctly of the scholastic body, whether of teachers or scholars, not of the place in which such a body was established, or even of its collective schools. The word used to denote the academic institution in the abstract—the schools or the towns which held them—was *Studium*, rather than *Universitas*. . . . The term which most nearly corresponds to the vague and indefinite English notion of a university, so distinguished from a mere school, seminary, or private educational establishment, is not *Universitas* but *Studium Generale;* and *Studium Generale* means, not a place where all subjects are studied, but a place where students from all parts are received. *Studium Generale* became common at the beginning of the 13th century, when it was used as vaguely and indefinitely as the English term Public School or the German *Hoch-Schule*."

The name now implied three characteristics—

"(1) That the school attracted, or at least invited, students from all parts, not merely those of a particular country or district; (2) That it was a place of higher education, that is to say, that one at least of the higher faculties, theology, law, medicine, was taught there; (3) That such subjects were taught by a considerable number, at least by a plurality, of masters."

How the meaning of the name fluctuated, how, progressively, it became more definite, and how, finally, it disappeared, giving place to university, it would take too much space to tell even in the fewest words.

Most persons who read books of this class, if not indeed all of them, will find themselves constantly falling upon surprises. Dr. Rashdall himself has found a closer acquaintance with the facts resulting in "a certain disillusionment." "We have often had occasion to notice," he remarks in his epilogue, "that features of the mediæval university system which have constantly been appealed to as binding precedents were really less universal and less invariable than has been supposed." The following extract shows what he means, and also teaches us to beware of pushing generalizations too far:

"The University of London, after being empowered by Royal Charter to do all things that could be done by any University, was legally advised that it could not grant degrees to women without a fresh charter, because no university had ever granted such degrees; we have seen that there were women-doctors at Salerno. We have been told that the mediæval university gave a religious education; we have seen that to the majority of students it gave none. We have been told that a university must embrace all faculties; we have seen that many very famous mediæval universities did nothing of the kind. That it eventually came to be considered necessary, or at least usual, that they should do so, is due to the eventual predominance of the Parisian type of university organization, *minus* the very peculiar and exceptional absence of a Faculty of Civil Law. We have been told that the collegiate system is peculiar to England; we have seen that Colleges were found in nearly all universities, and that over a great part of Europe university teaching was more or less superseded by college teaching before the close of the mediæval period. We have been told that the great business of a university was considered to be liberal as distinct from professional education; we have seen that many universities were almost exclusively occupied with professional education. We have been assured, on the other hand, that the course in arts was looked upon as a mere preparatory discipline for the higher faculties; we have seen that in the universities of Northern Europe a majority of students never entered a higher faculty at all."

Different readers will find different parts of the book most instructive and interesting. We have taken a special interest in the chapters and sections of a more general character. "The Place of the University [of Paris] in European History," "The Studies of Oxford," "The

Studies of Paris," "The Place of Oxford in Mediæval Thought," "Student Life in the Middle Ages," are titles that illustrate what we mean.

In a short chapter entitled "The Numbers in the Mediæval Universities," Dr. Rashdall attacks the traditions that assign thirty thousand students to Oxford, and corresponding numbers to Paris and Bologna, when those universities were at the summit of their greatness. Valuable data for such a purpose are far from abundant; inference must largely take the place of registration lists; but we can see no good reason to dispute the general soundness of his conclusions, which will be presented in his own words.

"(1) It is improbable that the numbers of either Bologna or Paris can ever have exceeded some 6000 or 7000. At Paris at least it is pretty certain that this limit was approached during its period of highest repute — say, the beginning of the fourteenth century. (If all the grammar-boys of the city were added, we should possibly have to add some 2000 more.) About the middle of the fifteenth century, however, the number at that university was probably nearer 3000. In Italy the growth of new universities was so rapid and extensive, and the decline in the reputation of Bologna so serious, that neither Bologna nor any one of its rivals can ever have approached the numbers of Paris after an early period of the thirteenth century.

"(2) The maximum number at Oxford was something between 1500 and 3000. By about 1438 the numbers had fallen to under 1000.

"(3) The numbers of Prague before the German migration in 1409 may have been 3000 or more; Vienna and Leipsic may at one time have had 1000 or 2000. The numbers of the other German universities during the fifteenth century varied between 100 and 1000, including grammarians.

"(4) We may add that the population of other minor universities in France and elsewhere, wherever ascertainable, is always numbered by hundreds and not by thousands; at Toulouse alone there may have been as many as 2000."

The most serious defect of Dr. Rashdall's book is the omission at the close of a summary view of the whole field. No doubt such a chapter would have been a peculiarly difficult one to write. Still, it would have given a unity and completeness to the work that it now lacks, and should have been written. But even as it is, the work is incomparably the most valuable one dealing with the subject in our language, and will at once take its place in libraries, public and private, as a recognized authority.

B. A. HINSDALE.

THE publisher of "The Art Student" has acquired "The Limner," and the two titles will hereafter be included in the "style" of this useful monthly.

THE HISTORICAL DEVELOPMENT OF ELECTRICITY.*

The demand for popular scientific literature having to do with electricity and magnetism has of late been prodigious. A great deal has been written to gratify a love for the mysterious and sensational, or, on the other hand, to supply a little information that might immediately be turned to practical purposes. Much of this popular writing has been indifferent and of but slight value to general readers. The technical literature of the subject has been too severely scientific and mathematical either to interest or profit any except specialists. Electricity in its manifold applications is the dominant scientific feature of the age; and yet to the large body of thoughtful readers the subject is one shrouded with an air of mystery, because so little understood. The great magazines and periodicals, with rare exceptions, seem to avoid the subject, not, probably, from lack of interest, but rather on account of inseparable technicalities. This difficulty is oftener fancied than real, for there is much connected with electricity which is suggestive and filled with absorbing interest. The subject only requires humanizing to arouse a more intelligent interest in its historical development as a preparation for understanding its existing applications. This, Dr. Park Benjamin's book on "The Intellectual Rise in Electricity" is eminently fitted to do. It is a book that will prove a most welcome addition to the library of every thoughtful reader.

This book marks the beginning of a new epoch in the literature of electricity, and shows that the science has far transcended the supposed period of its infancy; for to the extent the literature of any science becomes philosophical, it approaches the perfection of its development. The layman can scarcely appreciate the narrowness of the electrical profession. The marvellous development of the applications of electricity has scarcely permitted time for philosophical thought to be directed toward either its history or its broader relations. No science has ever been so exacting, or had so little to do with the strictly material. Devotion to it has meant absorption with mere technical details. The writer who has presumed to transcend petty technicalities, and to introduce general conceptions or philosophical allusions, has been called irrelevant, unpractical, and out of touch with the times. The purely intellectual

*THE INTELLECTUAL RISE IN ELECTRICITY. By Park Benjamin, Ph.D., LL.B. New York: D. Appleton & Co.

possibilities of the subject have scarcely been dreamed of or imagined, and few have possessed the courage to attempt to utter them. But all this bids fair to be changed, and the "Intellectual Rise of Electricity" to receive a new impulse. What is urgently needed is that laymen acquire such a knowledge of electricity as will make its history, the general scientific elements underlying the science, living realities; that its devotees rise to broader appreciation of literature, history, and philosophy.

"From the inception of the study of natural phenomena, the human mind has pursued its development along two well-defined lines. At first a phenomenon is a mere matter of observation, of sensation; then, as its perception strengthens, the attempt is made to turn the occurrence to some practical application, without seeking to incorporate it into a generalization. This may be called the pre-scientific attitude. The true scientific spirit develops when the mind passes from mere observation to classification, and then on to the higher realm of search for causes, for laws. It was when the lightnings burst from the clouds and the thunders shook the earth that the human mind was awed before the mysterious and uncomprehended powers of nature. In the childhood age of the race, the mind saw in such events only the manifestation of the terrible powers of supernatural beings, which the superstitious revered as gods to be appeased with sacrifices and placated with prayers." *

The task Dr. Benjamin has addressed himself to is to entangle the mingled threads of fact and fancy, of mythology and history, and reveal the birth of the electrical idea, its growth, and tell how later on it blossomed and bore rare scientific results. Nor has the author placed a false estimate on the value of his subject, when, in the Introduction, he says:

"The intellectual rise in electricity is worthy of historical investigation, not merely because of the material results, actual and potential, which have come from it, but because it shows clearly anew the marvellous power of the human mind as an instrument of discovery, capable of correcting its own errors. Beginning with a single phenomenon, afterwards including effects, all for long periods seemingly fortuitous and uncorrelated, this rise has involved questions of an interest second only to that which mankind has yielded to the great issues of life and eternity; questions which challenged the human understanding and compelled it to measure itself against them."

The story of the amber and the magnetic stone is often repeated in classic lore, and is so interwoven with early thought that the history of development from these simple facts to the dynamo, the telegraph, and the trolley of today, involves very largely the various stages of progress of intellectual growth in general. So the author defines the spirit in which he wrote, when he says:

"In this research I have felt that it is not so much the trials and discoveries made in the great and new field of Nature which attract us, instructive and useful, even momentous, as they are,— not these so much as the breathing human beings, who in the far past saw them and deciphered them in the light of those other days, and of whose light they formed a part; who thought of them, and whose thoughts lived on, and became immortal, and moved downward through generation after generation, to us; even as our thoughts, joining theirs, will pass through the ages to the generations yet to come."

Electricity as a science is fully matured, and is in no sense in its infancy, except that the extent of its possible applications is just becoming realized. Its essential definition, full of poetic fancy at first, has now become as clearly defined as our notions of gravity and of the nature and constitution of matter. We speak of electricity to-day as an ether-stress, an expression full of meaning to those who have thought far enough to grasp its significance. But what a progress from the conception of an "amber soul" to "ether-stress"! Yet in the interval of time which marks this progress, all the intellectual and political history of the human race can be written. Instead of being in its infancy, electricity is really the oldest of sciences, since possibly the first recorded experiment in natural science was the electrification of a bit of amber. The word *electricity* comes from the Greek names applied to amber, and the significance of this term is singularly appropriate. To the poetic fancy of the Greek, the amber-gold, *elector*, was an embodied sunbeam. From the amber the name passed to a property possessed by it — that of attracting light bodies; and now, by a most singular coincidence, the imprisoned sunbeam energy of coal is released to furnish the brilliant arc light, and we still name the agent electricity.

The earliest mention of the electrical property of amber is mostly legendary, and whether the property was first discovered by genius or accident may never be definitely known. Yet it is especially interesting, in these latter days, when women are struggling for fuller recognition, to learn that in all probability the discovery of electricity was due to a woman. The Thracian women used amber spindles when spinning thread, and these were called "clutchers," because dust and light substances were attracted by them after having been rubbed against the garments.

The lodestone, or natural magnet, has an equally interesting history, and a no less obscure origin of discovery. The simple phenomena of the magnet and amber were doubly

* Albrecht, *Geschichte der Elektricität.*

mysterious to the ancients; both possess a strange power of attraction and repulsion, and these tendencies are selective, the amber for light bodies only, the magnet affecting naught else but iron or its like. Did not such action partake of the nature of an intelligence, and to what else could it be ascribed than the presence of a soul in amber and lodestone? In such attraction and repulsion they recognized both Love and Hate, and it becomes easily apparent that the "Intellectual Rise" here chronicled has touched upon the profoundest concepts of philosophy.

A potent charm for the cure of all manner of bodily ills was thought to reside in the magic amber and lodestone. From the times of the Samothracian priests, the medical quack has flourished and fattened on the credulous faith of people in the miraculous healing power of magnetic and electric belts, rings, pills, and so on through the list of traps for the unwary. It is a singular fact that both in the development of electricity and chemistry the first practical application was made in the attempted healing of bodily ills. It is difficult to explain the vitality of the belief in the healing efficacy of magnetism and electricity. This persistence certainly is no argument for the healing-power of such devices, but is rather evidence of the persistence of superstition and belief in diabolism.

The passage from poetic speculation to a concrete science did not occur until the close of the sixteenth century. In this change, the names of Gray and Gilbert stand as landmarks. Bacon, Galileo, Hooke, and Boyle, all contributed to gather the grains of fact from what had hitherto been so largely legendary. Other bodies were found to possess the attractive power of amber under favorable conditions. Substances were divided into electrics and non-electrics, and the behavior of such under excitation was studied. Magnetic phenomena were carefully studied. Later, Otto von Guericke discovered how to generate considerable quantities of static electricity by a rubbed sulphur globe; and von Kleist was as much dismayed by the shock that marked the discovery of the Leyden jar, as the world was surprised. Then electrical experiments became the fad, and monks, nuns, courtiers, and soldiers were repeatedly and indiscriminately shocked. A rich vein of humor runs through the descriptions of these times. The medical quack took fresh courage, and plied the gullible public with vigorous activity. We read of the marvellous cures of a certain Flemish physician, Van Helmont, who worked wonders with the "Balsamick Emanations of the Sympathetick Unguent or Powder." Magnetic remedies abounded, which were famed for curing even at great distance. Here we note the rise of the conception of communication at a distance by magnetic or electric means. Telepathy was firmly believed in, and one may readily discern the beginnings of modern hypnotic suggestion in those times.

But even at that period a wonderful idea was slowly taking form in the minds of the more thoughtful. Men began to dream of transmitting intelligence through space, — germs of thought which have developed into the electromagnetic telegraph and telephone. A great generalization remained to be established, the identity of the electric spark with the lightning; and with this master-stroke of Franklin the chronicle of "The Intellectual Rise in Electricity" comes to an end. The final lesson of the author is worthy of note:

> "Man-made systems may fall, apostles of degeneration may find, in the things which make up the environment of the hour, signs of impending decay. But he who turns to the history of intellectual endeavor in the study of nature will learn that when mind thus faces the purity of the Infinite, it does not and cannot degenerate. Rather will he see in the constant effort to reveal the truth an influence always making for good,—always neutralizing the tendency to evil,—always vast in uplifting power."

Dr. Benjamin has done his work well. He has brought to his task the scientific training of the specialist in electricity, the resources of a private library considered without an equal in the country, and a literary style that is both elevated and charming. The work is free from mathematics and technicalities, and is as entertaining as a romance. W. M. STINE.

THE CAVE-DWELLERS OF YUCATAN.*

The examination of the earth accumulations upon the floors of caves in Europe has given important evidence to the archæologist. Ancient men used the caverns as homes, and in them are found to-day layers and heaps of rubbish that accumulated during this occupancy. Bones of animals that were used as food, rude tools and implements, charcoals of ancient fires, are among the objects found. From their evidence it is known that in France and England man was contemporaneous with the mammoth, the

* THE HILL CAVES OF YUCATAN. By Henry C. Mercer. With illustrations and map. Philadelphia: J. B. Lippincott Co.

woolly rhinoceros, the cave-bear, the reindeer, — creatures now extinct, or found only in districts remote from these; that man in Western Europe was at first a savage, with the crudest tools and weapons; that he was capable of progress, and that he made improvement, the steps in which may be traced. All this has been clearly proved.

Comparatively little careful exploration has been made of American caverns. What has been done is quite largely the work of Mr. Henry C. Mercer, who has recently studied caves in Pennsylvania, West Virginia, Virginia, Illinois, Kentucky, and Tennessee. The results are interesting and important, but cannot be presented here. The exploration of these caves suggested investigation of those of Yucatan. Everyone knows of the curious ruins left in that peninsula by the Mayas. A strange culture is shown by them and by the relics found with them. Was this culture indigenous, growing up in Yucatan itself, or was it introduced in full development? Mr. Mercer believed that an examination of the caves would solve the question. Fortunately, means for the enterprise were not wanting. Mr. John White Corwith offered the funds for the investigation, and with Mr. Mercer and a small party of helpers spent some months last year in the field. The results of the trip are presented in Mr. Mercer's volume on "The Hill Caves of Yucatan."

The physical geography of Yucatan is at once peculiar and simple. The country is largely one of limestones, and these are almost honeycombed with subterranean channels and chambers. Of high mountains there are none; a low ridge was the mass in which lay the caves examined. It presented no cliffs or rock walls. Caves like those of France and England, of Tennessee and Pennsylvania, do not seem to exist there. Those found are described as —

"A very striking class of underground chambers from fifty to three hundred and fifty feet in diameter and from fifteen to seventy feet high, more or less brightly lit by round openings in the ceiling—ten, twenty, and fifty feet in diameter. Through these skylights fragments of the original crust had fallen, forming piles of loose stones on the cave floor. . . . Where the rock pile was high enough, banana trees and tropical evergreens growing upon it swept the brink of the chasm with their boughs, making strange rattlings when the wind blew. Sometimes the subterranean groves lay far beneath the surface in rotundas inaccessible from above. Then they were first seen after a long clamber underground, like gardens beneath the vaultings of sombre passages. Doves built their nests in high ledges by the skylights, and animals found refuge under the rock heaps, where Indians had built blinds of loose stones to stalk them."

Such were the caves to be examined. The work was often difficult. The fallen rock masses were frequently so numerous, so large, and so closely packed, that the excavation had to be abandoned long before the original floor of the cave was reached. It was soon evident that these caves had never been to any great extent either homes or burial places. But for all that, they contained the evidence sought. Yucatan has little surface water, few streams, and no great rivers. But underground water abounds, and these caves contain a fairly full and reliable supply. Man to-day comes to them for water, and he must have done the same ever since the peninsula has been inhabited. Never living here continuously, he has always been a frequent visitor and camper. Though relics are neither as abundant or varied in the earth-layers upon these floors as they are in the French caves, they occur, and are ample.

Twenty-nine caves were visited. "Thirteen had archæological significance; six yielded valuable, and three decisive, results." The excavations at Oxkintok, Loltun, and Sabaka showed a single layer of rubbish, consisting of potsherds, stone tools and weapons, charcoal, and bones of animals and birds, some of which had served as food. The objects found do not indicate vast antiquity, do not prove the coexistence in Yucatan of man and extinct species of animals, do not show a progress in culture.

In closing his study, Mr. Mercer arrives at three conclusions, which may be stated in his own words:

"*First.* That no earlier inhabitant had preceded the builder of the ruined cities in Yucatan.

"*Second.* That the people revealed in the caves had reached the country in geologically recent times.

"*Third.* That these people, substantially the ancestors of the present Maya Indians, had not developed their culture in Yucatan, but had brought it with them from somewhere else."

These conclusions appear justified by the evidence. It is now desirable that similar studies should be made in Central and Southern Mexico, and in Guatemala and other parts of Central America. Mr. Holmes's interesting study of "Early Man in Mexico" appears to show a progressive culture in the Valley of Mexico, and legends of Nahuatl and other tribes tell of successive populations in various portions of the Isthmian Area. Examination of caves in the regions suggested, such as Mr. Mercer has made in Yucatan, might yield most valuable results.

FREDERICK STARR.

Some Phases of the Science of Mind.*

Different in subject and scope as are the five volumes included in this review, an important bond of community between them is none the less apparent; and this consists of their common bearing upon the rigorous study of mental phenomena, that forms one of the striking features of contemporary thought. For, apart from the anatomists, zoölogists, and physiologists, who are enlarging the facts and interpreting the results of their own specialties as a self-sufficient and independent pursuit, there exists a body of students ready to take up so much of these data as can be utilized in the exposition and investigation of psychological problems. And what is true of the relations between the sciences that deal with the body and those that deal with the mind, is true, though in different ways and degrees, of anthropology and philology, of psychiatry and sociology. Indeed, we may be said to have completed the circle of the sciences, beginning with the days when all knowledge was one, and that one philosophy, and slowly developing to the formation of the several sciences into independent groups; and now realizing, in the light of this vast accumulation of fact-material, the essential interrelation and interdependence of the many specialties. The various sciences represent the directions of our interests and the limitations of each man's powers, quite as much as they represent groups of facts naturally or logically separated from other groups of facts.

Professor Donaldson's work on "The Growth of the Brain" is devoted to a systematic and discriminating account of the growth-changes in the nervous system, accompanying and forming so essential a factor of the march from birth to death. To give this account its maximum significance, the introductory chapters describe the main factors of cell and body growth; and for the proper comprehension of the bearing of these changes, a clear and telling exposition of the architecture and function of nerve tissues is introduced. The volume thus does more than it promises, for it gives the facts of brain-growth a carefully wrought and attractive setting. Our knowledge of the nervous system has recently progressed quite rapidly, but the records of the progress are difficult of access in scattered papers and technical journals, and require the elimination of contradictory data and accidental variations before their significance is revealed. So readable and at once so scholarly an account of the essential facts of neurology, embodying these recent advances, is itself an important acquisition to the literature of the subject.

It is in the results of the main problem under discussion that the reader will probably be seriously disappointed; he will find it difficult to carry away any very definite conclusion regarding brain changes and individual variations in brain structure. He appreciates the interpretation of the several tables of comparisons of cranial capacity and the like; he realizes the many sources of error and chances for misinterpretation and loose inferences in the treatment of the subject — for these are clearly set before him; but he cannot escape the suspicion that the positive outcome of the discussion, though not to be ignored, is none the less disappointing. For this he must blame, not the author, but the present condition of the subject. It is in many ways an unfortunate time to attempt the grouping of the facts into an orderly whole, and particularly to present them in a form suitable for a semi-popular scientific series. The many tables and curves, the cautious preliminary discussions and careful considerations of sources of error, it is to be feared, will deter the layman, while calling out the admiration of the fellow specialist. Pioneer work is necessarily unsatisfactory from an artistic point of view. A quarter of a century hence the time may be riper for the preparation of such an essay on the growth of the brain as the average reader may desire, but will not find in the present volume. However, although the keystone will be the most conspicuous, the other stones are quite as essential to the strength of the structure.

Before leaving this volume, we must give a moment's notice to its sub-title —"a study of the nervous system in relation to education." The growth-changes of the nervous system are obviously fundamental in all that process which we call education; and in the last two chapters of the work, the educational bearings of the whole are ably set forth. It is true that these educational applications are based as much upon other facts as upon those treated in the volume, and even more so; but they tell very plainly the lesson that neurology teaches. They show how apt we are to exaggerate the importance of formal education and technical acquisition, and how slight this may be when compared with unconscious absorption and the unfoldment of natural dispositions; they show that no discussion of the effects of educational methods can be considered complete that does not take into account the changes in the nervous system by which all such processes are conditioned. Our knowledge of such relations is lamentably imperfect in detail, but the attempt

* The Growth of the Brain. A study of the nervous system in relation to education. By Henry Herbert Donaldson, Professor of Neurology in the University of Chicago. "The Contemporary Science Series." London: Walter Scott. Charles Scribner's Sons, New York.

Lectures on Human and Animal Psychology. By Wilhelm Wundt. Translated from the second German edition, by J. E. Creighton and E. B. Titchener. London: Swan Sonnenschein & Co. Macmillan & Co., New York.

Outlines of Psychology. Based upon the results of experimental investigation. By Oswald Külpe, Professor of Philosophy in the University of Würzburg. Translated from the German, by Edward Bradford Titchener, Sage Professor of Psychology in the Cornell University. London: Swan Sonnenschein & Co. Macmillan & Co., New York.

Studies in the Evolutionary Psychology of Feeling. By Hiram M. Stanley. London: Swan Sonnenschein & Co. Macmillan & Co., New York.

The Beginning of Writing. By Walter James Hoffman, M.D. The Anthropological Series. New York: D. Appleton & Co.

to interpret educational changes in neurological terms is in itself most helpful, and gives additional importance to the volume under discussion.

Professor Wilhelm Wundt is widely known to English readers as a pioneer and a leader in the development of modern psychology and as the founder of the first laboratory for the experimental study of mental phenomena; yet the present is the first volume of his writings to appear in an English translation. These lectures on "Human and Animal Psychology" were first published over thirty years ago, being one of the very earliest contributions to the experimental field; in 1892 the author revised and rearranged the older lectures, and from this second edition Professors Creighton and Titchener, of Cornell University, have prepared their translation. Of all of Professor Wundt's writings, this volume is best suited for translation, because it is adapted to a wider reading public, and covers, in a less didactic and detailed manner than his more formal treatises, the chief problems of mental science. The first group of lectures considers the facts and interpretation of sense-impressions. The discussion of the measurement of intensities of sensation and of the methods of gaining a knowledge of space-dimensions are particularly fully and interestingly treated. A second group of chapters takes up the time-relations of mental phenomena, considering the rapidity of mental processes, the range of consciousness, the fluctuations of attention, the nature of associations, and the like. Besides the lectures which treat of the nature of animal activities, there are also discussions of abnormal states, dreams, hypnotism, and allied phenomena; of the development of the will and its relation to reflex, automatic, and expressive movements; of the fundamental theories connecting bodily and mental states; and more less incidentally of a variety of interesting psychological problems.

It is thus apparent that the lectures cover a very wide range; but there is little attempt to give the various topics a definite setting in a coördinated general conception. In each of the groups of problems considered, a few problems are selected as typical, and are treated with considerable detail, their relations to other almost equally important topics being left without notice. This defect is perhaps to be ascribed to the lecture form of the work, but will often leave the general reader at sea regarding the significance of what he has read. Indeed, the reader to whom the volume will be most helpful is one who has some elementary acquaintance with scientific psychology, and is willing to make some effort to extend that acquaintance, and at the same time demand a readable and impressive exposition. This class of readers does not include the largest share of those who will be tempted to scan the title-page with a view of perusal, but it is large enough to sanction the labors of translation; nor should the demands of the rapidly increasing number of professed students be ignored.

The revision of a course of lectures prepared in the budding-time of an expanding science could hardly have been an easy task; and the result, as the author confesses, is not free from the architectural defects and compromises inherent in the modernizing of an old structure. Distinctly new topics, that have come into prominence within recent years, are introduced; other lectures are omitted; and very generally new facts and experiments are substituted for the old ones. But in spite of all these changes the volume does not adequately represent the methods and results of the movement to which Professor Wundt has so largely contributed. Welcome as the volume undoubtedly is as an addition to the psychological shelves of our libraries, private and public, it must be recommended with an explanation of its relative historical importance, and of the plan of its modernization.

The translation is both readable and accurate — qualities not so often combined as to need no commendation; here and there the harsh Teutonic technical phrases are insufficiently disguised, or unusual words used when more familiar ones are in vogue. But these minor imperfections entirely disappear in the general excellence of the whole.

Professor Külpe's "Outlines of Psychology" is a product of the Leipzic school of psychology; the author was for several years an assistant to Professor Wundt, and dedicates the volume to his master. It is in some respects a compendium of Wundt's larger work — the resemblances of arrangement and treatment, of theory and perspective, being many and striking,— but in the main deserves to be regarded as an original exposition of psychological problems from the experimental point of view. It is to be regretted that the author has not availed himself of the convenience of a preface to explain the special purposes of the volume, the class of readers to whom it is addressed, and the basis of selection of the particular problems selected and omitted. The "psychologies" of an earlier period were mostly expositions of individual systems, or the tenets of a school; more recently a "psychology" has come to represent the particular group of problems, treated from this or that point of view, in which the author is specially interested. It may be seriously questioned whether the progress of a science depending upon such contributions alone would be rapid or certain. It would be foolish to question the right of any scientific worker to express his own convictions upon the main problems of his science in a way most satisfactory to himself,— and, indeed, a frank acknowledgement of this individualistic motive upon the title-page would often ward off a severe but justifiable criticism of the work; but from the point of view of a disinterested zeal in the advance of science it may be confidently maintained that a general discountenancing of such works would be a wholesome corrective to a natural excess. Many a work of ability, and replete with expositions of originality and importance, repels rather than attracts, because it is entitled "principles" or "outlines" of psychology, instead of "some contribu-

tions to the consideration of selected problems in psychology." The matter is not one of title, of course (and unwieldy titles are obviously objectionable); it is a question of the wholesomeness of a certain literary tendency that is particularly prevalent in psychology.

Professor Külpe's work is an able example of the tendency in question. It represents more than anything else his individual interests and methods of exposition; able as these are, and interesting as they may be to his fellow-theorizers, it may be doubted whether they will appeal to that considerable body of English-reading students for whom the translation was presumably prepared. The work is not easy to read nor to describe. To the collegiate student of psychology it will be quite generally puzzling and unsatisfactory; although the claim is made that "experimental psychology is fully within its rights when it claims to be the general psychology of which we propose to treat," it is surprising how few experimental results are described; unusual technical terms and needlessly abstruse classifications are constantly introduced. In brief, it is a work much better suited to the German than to the English mind; our education demands more attention to guidance and instruction than is traditional in the academic freedom of a German university. We reap the benefit of this in the pains taken by our professional writers to be clear and useful.

The work is divided into three parts, devoted respectively to the elements of consciousness, the connection between these elements, and the general considerations of states of consciousness. Under the first head, sensations are considered, first with reference to their quality or specific character, and then with reference to their intensity. We ordinarily restrict the term sensation to the process that begins with the action of some agency outside ourselves and makes us aware of such stimulus; for this, Dr. Külpe prefers the term "peripherally excited sensation," and treats of the processes of memory, imagination, reproduction, and association as "centrally excited sensations." A final section on the elements of consciousness is devoted to the feelings, with some slight reference to the will. The "conscious elements" are connected mainly in two ways: by fusion, illustrated best by the mingling of several tone-stimuli into one sensational effect; and by colligation, which finds its best instance in the method of our deriving a knowledge of space from the combination of touch, movement, and sight. The terms "fusion" and "colligation" are used so broadly that a consideration of the emotions and impulses, of the perception of time and space, of the many variations of simple and compound reactions, of the phenomena of contrast and optical illusions, are all made more or less pertinent to the discussion. The part dealing with the states of consciousness discusses attention, self-consciousness, sleep and dreams, hypnotism and allied conditions. As already indicated, the treatment gives least space to the description of facts, and dwells fully upon interpretations, analysis, and the merits of rival theories.

Considering the character of the work, the translation is more than creditable; an elimination of technical terms and unusual phrases and the didactic arrangement would have been a departure from a literal version, but a relief to the English reader. But in consideration of the recent contributions to our literature of similar scope, it may be doubted whether the translation meets any real need.

Mr. Stanley's essay on the psychology of feeling is a noteworthy and original contribution to a much-discussed but obscure problem — the origin, significance, and course of development of the emotional activities and dispositions. The author's contention, as implied in his title, is that the feelings prompting to and accompanying actions can be rightly interpreted only in the light of an evolutionary hypothesis and under the principle of serviceability. This at once emphasizes the problem as one belonging to comparative psychology, and sends the student to studying the simpler emotional capabilities of children and of the lower animals. On the other hand, Mr. Stanley is convinced that the typically psychological method is introspection, that feeling can be known only by a discriminating and self-observant feeler; in this method, therefore, the first place is given to a rigid self-analysis, the results of such analysis to be controlled and corroborated by observation of less complex personalities than our own, as well as of the various historical, social, and anthropological variations which the study of man furnishes.

The beginning of all mental life is in the pleasure-pain feelings; these precede cognition, the primitive organism realizing that its psychic state is disturbed before it is aware of a something causing the disturbance. Indeed, the incentive to cognition is the feeling; "pleasure and pain bring their objects, not objects pleasures and pains." Of the two, although both primitive modes of manifestation, pain is perhaps the earlier. Both appear because of their serviceability in advancing the good of the organism and protecting it from evil, and both develop in the line of more and more efficient and far-seeing benefit and protection.

"Further, that pain should be attained where there is little actual harm, is good, but to attain pain, and self-conservative action before any injury is done, but only about to be done, is better. Reaction to potential harm is a most important advantageous step. In the earlier form of mentality, the animal must actually be in the process of being devoured by an enemy before a pain reaction is achieved, but in the later representative form of reaction there is complete anticipation, and the animal can come off with an absolutely whole skin. Ideal pains, as fear, anger, and other emotions, are gradually substituted for pains which are real in the sense that they arise in a positive hurt to the life of the organism. The saving which is effected through emotion is most important, and this economy is reason for the rise of emotion in the strugle of existence. Those animals who are able, not merely to react on slight injuries to themselves, but also through fear, etc., to avoid all actual injury, have a very manifest advantage."

As forewarned is forearmed, as experience brings wisdom, as the power of prediction is the test of science, so the same prudential and anticipating advantages furnish the clue for the development of the emotions. Fear and desire, repulsion and attraction, the avoidance of evil, the seeking of good, bring about opposite pairs of emotions, gradualy differentiating into more and more forms with the increased complexity of the animal organization and environment, until in man we have all shades and grades of fear emotions, requiring the trained powers of an astute observer for their analysis and delineation. The portrayal of these differentiations of fear and desire, of surprise, hope, dissappointment, of anger and despair, make up the central portion of the volume, and do not admit of a summary statement.

Mr. Stanley is equally forcible and felicitous in his treatment of more complex and peculiarly human emotions, as in his analysis of the simpler feelings common to all living kind concerned in the struggle for existence. His analysis of the æsthetic and the ethical feelings — the two most difficult chapters in the psychology of feeling — which are certain to arouse objections in the minds of many, cannot but be suggestive and stimulating to all; and in particular the chapter on the "Psychology of Literary Style" is cordially recommended to students of literature as well as of psychology as an attractive bit of psychological analysis.

Mr. Stanley's views will incite criticism at the hands of those who have maintained different views of the significance and origin of feeling — notably in this country of Profesor James and Mr. Marshall; and his general method will be opposed somewhat by the claimants for the introduction of experiment and objective tests throughout the psychological field. The former will find much food for reflection in this evolutionary exposition of the subject; and the latter, while convinced that the author underestimates the possibilities of experiment in psychology, will probably admit that its application to the emotions is most difficult, and will be ready to admit introspection as a legitimate method when it is used, as it is in this volume, with discrimination, with a recognition of its many sources of error, and under the guidance of a mental habit formed by familiarity with scientific thought.

The last volume in our group furnishes an additional example of an all too frequent discrepancy between title-page and content. The reader, having his appetite aroused by an attractive menu, is perhaps unduly annoyed at finding a very simple meal, quite wholesome and palatable in itself, but very different from what he was led to expect. Had Mr. Hoffman entitled his essay "Contributions to the study of American picture-writing," he would have attracted a more limited public, but would have fed this public to its satisfaction. The essay touches the fascinating problem of the origin and growth of sign-making frequently, but in an irregular and unsystematic manner. This problem is fundamentally a psychological one, involving the survival of the best-suited modes of communication under various primitive conditions, the necessity of communication being in turn an outcome of the social impulse. The typical forms of sign-making must therefore correspond to typical modes of associational and other mental processes; of these, symbolism is perhaps the most interesting and most efficient. Mr. Hoffman's grouping of signs involving this and similar processes is valuable and helpful; and in general it may be said that the more limited purpose of the volume — the illustration of the principles of sign-making by American pictographs—is successfully accomplished. As such, the volume will be welcomed by a rapidly increasing number of students and general readers who are convinced that the proper study of mankind is man.

JOSEPH JASTROW.

RECENT FICTION.*

A review of recent books of fiction that is permitted to include the names of Mr. Hardy and Mr. Meredith cannot be altogether lacking in distinction, even if neither of the two novelists is represented by work that is of his best. Mr. Hardy's "Jude

*JUDE THE OBSCURE. By Thomas Hardy. New York: Harper & Brothers.

THE AMAZING MARRIAGE. By George Meredith. Two volumes. New York: Charles Scribner's Sons.

A GALLOWAY HERD. By S. R. Crockett. New York: R. F. Fenno & Co.

THE MEN OF THE MOSS-HAGS. By S. R. Crockett. New York: Macmillan & Co.

RED ROWANS. By Mrs. F. A. Steel. New York: Macmillan & Co.

JOHN DARKER. By Aubrey Lee. New York: Macmillan & Co.

A BID FOR FORTUNE. A Novel. By Guy Boothby. New York: D. Appleton & Co.

THE CHRONICLES OF COUNT ANTONIO. By Anthony Hope. New York: D. Appleton & Co.

A MONK OF FIFE. A Romance of the Days of Jeanne d'Arc. By Andrew Lang. New York: Longmans, Green, & Co.

THE RED COCKADE. A Novel. By Stanley J. Weyman. New York: Harper & Brothers.

CLARENCE. By Bret Harte. Boston: Houghton, Mifflin & Co.

IN A HOLLOW OF THE HILLS. By Bret Harte. Boston: Houghton, Mifflin & Co.

A DAUGHTER OF THE TENEMENTS. By Edward W. Townsend. New York: Lovell, Coryell & Co.

DOLLY DILLENBECK. By James L. Ford. New York: George H. Richmond & Co.

ROSE OF DUTCHER'S COOLLY. By Hamlin Garland. Chicago: Stone & Kimball.

THE RED BADGE OF COURAGE. By Stephen Crane. New York: D. Appleton & Co.

A SINGULAR LIFE. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co.

A QUESTION OF FAITH. By L. Dougall. Boston: Houghton, Mifflin & Co.

PAUL AND VIRGINIA OF A NORTHERN ZONE. From the Danish of Holger Drachmann. Chicago: Way & Williams.

DONA PERFECTA. By B. Perez Galdós. Translation by Mary J. Serrano. New York: Harper & Brothers.

the Obscure"—known as "Hearts Insurgent" during the period of its publication in a popular magazine — is a book sure to command much attention, and to provoke widely diverse expressions of opinion. When engaged in reading the opening pages, it seemed to us that the book bade fair to equal, if not to surpass, any of the author's previous achievements. There is always something supremely touching in the story of a boy of high aspirations and exceptional intellectual endowments, struggling upward to the light under conditions the most adverse, and this is the story outlined for us in the beginning of the book. But as our reading went on, and the twilight of the opening chapters deepened into the gloom of those that followed instead of flushing into the dawn that we had reason to expect, as the youth who at first aroused sympathy developed into the man who could inspire little besides contempt or disgust, as the book became more and more a bitter tirade against the fundamental institutions of society, and as we realized that its tenor was to remain one of cheerlessness throughout, we must confess to a feeling of utter disheartenment at the use which the author was set upon making of his splendid talent. Ours is not the childish complaint of the reader who wants his stories to come out well; we do not dispute the right of tragedy to a conspicuous place in the literature that deals with the stern realities of human life, and we are more than most writers in sympathy with the moods of the pessimist. But between the noble tragedy which performs for us the Aristotelian function of purging the soul of baseness and such tragedy as Mr. Hardy gives us in the present novel, between the proud pessimism of a revolted but self-centred spirit and the scolding sort of pessimism to which this book gives vent, there is a world-wide difference. The one is as attractive as the other is revolting to the reader of serious temper. The author tells us that his book "attempts to deal unaffectedly with the fret and fever, derision and disaster, that may press in the wake of the strongest passion known to humanity." Fret and fever he doubtless gives us, and both derision and disaster, but to say that he does it unaffectedly is the last thing that would occur to a reader of wholesome instincts. On the contrary, it would be uncharitable not to assume that the gratuitous cynicism, and the sullen temper, and the moral perversity of the book, were all affected, deliberately and of set purpose. It cannot be, for example, that Oxford is indeed to Mr. Hardy the city of dreadful night that his Christminster is made to appear. To the childish imagination of Jude it appeared as a very city of the soul, and the chapters that present it to us in this aspect themselves belie the other chapters in which it takes on so different a guise. As for the plot of the novel, any outline statement would appear merely farcical; with the wealth of observation and episode brought to the working-out, it escapes this charge, although but narrowly. In characterization it is, of course, strong beyond most contemporary novels, and Sue is a creation of a charm so elusive yet irresistible that she is secure in the affections of the reader, although her kaleidoscopic nature is inconsistent far beyond the point to which inconsistency as the prerogative of her sex is admissible. The book is also a very plain-spoken one, more than necessarily plain-spoken, we think. Will these realists leave nothing to the imagination in dealing with the subject which above all others makes a decent reticence imperative?

Mr. Ruskin once wrote of Browning in these terms: "The worst of it is that this kind of concentrated writing needs so much *solution* before the reader can fairly get the good of it." Mr. Meredith's style calls for solution quite as much as Browning's ever did, and does not so well reward the patience. Whatever may be the insight or the robust philosophy of his books, their utterly perverse manner must exclude them from the vital literary interests of the great majority of readers. This is unfortunate, for Mr. Meredith has better stuff to offer us than any of his contemporaries among novelists, but it is nevertheless inevitable. The rich kernel of his thought is encased in too hard a nut for many to crack, and his doctrine is likely to remain chiefly esoteric. "The Amazing Marriage" is not as hard reading as some of its predecessors have been, but is harder than most of us like to undertake for pleasure. Between this book and Kant's "Kritik," let us say, it is something like a toss-up, with the chances a trifle in favor of the sage of Königsberg. We do not profess to have read every line of these two thick volumes, but we have caught glimpses in their pages of several intensely-realized individuals, and have as often wished that the author might have presented his characters with the lucid art of a Balzac or a Thackeray, instead of as in a glass darkly, straining the gaze and thwarting the attention. Considered simply as a story, the book has but a slender equipment. An impulsive and eccentric young nobleman meets an unconventional girl, and proposes to her on the spot. He soon regrets the act, while she, never doubting his sincerity, holds him to the word which he makes it a point of strenuous honor not to evade. The wedding is accomplished, and the bride is taken, for her wedding-journey, to a prize-fight, described with ghastly exactitude. Immediately thereafter the husband deserts her, but cannot escape the spell cast over him by her proud and vital personality. The rest of the book is devoted to a description of the process of soul-subjugation to which the hero finally succumbs, only to be flouted, and to find that he has cast irrevocably away a jewel too cheaply prized. She leaves the scene upon some mad errand of mercy to the Spanish rebels, and he finds refuge in a monastery. An obtrusive person called Dame Gossip interrupts the narrative from time to time, and an equally obtrusive Old Buccaneer, sometime father of the heroine, is permitted to bore us every now and then with certain maxims left at his death to a wondering world.

One of the most noteworthy features of recent English fiction is the revival of interest in the Scot, due in part to the writings of Stevenson and Mr. Lang, and still more largely to the still later group of writers that includes Mr. Barrie, Mr. Watson, and Mr. Crockett. Of these three, the latter, to judge by what has already been accomplished, represents the greatest fertility of invention, as well as the most marked literary force. Two recent novels by Mr. Crockett appeal to us, as their predecessors have done, by their faithful delineation of scene and character, their romantic manner, and their shrewd humor. Both are human books in a high sense, and both enlist the sympathies of the reader, holding them to the end. "A Galloway Herd" is a story whose scenes are mainly Scotch, although predetermined by certain tragic happenings in London, and ending, almost tragically, in the Paris of 1871 and the Commune. The passages are somewhat loosely linked together, and one is often puzzled to trace the connection between scene and scene. This lack of explicitness is doubtless a fault, as is also the intrusion of certain romantic elements not quite in keeping with the tenor of the narrative. The dialect, too, is a stumbling-block, and makes hard reading of far too many pages. That the book should, on the whole, compel attention to the end, in spite of these shortcomings, is perhaps the best tribute that we can pay to its essential charm. We should add that the book is an early production, now reprinted without the author's sanction.

"The Men of the Moss-Hags," Mr. Crockett's other novel, is "a history of adventure taken from the papers of William Gordon of Earlstoun in Galloway." It deals with the persecution of the Covenanters, and has many a stirring episode of conflict, and imminent danger, and escape. It is, indeed, open to the reproach of being little more than a series of episodes, and its charm is to be sought in the faithful finish of its separate scenes rather than in the action taken as a whole. The dialect, too, makes it difficult reading, but that is a necessary evil in a tale of this sort, and we gladly put up with the strange speech for the sake of the local color and sympathetic delineation. The closing episode makes no small demand upon credulity, but the story, taken altogether, is not lacking in verisimilitude, and the author has so thought and felt himself into the period of which he writes that we are more than once reminded of Scott, without for a moment thinking of Mr. Crockett as an imitator.

Another Scotch story—wholly Scotch as to scene, and largely so as to character—is Mrs. Steel's "Red Rowans." The writer herself frankly styles it "a love story," and the name is accurately applied. It must have necessitated a sharp readjustment of focus for the writer to turn to another country from the India that she knows so well, and a book like the present is the last that we should have expected from the author of "The Potter's Thumb." In some respects the art of "Red Rowans" marks an advance upon that of the Indian tales, an advance most notable in the matter of construction, although in this respect Mrs. Steel has still something to learn. We cannot forgive the tragically abrupt ending of the story, for the whole tenor of what goes before does anything but warrant so startling a conclusion. One is almost tempted to think that it was adopted in sheer despair, and because a natural solution of the complication was found too difficult. The story is, in the main, a wholesome piece of work, excellent in both description and characterization. If it has not the extraordinary power of "The Potter's Thumb," it is probably because its theme is too hackneyed and commonplace to permit of a like display. But, in any case, the historian of our latter-age fiction will have to reckon with Mrs. Steel.

The unfamiliar name of "Aubrey Lee" is attached to the story of "John Darker." The book is an exceedingly amateurish performance, with but scant display of constructive skill — or rather an exasperating absence of it where most needed — and concerned with people whose characters are so self-contradictory that we soon give up the attempt to reconcile their curious traits. Yet there is a certain crude power in parts of the book that arrests attention, and sustains a certain degree of interest. It is more than accident that the writer makes occasional reference to Charlotte Brontë, for many passages suggest the peculiar temper of the author of "Jane Eyre," and the heroine (who uses the first person) succeeds in making herself almost as real as her other characters are impossible. The sum of it all is that the writer must be a young woman, who has had some personal experiences out of the common, who has preserved an unusually vivid recollection of them, and who has thrown her personality unreservedly into her pages.

Mr. Boothby has hardly done well to desert, even in part, the Australasian scenes in which his earlier novels have been placed, and "A Bid for Fortune" is weakened by being made to cover so much ground. It opens with a mystery so well conceived as to stimulate the most jaded interest, and speedily developes into a promising love-story. But the love-story ends in insipidity, and the mystery appears too much for its inventor, since he fails to clear it up, although he calls hypnotism and other uncanny agencies to his aid. The plot is for the most part wildly improbable, if not impossible, and the book can hardly be called anything better than rubbish of a rather clever sort.

"The Chronicles of Count Antonio" is an experiment in mediævalism, and the author has been fairly successful in the task of investing his narrative with the romantic atmosphere of the Italian life of some centuries ago. A petty state, its ruling prince, a noble maiden, and a valiant outlaw, are the materials out of which this somewhat labored book is made. We must confess to having found it dull reading, with hardly a trace of the sort of romantic interest that the author contrived to put into "The Prisoner of Zenda," for example.

The nature of the subject, of course, precludes the introduction of the element of comedy that gives zest to such other books as "A Change of Air" and "The Indiscretion of the Duchess," and that makes those books so effective.

The recent revival of interest in the Maid of Orleans has resulted in the production of a considerable amount of romantic fiction, of which the most important example is Mr. Lang's "A Monk of Fife." The subject is one almost ideally suited to Mr. Lang's hand, appealing, as it does, to his deepest interests and intellectual sympathies—how warmly the noble poem in his latest volume of verse may witness. The romance before us pretends to be a translation of a French manuscript in the Ratisbons Scots College. Whether this pretense be wholly a bit of mystification we are not concerned to inquire; for all practical purposes "A Monk of Fife" is an original work of Mr. Lang's imagination, although it follows historical fact more closely than such fiction is wont to do. As to the style of the book, it may be described in Mr. Lang's own words, as "not imitating, in manner, the almost contemporary English of the 'Paston Letters,' or the somewhat earlier English style of the Regent Bedford, but merely attempting to give a moderately old air to his [Mr. Lang's] version of a French which, genuine or imitative, is certainly, in character and spelling, antique." The story is told in the first person, and is essentially the narrative of a young Scotsman, fleeing from his own country in consequence of a brawl, and finding service with the French at such a time as to be concerned in the siege of Orleans, and to become closely associated with the fortunes of the Maid. A pretty love-story—after the fashion made so familiar by the author of "A Gentleman of France"—runs through the chronicle, and gives it an extra-historical interest. The narrative is at times labored, as the result of a wish to omit no historical fact of importance, but is for the most part highly readable, giving a vivid impression of the stirring life of early fifteenth-century France.

It is to the France of a later period than this, of a period later even than that with which he has been in the habit of dealing, that Mr. Weyman takes us in "The Red Cockade." The hackneyed theme of the French Revolution has for a time, and that not altogether happily, diverted the author's attention from the ages of Henry IV. and of Richelieu in which he has shown himself so entirely at home. The present story is confined within the first year of the Revolution, and its scene is in the provinces. At first, it pictures the peasant uprisings of the summer and autumn of 1789; then the hopeless stand taken by the clerical party at Nîmes the year following becomes the subject of the story, bringing it to an effective climax. It is the conventional and melodramatic view of the Revolution that Mr. Weyman gives us, a view that will not bear very close historical examination, but that is, of course, highly effective for romantic purposes. It does not seem, to us, however, that this book is as well planned and carefully written as two or three of its predecessors. The illustrations leave much to be desired; most of all, perhaps, that the artist should have read the text with which he was supposed to be working. It is a little startling to read of the heroine, at a certain critical juncture, that her hair was falling loosely over her shoulders, and to note the elaborate coiffure given her in the corresponding picture.

The selection of American fiction made for the present review cannot better be headed than by the name of Mr. Bret Harte, who this year gives us of his largess two full-grown romances. "Clarence" is a sequel to "Susy," and reintroduces us to Clarence Brant, this time as a Union officer in the Civil War. The plot is based on the estrangement between him and his wife, resulting from the pronounced Southern sympathies of the aforetime Widow Peyton, and leading somewhat tragically to her death. Another heroine is introduced to console Clarence in his bereavement and make him happy at the end. Our old friend Susy appears once more, as saucy and bewitching as ever, and plays an important part in the fortunes of the hero. The story is certainly one of the best that have been written with the history of our Civil War for a background. Mr. Harte's other novel, "In a Hollow of the Hills," must, we fear, be reckoned among his comparative failures. It would impress a reader unfamiliar with the bulk of the author's work as striking enough, but to the one who views it against the background of so many earlier performances of its kind, the hackneyed character of the material is only too apparent, while it displays, in exaggerated form, the author's weakness for situations that are made startling only at the sacrifice of probability. Its kaleidoscopic changes are not easy to follow, or to connect into a coherent work of art.

Mr. Townsend, to whom we are all indebted for the discovery and introduction to polite circles of Chimmie Fadden, has essayed, in "A Daughter of the Tenements," the conventional novel form, and, if a good plot, close familiarity with the scenes and types depicted, and genuine human sympathies are the elements of success in such an effort, the author has certainly achieved it. His plain, almost blunt, style savors of journalism rather than of literature, but affords just the medium needed for a vivid realization of the sort of characters with which he has chosen to deal, and whose life, both internal and external, he knows so intimately. In a word, Mr. Townsend offers us realism of a good kind, and deserves our gratitude. His heroine is a very winsome young person, his hero is a fine example of manhood, and his villain is as despicable as the properly-behaved villain ought to be. Even the ward politician has, it appears, a human side, and is not altogether deserving of the sweeping condemnation bestowed upon him by self-righteous critics. If we must find some fault with Mr. Townsend's story, it shall be that it is crowded toward the close, and leaves us with a feeling that the threads of a

rather complex entanglement have not been straightened out with sufficient deliberation. Mulberry Bend, alas, is no more, but this novel will preserve the memory of that famous slum, and, what is still better, will help the student of the future to reconstruct not a little of its variegated and characteristic local color.

"Dolly Dillenbeck" is not the story of a maiden, as might be inferred, for Dolly is short for Adolphus, and the name is borne by a gilded youth who runs through his fortune in an incredibly brief period, and, after a season of convivial companionship with as disreputable a collection of deadbeats as Broadway can furnish, ends his wretched career in an asylum. He becomes successively famous as a "wine-opener," a society-newspaper publisher, and a "putter-up" for an actress, before his final disappearance from the scene, and his story becomes, in the clever hands of Mr. James L. Ford, a medium for the presentation of a good deal of cutting satire, and a number of rapid and realistic sketches of metropolitan types of character. The book does not introduce us to any very desirable society, yet the total impression is not as unpleasant as might be expected from this description, a fact largely due to the flashes of genuine humor that light up the pages of the narrative.

"Rose of Dutcher's Coolly" is a most uncompromising title, and seems to symbolize an unnecessarily stern insistence upon the particular form of realism or veritism of which Mr. Hamlin Garland has so often made himself so outspoken and unamiable a prophet. The title introduces, moreover, a novel characterized by several noticeable defects, such as an obtrusive didacticism, a repulsive lack of reticence concerning those details of the sex problem that it should be the first principle of wholesome art to avoid, and a style that is often slovenly. We may illustrate the latter defect by such sentences as, "Rose received a note from her asking her to come over and see her," and "I would be a literary if I were not forced to be a newspaper man," which are examples taken almost at random. Of the other defects noted, we may say that the very nature of one forbids any attempt at illustration on our part, while the other is familiar enough to readers of the author's earlier imaginative work. But we are happy to say that Mr. Garland's novel is a better one than his theories would rationally account for, that the wanton nastiness of a few chapters does not prevent the book as a whole from exercising a singular power over the reader's imagination, and that the faulty style is in part, at least, offset by some striking word-painting of the impressionist sort, and by a vivid presentation of the vital moments in the life of the heroine. At times, as in the chapter called "Mason talks on marriage," or in the strong description of a storm on Lake Michigan, the reader ceases to be critical, and frankly gives himself up to delight in the display of genuine characterization, or poetic observation, as the case may be. The story centres about the life of a single person — a girl who by sheer force of genius rises out of an adverse and benumbing environment to shape for herself spiritual freedom. The delineation of this character is warmly sympathetic, and displays a degree of insight nothing less than remarkable. It is in the creation of this character that Mr. Garland has achieved his success, a more notable success, to our mind, than anything to be found in his earlier books. And he may indite essays in iconoclasm by the score if he will only now and then, by way of proving his quality, project into our fiction a few more Roses — by any other name —hailing from Dutcher's Coolly or other localities of cacophonous designation.

"The Red Badge of Courage" is a book that has been getting a good deal of belated praise within the past few weeks, but we cannot admit that much of it is deserved. There is almost no story to Mr. Crane's production, but merely an account, in rough-shod descriptive style, of the thoughts and feelings of a young soldier during his first days of active fighting. The author constructs for his central character a psychological history that is plausible, but hardly convincing. We do not know, nor does the writer, that it is what actually does go on in the mind of a man who is passing through his baptism of fire. It may be retorted that we do not know any the more that Count Tolstoi is giving us the real thing in his war-stories, or "Stendhal" in the "Chartreuse de Parme," but the descriptions in these books at least seem inevitable while we are reading them, and Mr. Crane's descriptions do not.

"A Singular Life" is perhaps the strongest piece of work yet done by the author of "The Gates Ajar." It is marred by the note of hysterical emotion, from which none of Mrs. Ward's books is quite free, and parts of it read too much like the unrestrained outpourings of the revivalist or "temperance" lecturer. But it has a fine simple theme to build upon — that of a clergyman who seeks to live the life of Christ rather than expound the doctrine by which theology has so successfully obscured the essential Christian spirit — and the idea is worked out in fairly symmetrical form. In one aspect, the book might be described as a tragic dramatization of the Andover Controversy; in another, as the story of an American Brand, devoting himself single-hearted, like his Norwegian prototype, to the work of saving souls.

The main impression made by Miss Dougall's new novel is that the author has tried to make too much of a single slender idea. What might have been an admirable short story of thirty pages has taken the shape of a rather tedious long story of some three hundred pages. The religious motive is not lacking in this any more than in Miss Dougall's other books, but the "Question of Faith" suggested by the title is not a religious question at all, being nothing more than a question of the amount of faith that a man should repose in the woman whom he expects to make his wife. There is room for casuistry in the treatment of such a subject, but the

author avoids using it, and presents her problem in a direct and matter-of-fact way that can admit of but one solution. When the end is reached, it seems as if a great deal of trouble has been taken to settle a very simple matter, and the sense of disappointment is inevitable.

We will bring this already overgrown article to a close with some mention of the two most important of recent translations of foreign fiction. Herr Drachmann, who is foremost among the living story-tellers of Denmark, makes his first appearance before an English public with a pretty idyllic tale dating from his earlier period. "Paul and Virginia of a Northern Zone," put into English by the late T. A. Schovelin, with the aid of Mr. F. F. Browne, is a charming addition to our collection of translations from the fiction of the Scandinavian countries. The story has the freshness, if not *naïveté*, that gives to so many of the products of Scandinavian fiction their peculiar charm, and is so well exemplified in the writings of Herr Lie. The work dates from the author's earlier period, before he went the way of nearly all the moderns and began to write about problems. Its publication should be followed by other translations from Herr Drachmann, whose place in contemporary Danish literature is a high one, if not the highest.

The transition from romantic idealism to "tendencious" realism, that has marked the career of such Northern writers as Herr Drachmann, Herr Lie, Herr Björnson, and Dr. Ibsen, is equally noticeable in the strongest contemporary writers of Southern Europe. It may be illustrated for this occasion by the "Doña Perfecta" of Señor Galdós, now translated by Mrs. Serrano. Mr. Howells, from whose mintage we cheerfully accept the needed word "tendencious" (*tendencioso* in Spanish), writes an introduction to the translation, saying, among other things, the following: "Up to a certain time, I believe, Galdós wrote romantic or idealistic novels, and one of these I have read, and it tired me very much. It was called 'Marianela,' and it surprised me the more because I was already acquainted with his later work, which is all realistic." But Mr. Howells does not admit that the author of "Doña Perfecta" has undergone complete conversion, and sorrowfully adds: "I am not saying that the story has no faults; it has several. There are tags of romanticism fluttering about it here and there; and at times the author permits himself certain old-fashioned literary airs and poses and artifices, which you simply wonder at. It is in spite of these, and with all these defects, that it is so great and beautiful a book." We are quite disposed to admit that the book is both great and beautiful, although not exactly for the reasons advanced by our critic with a hobby. We should say rather that the book has these qualities because its author has had the romantic training, and has kept to its essential method while at the same time gaining a firmer grasp upon the actualities of life. The religious bigotry of the provinces is the central theme of this remarkable story, and the problem is attacked in the bitterness of spirit that comes from close familiarity with a phase of life quite as characteristic of an Iowa village as of a Spanish town. The universality of the problem makes the book far more than a local study, and gives it a place among the half-dozen best works of modern Spanish fiction.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

Imaginary portraits of Sir Thomas More and his family.

It is art of a peculiarly delicate and sympathetic kind by which a modern writer is able not only to show us how to understand the past, but also to show us how the past understood itself. Walter Pater and Robert Browning have special gifts for painting these imaginary portraits; but humbler writers, by a fiction of memoir or correspondence or journal, have also succeeded in drawing the great heroes as their contemporaries may be thought to have seen them. "The Household of Sir Thomas More," a work first published about the middle of the present century, belongs among the best things of this kind, although the author's name, by her own choice, has remained almost unknown, not appearing on the title-page of any of the numerous editions through which the work has passed, nor even being included in the recent "Dictionary of National Biography." In the Introduction to the new and beautiful edition just issued (imported by Scribner), the Rev. W. H. Hutton, B.D., supplies the very meagre information that the book came from the pen of Miss Manning, and that "almost all that her wishes suffer us to know is that she was sister of Mr. William Oke Manning, to whom she affectionately dedicated the fourth edition of her work; that she was never married; and that she was a genuine student and an indefatigible writer on historical and literary subjects." The style of this book—professing to be the journal of Margaret, the eldest and best beloved of Sir Thomas More's daughters — is in the quaint old English spelling and the prose forms of composition of the sixteenth century; and every detail of the present handsome edition is in keeping with these characteristics. The illustrators — Mr. John Jellicoe and Mr. Herbert Railton — have imbibed the spirit of the text; and the reader, aided by their twenty-five illustrations, feels that he does indeed see the home of him who was called "the best of all the English," with his family, in their habits as they lived.

Additional poems by R. L. Stevenson.

The volume of "Ballads and Other Poems" that completes the new "Thistle" edition of the works of Robert Louis Stevenson (Scribner) brings with it a welcome surprise in the shape of nearly fifty hitherto unpublished pieces of verse. Written for the most part during the past five or six years, and reflecting the new and strange environment in which

Stevenson found, or nearly found, the peace of soul he so long had sought, these poems reveal to us his ripest thought upon the vast themes of human life and destiny. Their brave undaunted temper is nothing new to us, nor their frank acceptance of whatever life might have in store. Reading these last poems, it becomes more difficult than ever to realize that the bright spirit that found expression in them has left us forever. Here is a noble and pathetic quatrain that would have been worthy of Lander:

"I have trod the upward and the downward slope;
I have endured and done in days before;
I have longed for all, and bid farewell to hope;
And I have lived and loved, and closed the door."

A strain more characteristic of the author is found in the following song:

"Bright is the ring of words
When the right man rings them,
Fair the fall of songs
When the singer sings them.
Still they are carolled and said —
On wings they are carried —
After the singer is dead
And the maker buried.

"Low as the singer lies
In the field of heather,
Songs of his fashion bring
The swains together.
And when the west is red
With the sunset embers,
The lover lingers and sings,
And the maid remembers."

One more brief illustration may be given — a copy of verses written on the leper island of Molokai:

"To see the infinite pity of this place,
The mangled limb, the devastated face,
The innocent sufferer smiling at the rod —
A fool were tempted to deny his God.
He sees, he shrinks. But if he gaze again,
Lo, beauty springing from the breast of pain!
He marks the sisters on the mournful shores;
And even a fool is silent and adores."

A new Life of the German Emperor.

That most interesting and important personage, the German Emperor, is the subject of the last number of the series of "Public Men of To-day" (F. Warne & Co.). The author, Mr. Charles Lowe, has already written biographies of Bismarck and Alexander III., and has shown in them excellent judgment and great familiarity with European politics. In the present volume we see these qualities to even better advantage, for the critical balance is held more evenly; the book shows full appreciation of the Emperor's good qualities without the warping effect of the enthusiastic admiration that marred the life of Bismarck. The author shows his journalistic training by the vividness with which he presents the many sides of William's character, but his style suffers from the constant effort to be vivid, as well as from too great a familiarity with German idiom and mode of expression. His figures are sometimes almost grotesque, and his choice of words extends from current slang to the recondite treasures of the unabridged dictionary. But these are minor blemishes on an excellent presentation of the early life, training, and first seven years' rule of an extraordinary man. As the author says, the life of a monarch so near the beginning of his reign must necessarily be a torso. For this reason he has chosen the descriptive rather than the critical method, and has presented the Emperor's ideas and motives in the words of his own speeches. The picture shows William's self-confidence, amounting to an assumption of infallibility on all subjects; his extreme self-consciousness, his pride, restlessness, despotic tendencies, his almost insane fondness for his army and navy, his incessant speech-making and journeyings by land and sea. But it shows also his extraordinary energy, his versatility, his unceasing effort to keep the peace of Europe; it leaves on us the impression that beneath the froth of youthful vanity there are many solid qualities, though it may not persuade us to share the author's conviction that William is "gifted with such a striking combination of both mind and will as has distinguished no occupant of the Prussian throne since it was vacated by Frederick the Great."

Idyllists of the country-side.

The subjects of Mr. George H. Ellwanger's six brief sketches, entitled collectively "Idyllists of the Country Side" (Dodd, Mead & Co.), are Izaak Walton and White of Selborne, Thomas Hardy and Richard Jefferies, our own Thoreau and Burroughs. Mr. Ellwanger, like many other writers, is most enjoyable when his language is simplest; for he has a large vocabulary of odd and unusual words, and in reading a book of this sort one does not care to keep an etymological dictionary at hand. This love of words for their own sake has led to the fault of spreading his language, of needless repetition. Moreover, he does not always make himself quite clear, and his grammar is not immaculate. Notwithstanding these blemishes, however, the book is an entertaining one; and although, as the author asserts, "an unbounded love for nature and a poet's eye . . . are alone the gifts of the gods," yet we believe that the first, at least, which often lies dormant in those who are city born and bred, may be developed by much reading of the true nature-writers. If Mr. Ellwanger shall have succeeded in drawing attention to some of these, his book has not been written in vain.

Some literary portraits by D. G. Mitchell.

The third volume of Mr. Donald G. Mitchell's "English Lands, Letters, and Kings" (Scribner) is not less readable than its two predecessors. Covering the period of Queen Anne and the two Georges, it includes, of course, some of the most interesting figures in England's literary history: the novelists, Richardson, Fielding, Miss Burney, Jane Austen, Maria Edgeworth; the famous group of "*The* Literary Club," consisting of Dr. Johnson and his worshippers; the poets Crabbe, Cowper, and Burns, and the illustrious company known as "The Lake

Poets," with Wordsworth, Coleridge, and Lamb as its central figures. One is again struck with Mr. Mitchell's happy art of characterization, in noting how he succeeds in giving in a few lines a more vivid impression than the whole of some big biography furnishes. Take, for example, Miss Edgeworth: the entire two volumes of her recently published "Life and Letters" contain no such clever analysis of her life and work as the five pages devoted to her in this little book.

Life and influence of John Knox.

In Miss Florence A. Maccunn's brief "Life of John Knox" (Houghton) we have an admirable sketch of the work of the great Scottish reformer, of the Reformation in Scotland, and of the miserable failure of the brilliant Mary Stuart as both queen and woman. The narrative moves straight on, with little of praise or denunciation, yet is so presented as to make the leading characters live before us, with their good and bad traits, their mistakes and their successes, and with their motives so far as their words or their acts have disclosed them. The grand and heroic qualities of Knox are appreciatively set forth, but the other side is not hidden, —the side that shows his arrogance, pride, ambition, harsh cruelty, and personal hatreds. But with all his faults, we are shown his wonderful influence for good upon the character of the people of Scotland, perhaps a greater shaping influence than any other man has ever exercised over a whole nation.

BRIEFER MENTION.

The historical text-books of Professor Philip Van Ness Myers have been favorably known to American teachers for many years. They certainly have no superiors for high school and college use, and it is doubtful if they are equalled by any of their competitors. Professor Myers has now issued a "History of Greece" (Ginn), upon the general lines of his earlier treatment of the subject, but expanded to more than double the length. The work is compact, up to date, and abundantly illustrated with well-chosen maps, diagrams, and cuts. "A Short History of Greece" (Macmillan), by Mr. W. S. Robinson, is a work of perhaps half the compass of the preceding, sparingly illustrated, but trustworthy and straightforward as to text.

A number of the lesser known writings of Defoe are collected in volumes fifteen and sixteen of the charming Dent-Macmillan edition of that author, and complete the publication. Our gratitude for this entirely satisfactory set of books should be shared about equally by the publishers, the learned editor, Mr. George Aitken, and the skilful illustrator, Mr. J. B. Yeats. The books form as pretty a series as has been seen for many a day.

The publication of Parts 23, 24, and 25 of "The Book of the Fair" (Bancroft Company) brings to its close that valuable and handsome work. These instalments discuss the special buildings of the foreign governments, with their contents, and the work of the World's Congress Auxiliary. A chapter follows on "Results, Awards, and Incidents," and then comes a final chapter on the California Midwinter International Exposition, which was in some respects an offshoot of the Chicago Fair. An index completes the work, bringing it up to an even thousand pages. We congratulate Mr. Bancroft and his associates upon their work. The publication is not without some minor defects, but is, on the whole, extremely creditable, and very fully accomplishes its purpose.

Professor C. F. Bastable's work on "Public Finance" is so well known to students of the subject that little need be said of the new edition recently published (Macmillan) beyond remarking that the author's revision has brought the work fully up to date, adding many new facts and figures, new chapters on "The Maxims of Taxation" and "Death Duties," and a new subject-index. Even so recent a matter as the abortive income-tax law enacted by our last Congress is brought into the discussion, and offers only one among many illustrations of the timeliness of the new publication.

The "Arden" Shakespeare, published by Messrs. D. C. Heath & Co., is a new series of texts for school use. It is aimed in this edition "to present the greater plays of the dramatist in their literary aspect, and not merely as material for the study of philology or grammar." This is the best of theories upon which to prepare a set of the plays, and the names of the editors inspire confidence. The volumes thus far published include "Hamlet" and "Macbeth," both edited by Mr. E. K. Chambers; "Richard II.," edited by Mr. C. H. Herford; "Twelfth Night," edited by Mr. Arthur D. Innis; "Julius Cæsar," edited by Mr. Arthur D. Innes (can this be the same gentleman?), and "As You Like It," edited by Mr. J. C. Smith. We may note at the same time the admirable edition of "A Midsummer-Night's Dream," edited by Miss Katharine Lee Bates, and published by Messrs. Leach, Shewell, & Sanborn.

Dr. Charles Waldstein's inaugural lecture as Slade Professor of Fine Art in Cambridge University is published in a neat volume of 130 odd pages, by Messrs. Harper & Brothers. Dr. Waldstein, treating his theme from the three standpoints of the production, the enjoyment, and the understanding of art, sketches what may be considered an ideal scheme of organization for university art study. The book is a most useful and suggestive one; and its point of view is timely.

"Washington a Model in his Library and Life" (Young & Co.) is the outcome of a lecture by Dr. Eliphalet Nott Potter, now extended and arranged in four parts. Dr. Potter has not the gift of clear and systematic presentation, but he has gathered together some good material concerning Washington's books and his way of regarding them and using them. Several times the author touches on an attractive topic — the present whereabouts of Washington's books; and it is to be hoped that he will be able to carry out his plan for treating this subject fully and in detail.

We have frequently had occasion to commend the "University" series of manuals, designed for the uses of the general reader and university extension student, and their excellence has often suggested the painful contrast that exists between these books and most of the books written for a similar purpose by an American scholar. Their aim "is to educate rather than to inform"— this is the keynote of their success, and the index of the contrast that we have suggested. Mr. J. W. Mackail's "Latin Literature" (Scribner), just added to the series, is one of the best of them all — a really

intelligent and delicately critical account of the whole subject within moderate compass. It is the work of a pupil of the late William Sellar, reflects much of the inspiration of his method, and may be unreservedly commended.

A trip to the Mediterranean offers an American the happiest means of escaping from the severity of a Northern winter, and the number of persons taking such a trip grows yearly. Under the title of "The Mediterranean Trip" (Scribner), Mr. Noah Brooks has prepared a brief guide-book for the use of travellers, including the Azores and Madeira in the itinerary. The book is useful as far as it goes, but it has the fault of most American guide-books in failing to give the exact and detailed information that one is so sure to find in his Baedeker. Again, illustrations in such a book are an impertinence where maps are lacking, and with maps this book is most pitifully supplied. To give the traveller a photograph of Athens when he wants a diagram of the streets is like giving stones for bread—a fact that cannot be too strongly impressed upon the consciousness of most guide-book makers.

It is safe to say that no prettier book for children has been published this season than "The Arabella and Araminta Stories," just issued by Messrs. Copeland & Day. The stories are by Miss Gertrude Smith, and they are embellished by fifteen illustrative designs, the work of Miss Ethel Reed. A charming introductory poem by Miss Mary E. Wilkins gives the book the happiest kind of a send-off. The title-page describes the book as belonging to the "Yellow Hair Library," which indicates, we trust, that it is the forerunner of others of like design.

"Brown Heath and Blue Bells" (Macmillan), a dainty booklet of Scottish travel-sketches from the pen of Mr. William Winter, forms a welcome addition to that graceful writer's familiar series—"Shakespeare's England," "Gray Days and Gold," and "Old Shrines and Ivy." The new volume contains, in addition to the twelve Scottish sketches, a half-dozen fugitive papers on various themes, besides several personal tributes (to Doctor Holmes, George Arnold, Fitz-James O'Brien, Jefferson, etc.), added, the author says, "with the feeling that admiration for fine spirits may fitly consort with remembrance of beautiful scenes." The merits of Mr. Winter's delicate and lucid prose are familiar to our readers; and we need only say of the present volume that it fulfils the fair promise of its predecessors.

A book of "French Folly in Maxims" (Brentano) is a collection of seven hundred sayings, more or less epigrammatic, gathered from the literature which is most happy in such utterances, and translated and edited by Henri Pène du Bois. The names of Jules Janin, Coquelin, Paul Bourget, Alexandre Dumas *fils*, Francisque Sarcey, Jules Lemaître, Joubert, Chateaubriand, Pierre Loti, Sainte-Beuve, Ferdinand Brunetière, Victor Hugo are an evidence that there is something beside "Folly" in these pages; neither is the sub-title "Of the Stage" strictly descriptive.

The Rev. S. Humphreys Gurteen's volume on "The Arthurian Epic" (Putnam) is a somewhat unscholarly attempt to trace the development of the Arthurian stories from their inception to the "Idylls of the King." The writer is quite unfamiliar with modern investigations on his subject, and the historical part of his book is therefore not to be treated seriously. The extended comparison between Tennyson and that poet's predecessors in Arthurian fields resolves itself into this: when Tennyson follows Walter Map's lead, he is right; when he strikes out for himself, he is inartistic. The criticism of "Merlin and Vivien" is a fair sample of Mr. Gurteen's critical range. The poem is roundly scored on Christian grounds because Tennyson did not make Vivien the "female Galahad" that Walter Map intended her to be. Then follows several pages of *proof* that "Vivien of the Idylls no longer retains this character"! Further comment is unnecessary.

Literary Notes.

Messrs. G. P. Putnam's Sons have reissued Mr. Conway's edition of Paine's "Rights of Man" in a separate volume.

"Yeast" and "The Water Babies" are the latest additions to the Macmillan "Pocket Edition" of Charles Kingsley's novels.

The memoirs of Mr. Locker-Lampson, edited by his son-in-law, Mr. Augustine Birrell, will shortly appear under the title of "My Confidences."

Volume X. of the Gibbings-Lippincott edition of Smollett's novels, containing "The Adventures of Sir Launcelot Greaves," has just been published.

Messrs. Macmillan & Co. send us a new edition of Mr. Arthur Waugh's "Alfred, Lord Tennyson," the most satisfactory life of the poet yet published.

"Ursole Mirouët," translated by Mrs. Hamilton Bell, has just been added to the Dent-Macmillan edition of Balzac. "Old Goriot" will be the next volume.

The United States Book Co. reprints in two paper-covered volumes its well-known editions of "The Prose Dramas of Henrik Ibsen," including eight of the modern plays, translated by various hands.

The long-promised Life of Agassiz, by his pupil and associate Jules Marcou, is about ready for publication by Messrs. Macmillan & Co. They will also issue immediately "England's Darling, and Other Poems," by the new laureate.

Lord Beaconsfield's "Sybil," and Captain Marryatt's "Peter Simple" are the latest works to be reprinted in the Macmillan edition of standard English fiction. Mr. H. D. Traill and Mr. David Hannay write introductions for the respective volumes.

A chapter on "The Mercantile System," translated from Professor Schmoller's "Wirthschaftliche Politik Friedrichs des Grossen," is the latest addition to Professor Ashley's series of "Economic Classics," published by Messrs. Macmillan & Co.

That clever politico-military brochure, "The Battle of Dorking," is reprinted in pamphlet form by Messrs. Way & Williams. Older readers will recall its remarkable vogue in England and America on its first appearance twenty-five years ago, and the drift of current events seems to make its reappearance hardly less timely and pertinent.

The Rev. J. L. Spalding, Bishop of Peoria, has published through Messrs. A. C. McClurg & Co. a volume of "Songs Chiefly from the German." The work of translation is gracefully done, reproducing much of the feeling and beauty of the originals. An index of authors is lacking to the volume, for which defect we find it difficult to account.

A second volume of the selection of "Lyrical Poetry

from the Bible," made by Mr. Ernest Rhys, has just appeared with the Dent-Macmillan imprint. Ecclesiastes, the Song of Songs, the Prophetic Books, and the Gospel of St. Luke are drawn upon for the contents of this volume, which thus supplements the earlier selection from the Psalter and Job.

A new edition of Professor A. E. Dolbear's "Matter, Ether, and Motion" (Lee & Shepard) contains three chapters hitherto unpublished, and embodies several corrections of the former text. The note of mysticism, apparent in the earlier edition, is still more pronounced in this revision, and puts the book, in part, into the category of metaphysical publications.

The progress of specialization in physical science has a striking illustration in the newest periodical publication of the University of Chicago. It is a quarterly devoted to "Terrestrial Magnetism," and the subject gives it a title. It is published under the auspices of the Ryerson Physical Laboratory, with much learned American and European collaboration.

The "Journal of Pedagogy," published quarterly at Binghamton, New York, is in appearance an unpretentious periodical, but it takes high rank among our educational reviews. Its contents are varied and dignified, while its editorial comment is serious in tone, advocating, as it does, progressive and praiseworthy ideals. No teacher who adds this excellent paper to his list will regret having done so.

"The National Review" has never been as well known in this country as the other three great English monthlies, partly because no effort has been made to distribute it, and partly because it has not had quite the power of its older contemporaries to secure the services of the greatest writers. But for all that, it is an excellent and readable periodical, and we note with pleasure that it is now supplied to American subscribers by the publisher, Mr. Edward Arnold, who has recently established a branch office on this side of the Atlantic.

"The Auk," which is the official organ of the American Ornithologists' Union, enters upon the thirteenth volume of its new series with the January number. It is one of the most creditable scientific periodicals that we have, and is of interest to more than ornithologists, unless we may give that name to all interested in birds. Publication is quarterly, and each issue contains a highly-attractive colored plate. Mr. L. S. Foster, 35 Pine street, New York, is the publisher, as well as the agent of the Union for all its other publications.

The July-September number of the "American Journal of Archæology," just published, contains three papers of the American School of Classical Studies at Athens, an account of "Some Sculptures from Koptos in Philadelphia," an article, by the Rev. John P. Peters, on "Excavations at Nippur," and a rich miscellany of "Archæological News." Two of the American School papers are by Mr. Edward Capps, of the University of Chicago, and treat, respectively, of the chorus in the later Greek drama, and of recent excavations at Eretria. The "Journal" is published quarterly by the Princeton University Press.

On the 25th of January, news was received in this country of the death of Alexander Macmillan, the younger of the two brothers who founded the great publishing house that bears their name. He was seventy years of age at the time of his death, and had retired ten years previously from active participation in the business. He made two visits to this country, the second, in 1869, leading to the establishment of the American branch of the house. The business is now left in the hands of his two sons, Frederick and Maurice, of George, his nephew, of Mr. George L. Craik, and of Mr. George P. Brett, the latter of these gentlemen representing the firm in the United States. An American observer cannot help marking the close coincidence of this death with that of the senior member of the house of Houghton, Mifflin & Co.

Mr. Morley Roberts, whom some of our readers may possibly know as the writer of a few fairly clever short stories, has voiced in "The Saturday Review" his indignant protest against what he calls the "whining appeal to the authors of the United States" framed by Mr. Hall Caine on behalf of the London Society of Authors. He is kind enough to put aside the point, "which could be strongly urged, that there are no authors to appeal to on the other side of the Western Ocean," but cannot rest under the imputation of having been in any way concerned in such a demonstration of friendliness and good-will. "Those who sign this precious paper go on to say that we are proud of the United States. Sir, we might be proud of them; but to say that we *are* proud of them is to speak most disingenuously. Who can be proud of our connection with a politically corrupt and financially rotten country, with no more than a poor minority vainly striving for health? . . . If our literature is the only bond between us and this most ill-mannered country, it may be time for us to repudiate American copyright before the Americans repudiate it. But literature is no real bond, because not one American in a thousand, no, not one in ten thousand, has had his manners made less brutal by the most casual acquaintance with it." Bravo, Mr. Roberts! If we have not heard of you before, we have heard of you now, and are not likely to forget the lesson in international amenity conveyed by the courteous phrases of your disclaimer.

The first number of "Cosmopolis" has reached us, and amply fulfils our expectations. It is a monthly review in the three culture-languages, English, French, and German, published by Mr. Fisher Unwin. Each number is to contain 320 pages, so that the purchaser really gets a good-sized English magazine, a good-sized French one, and a good-sized German one, all within the same covers. Among the contents of this January issue are the beginnings of serials by Robert Louis Stevenson and Mr. Henry James; an acute critical study of "Othello," by Dr. Brandes; a piece of pure literature in the shape of "Le Chanteur de Kymé," by M. Anatole France; an essay on the Roman death-penalty, by Professor Mommsen, and papers by Herr Spielhagen, Sir Charles Dilke, Mr. Edmund Gosse, M. Edouard Rod, M. Francisque Sarcey, and several others. Besides these leading articles, there are series of "chronicles" which constitute perhaps the most noticeable feature of the publication. The political chronicles will appear monthly, one for each country; the three dramatic chronicles are to be written tri-monthly; while the literary chronicles will be bi-monthly for England and Germany, monthly for France. Mr. Andrew Lang and M. Jules Lemaître are the literary chroniclers for France and England. We understand that occasional chronicles from other countries will appear, thus giving the subscribers to this periodical a fair conspectus of what is going on throughout the world of politics, literature, and art. We have long wished that someone would undertake such a publication as "Cosmopolis," and we heartily welcome the enterprise.

Topics in Leading Periodicals.

February, 1896 (First List).

Baltimore. Stephen Bonsal. *Harper.*
Bookbinding, Design in. S. T. Prideaux. *Scribner.*
Bryant, Poet and Politician. Frank B. Sanborn. *Arena.*
Cave-Dwellers of Yucatan. Frederick Starr. *Dial.*
Child, The, and his Fictions. Elizabeth Seat. *Lippincott.*
Civilization in America, Some Aspects of. C.E.Norton. *Forum.*
Colorado Health Plateau, The. Lewis M. Iddings. *Scribner.*
Drinks, Modern. James Knapp Reeves. *Lippincott.*
Electricity, Historical Development of. W. M. Stine. *Dial.*
Estates, Unclaimed. H. Sidney Everett. *Atlantic.*
Fiction, Recent. William Morton Payne. *Dial.*
Food and its Use. Thomas G. Allen. *Chautauquan.*
French Academy, The. Henry Houssaye. *Forum.*
Fur-Seal, Passing of the. Henry L. Nelson. *Harper.*
Heine-Fountain Controversy, The. William Steinway. *Forum.*
High School, Future of the. F. W. Kelsey. *Educational Rev.*
Insanity, Premonitions of. Forbes Winslow. *Harper.*
Jew, The Modern. *Dial.*
Madness as Portrayed by Shakespeare. Forbes Winslow. *Arena.*
Mexico. Walter Clark. *Arena.*
Mind, The Science of. Joseph Jastrow. *Dial.*
Monetary Programme, Our. J. Laurence Laughlin. *Forum.*
Monroe Doctrine, The. James A. Woodburn. *Chautauquan.*
Mount Ararat, Ascent of. H. F. B. Lynch. *Scribner.*
Presidency, The, and Mr. Reed. *Atlantic.*
Public School Ethics. Preston W. Search. *Educational Rev.*
Roosevelt, Theodore. Franklyn Morris. *Chautauquan.*
St. Clair's Defeat. Theodore Roosevelt. *Harper.*
Style, Paralyzers of. Frederic M. Bird. *Lippincott.*
Tennessee Bird Notes. Bradford Torrey. *Atlantic.*
Theosophy, Scientific. Joseph R. Buchanan. *Arena.*
Turks in Armenia, The. Francis De Pressensé. *Chautauquan.*
Universities, Mediæval. B. A. Hinsdale. *Dial.*
Venezuelan Crisis, The. Theo. S. Wolsey and others. *Forum.*
Victoria, Queen and Empress. Sir Edwin Arnold. *Forum.*
Washington, Footprints of. H. H. Ragan. *Chautauquan.*
Women, Higher Education of. John Tetlow. *Educational Rev.*
World, First Days of the. H. B. Bashmore. *Lippincott.*

List of New Books.

[The following list, containing 68 titles, includes books received by The Dial *since its last issue.]*

HISTORY.

Ironclads in Action: A Sketch of Naval Warfare from 1855 to 1895. By H. W. Wilson; with Introduction by Captain A. T. Mahan. In 2 vols., illus., 8vo, gilt tops. Little, Brown, & Co. $8.

Studies in Diplomacy. From the French of Count Benedetti, French ambassador at the Court of Berlin. With portrait, 8vo, gilt top, uncut, pp. 323. Macmillan & Co. $3.

The Development of Parliament during the Nineteenth Century. By G. Lowes Dickinson, M.A., author of "Revolution and Reaction in Modern France." 8vo, uncut, pp. 183. Longmans, Green, & Co. $2.50.

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A UNIVERSITY SYMPOSIUM.

The rapid growth of some of our larger universities has given much prominence, during the past few years, to the question whether they should retain their present form of organization, simply expanding upon the old lines, or seek to reconstruct themselves upon a basis better fitted to meet the needs of their enlarged bodies of undergraduate students. In other words, it has become a serious question to decide whether the system which has worked so admirably in dealing with hundreds should not give place to some system planned with express reference to the wants of thousands. In trying to answer such a question, we naturally look to the Old World, where universities with thousands of students are not uncommon, and ask if some modification made with the best European models in view may not be worth undertaking in the case of our own larger institutions. In this survey of the problem as it exists elsewhere than in the United States, attention is, of course, chiefly attracted to Germany and to England—to the former country, because so many of our educators have got their training and inspiration there; to the latter because it is *a priori* probable that the main trunk of the English race has developed the university ideals most likely to find acceptance in any community the offshoot of that race. The New York "Evening Post," in a recent issue, presents a very interesting account of the English university system, written with reference to its possible adoption, or rather adaptation, in the United States. This account is accompanied by a collection of views expressed by members of the Harvard and Yale faculties, examining the subject in its general aspects, as well as from a number of special standpoints. While these expressions of opinion are far from approaching unanimity, they make it evident that the existence of a very real and pressing problem is felt, and that the English university system, or certain features thereof, may turn out to offer us the best solution. The feeling at Harvard, more noticeably than the feeling at Yale, seems to favor the English idea, without, however, giving any countenance to the notion that an acceptance *en bloc* of the En-

glish plan of organization would be either practicable or desirable.

To begin our discussion with a few figures, the latest statistics show an enrolment of 3358 students in the Oxford colleges and halls, of 2795 students in the Cambridge colleges and hostels. Against these figures we may set 3600, the total enrolment at Harvard University, and 2415, the total enrolment at Yale University. The problem is, then, quantitatively much the same in both countries. At the English universities, these six thousand odd students are members of something like forty colleges, each having its own foundation, its own buildings, its own corps of instructors, and its own discipline. Trinity at Cambridge has over six hundred students; no other college at either university has as many as three hundred, and a dozen or more have less than one hundred each. We need hardly add the information that the colleges have nothing to do with honors or degrees, except to prepare candidates for these distinctions, as awarded respectively by the University Senate at Cambridge, and Convocation at Oxford. In our two American universities, on the other hand, half of the students are enrolled in the special or professional schools (which to a certain extent embody the English college idea), while the other half belong to Yale College and Harvard College, 1199 to the former, 1771 to the latter. The central difficulty is in these two overgrown colleges, still organized upon a plan admirably adapted to the hundreds of a generation ago, but not equal to the demands made by the greatly increased numbers of the present.

It will be seen that this educational difficulty is analogous to the political difficulty with which the larger centralized governments of to-day are forced to contend. The French Republic, for example, or the English monarchy, suffers in a hundred ways from over-centralization. A system that was once fairly adequate is found sadly wanting in this age of multiplied special interests and local self-assertion. The elasticity of the federal system, as displayed in the United States, Germany, and Switzerland, stands in striking contrast to the rigidity of the system which heaps all the work of government, in matters both large and small, upon the shoulders of a single set of officials. Many a philosophical observer in France or England, while not blind to the faults of the federal organization of the United States, has cast longing glances in our direction, and recognized the fact that our Federal system, in spite of the imperfections of its working-out, embodies the political ideal toward which the larger governments of the world are inevitably tending. This is the real explanation of such experiments in English politics as county and parish councils, and even of the mismanaged Home Rule movement. That movement failed, as it deserved to fail, because it aimed to institute local government in but a single part of the United Kingdom, and because it sought to bestow a dangerous degree of political power upon the people of Ireland; but the decentralizing principle upon which the movement was based is a sound one, and so profound an observer as Matthew Arnold gave frequent testimony to its validity. Applying our analogy to the educational question now under discussion, it will readily be seen that the English university represents the federal type of organization, while the American university illustrates the centralized system, once entirely adequate, but now so overgrown as to have become unstable from its own weight. And just as it would be theoretically possible for the English government to transform itself into an artificial reproduction of the system which in the United States has been a product of natural growth, so it would be theoretically possible for Harvard University, let us say, to create a system of colleges corresponding, in most of the essential respects, to the Oxford colleges which began as independent foundations, and afterwards became merged in the aggregate which is known as the University of Oxford.

This, stated in terms of the broadest generalization, is the question which has now reached, both at Harvard and Yale, the stage of discussion in which an ideal becomes something more than a mere counsel of perfection, and is brought within the range of the practicable. A thoughtful paper by the late Frank Bolles may be said to have set the ball of discussion rolling, and the expressions of opinion now brought together by the "Evening Post" symposium show us the discussion in its present state. The more conservative find many difficulties in the way of reorganization upon the college basis. Their objections relate mainly to discipline, the division of endowment funds, the duplication of teaching, and the weakening of loyalty to the university. These objections are all worth considering, but it is evident that no one of them offers an obstacle to reform in the nature of the case insuperable. And it is equally evident that some sort of compromise in all of these matters would be found

necessary. As one of the Harvard instructors puts it, there can be no question of *adopting* the English system as a whole, but only a question of *adapting* its best features to our own use.

In the matter of discipline, our universities now occupy a middle ground between the "monastic" English methods and the extreme freedom allowed to students in Germany. If an improvement is to be made here, it should probably be in the English rather than the German direction, but need not go to the extent of "gating" and compulsory chapel. As far as the question of endowments is concerned, it should not be impossible or even extremely difficult to make an equitable allotment to the several colleges, should such be organized. The division of teaching should probably not be carried nearly as far as at Oxford and Cambridge, both because the expense of the English system is very great, and because the range of the student under that system is unnecessarily narrowed to the courses he can get within the walls of his own college. A wise adjustment of this matter of teaching would go far to remove whatever force there may be in the argument that the English system stimulates loyalty to the college at the expense of loyalty to the university.

On the whole, the subject seems to be one eminently open to discussion, with the balance of argument inclining a little toward the college idea. The positive pleas made for that idea are forcible, to say the least. The present system is said to result in something like "social chaos," under which, as Mr. Bolles wrote, a man might possibly be "a living, hoping despairing part of Harvard College," eating, sleeping, studying alone, and "not even having the privilege of seeing his administrative officers without having to explain to them who he is and what he is." This plaint is amplified with a good deal of force by the Harvard correspondent of the "Evening Post," who uses the following language: "Plainly, the old-fashioned idea of a student's benefitting by contact with and the example of his teachers and officers outside the lecture-rooms is at present relegated to the past, and the proof of that, if any were needed, is to be found in the utterances of graduates of thirty or forty years ago in regard to their teachers, as compared with those of graduates of recent years. One hears, too, constant complaint that the men are living their lives in smaller groups, coming less and less into contact with one another, and so leaving Cambridge with a narrower point of view than a university-bred man should have, while the class organization and fraternal feeling, long since killed by the elective system of studies and the large number of students, is soon to be definitely buried by the inevitable adoption of a three-years course in some form or other." It may be worth while, in closing this presentation of an interesting discussion, to call attention to the fact that the organization of the University of Chicago carries the division of faculties and student-bodies a little farther than it is carried elsewhere, and that the several "halls," which constitute one of the most distinctive features of this institution, are, to a limited extent at least, like the colleges of an English university. That is, they provide a certain amount of discipline and self-government, of personal relation between students and instructors, and of social intercourse; and, in so far as they provide these things, they approach the type that the advocates of the English college system have in mind.

COMMUNICATIONS.

THE PROBLEM OF THE "YOUNG PERSON" IN LITERATURE.

(To the Editor of THE DIAL.)

The problem of the freedom of literary expression is, as THE DIAL intimates in its last issue, a "vexatious" one; but I think it must be more clearly apprehended that its vexatiousness lies largely in the fact that it is distinctly a two-fold problem: first, as to the scope of literary art; and second, as to its dissemination,— or, in other terms, the problem of the "Young Person."

As to the first problem, we must remark that literary art, like all art, was in its origin lyric and hortatory; the love-song proceeded from and excited to love, the war-story was the expression of and incitement to war. And, in fact, every representation by early art was avowedly to stimulate the action represented, and so if the action was evil, the art also was evil. But while literary art was primitively excitement and incitement, in our day it has attained a high degree of dramatic and psychological objectivity, and even depicts innocently and artistically the coarsest sexuality. Thus, Zola deals with the most licentious subjects without allure, but with complete artistic objectivity. "La Terre," for instance, is a powerfully artistic realization of the typical force and significance of the coarsest peasant sexuality, which is invested with a certain large æsthetic interest comparable in its kind with that which Millet's paintings throw about the peasant as sodden toiler. But Zola should make the history of the typical prurient reader of his works the subject for a novel.

Every fact, then, so general as to be of typical significance, objective art can dignify and glorify. Art sounds all the depths as well as all the heights of life; it treats impartially the lowest animalism and the grossest crime, as well as the loftiest aspiration and the noblest endeavor. The "Œdipus Tyrannus" of Sopho-

cles, the "Cenci" of Shelley, the "La Terre" of Zola, are as truly works of art as the "Paradiso" of Dante, the "Imitation" of Thomas á Kempis, or Bunyan's "Pilgrim's Progress." Purely artistic appreciation of any of these carries no influence on the actions and life. Objective art is separate from life; it is a life of its own, which stands wholly without the life it feeds on; to it, all is spectacle.

But we come now to the second side of the problem: whether the dissemination of all literary art should be as universal as its scope. It is an obvious fact, and, indeed, a sad one, that art is mostly used for unartistic enjoyment, to stir every passion and emotion but the æsthetic. Anyone who watches, for instance, the crowds at the theatres, must feel this to be true. And so all art, literary, graphic, musical, as well as dramatic, is continually diverted from its true purpose, and is made to minister to reality rather than ideality. That the art of a novelist is thus swerved is not that artist's fault; that people read "La Terre" and "Jude the Obscure" to stimulate their passions rather than their æsthetic natures, does not, from one point of view, attach blame to the writers. Still, these novelists may well ask whether they should not respect the weakness of the grand majority to whom their writings may come, or whether other and less dangerous subjects may not give full development to their creativeness. Goethe knew well the universal scope of art, but he did not publish his freest productions, keeping them only for a few appreciative friends. Zola appears to be an honest artist, but his novels, spread broadcast, have sown great corruption. Readers in general are unable to attain the free and calm objective spirit which such art demands; with them, art is the servant of reality; with them, the thought of evil becomes an evil thought. While to most the thought of murder may not be a murderous thought, yet the thought of lust is a lustful thought. It may be a reflection on our civilization, but it is still an undoubted fact, that though society has got beyond the danger-point as regards such a homicidal novel as Sienkiewicz's "Fire and Sword," it yet feels most evil effects from such lustful novels as Zola's "La Terre." While we acknowledge that Zolaism, as the art which flinches not at any human animalism and sexualism, has a certain theoretical vindication, yet we must consider its general circulation extremely noxious. It is a bit of stubborn Philistinism to decry real art of any kind, but it is a matter of common-sense to keep art away from those who will only misuse it. HIRAM M. STANLEY.

Lake Forest, Ill., Feb. 5, 1896.

EMERSON'S IDEAS OF TEACHING LITERATURE.

(To the Editor of THE DIAL.)

Students of the biographies of great authors must have been reminded many times that the curricula of colleges and universities were not adapted to the minds of expanding genius. Turning aside from the college courses, they have often had their souls kindled and their imagination aroused by the reading of the best literature,— or, as was the case with Wordsworth, have found in Nature joy and inspiration. This cannot be explained by saying that genius must educate itself,— this is begging the question; genius demands life, and this is what universities have not given them in many cases. Tennyson found more interest in attending the meetings of the Water Club, where he and those gifted young men talked "on mind, and art, and labor, and the changing mart," than he did in the Cambridge curriculum. What is true of authors has been true of many men of less power; this is what those who plead for the study of literature in colleges to-day are striving to obviate — they are striving to bring into the lines of college men that larger inspiration that comes from a study of the works of imagination.

While many men of genius have felt this lack of inspiration, Emerson felt and expressed it in words that have in them the very force of the great emancipator. He experienced the need of it in his own life. He has told us of the "idle books under the bench at the Latin School," and many of his fellow-students have left us accounts of his extensive reading while at Harvard. He knew less about text-books than many, but a great deal more about Shakespeare, Bacon, and Milton. He was a "dunce in mathematics," but could "console himself with Chaucer and Montaigne, with Plutarch and Plato, at night." From his earliest days he lived in the atmosphere of literature, although he was very far from letting any books he might read take away the original bent of his own mind. He was a creative reader; following his own advice along that line admirably, he was as far removed as possible from mere receptive reading.

Having graduated at Harvard, Emerson became an associate with his brother William in a school for young ladies. Many years afterwards, in speaking to some of his old pupils, he expressed a deep regret for two things that had happened while he was a teacher. "The first is that my teaching was partial and external. I was at the very time already writing every night, in my chamber, my first thoughts on morals and the beautiful laws of compensation and of individual genius, which to observe and illustrate have given sweetness to many years of my life. I am afraid no hint of this ever came into the school, where we clung to the safe and cold details of languages, geography, arithmetic, and chemistry. Now I believe that each should serve the other by his or her strength, not by their weakness, and that, if I could have had an hour of deep thought at that time, I could have engaged in thoughts that would have given reality and depth and joy to the school, and raised all the details to the highest pleasure and nobleness. Then I should have shown you (as I did afterwards to later friends) the poems and works of imagination I delighted in; the single passages which have made some men immortal. The sharing of a joy of this kind makes teaching a liberal and delicious art. What I wonder at is that I did not read to you, and attempt to teach you to read certain selections of Shakespeare and the poets, in which in late years I have had a certain degree of success." *

Dr. Holmes tells us that when Emerson was teaching at Chelmsford, somewhat later, "one of his modes of instruction was to give the boys a piece of reading to carry home with them,— from some book like Plutarch's Lives,—and the next day to examine them and find out how much they retained from their reading." It is no wonder that these boys found in him a great inspiration.

In August, 1838, Emerson made the opening address at the American Institute of Education in Boston. The

* This may account for the fact that Emerson was not a happy teacher, rather, "a hopeless schoolmaster," as he called himself. How many teachers there are to-day worrying their lives out teaching grammar and rules of composition, to say nothing of other dry-as-dust, when they might be leading the young into the enjoyment of the life of literature.

subject was, "The best mode of inspiring a correct taste in English literature." I give Mr. Cabot's account of the lecture: "The leading thought was that since all the colleges in the world cannot make one scholar, any more than the physician can make one drop of blood, those who are to supervise education must not expect much from ingenious methods or urgent appeals, but should aim to awaken in those under their charge the sense of their own powers and their particular vocation, and in the way of instruction acquaint them with the wealth of their mother-tongue, as the best means for calling out their capabilities, whatever these may be. The first step towards a revolution in our state of society, would be to impress men's minds with the fact that the purest pleasures of life are at hand, unknown to them; that whilst all manner of miserable books swarm like flies, the fathers of counsel and of heroism, Shakespeare, Milton, and Taylor, lie neglected. As to method, would you inspire in a young man a taste for Chaucer and Bacon? Quote them." This last advice sounds very much like the words of Dr. Corson in "The Aims of Literary Study," and can be readily understood by all those who have ever heard that great teacher read the classic pieces of English literature.

In 1864 Emerson delivered an address on university education. After speaking of defects in the educational system at that time, and anticipating the elective system of modern times, he says: "Then the imagination must be addressed. Why always coast on the surface, and never open the interior of nature — not by science, which is surface still, but by poetry. Shakespeare should be a study in the colleges, as Boccaccio was appointed in Florence to lecture on Dante. The students should be educated not only in the intelligence of, but in sympathy with, the thoughts of the great poets. Let us have these warblings as well as logarithms." Emerson had a faith that everyone is capable of some interest in literature. A great number of his lectures were on the subject of English Literature. Who can tell how much he accomplished, in New England and elsewhere, in the way of spiritualizing the lives of people by bringing them in contact with the best literature, and who can calculate what will be the good to come from the sympathetic study of literature in the colleges of America,—not the study of philology, nor the study of criticisms on literature, but the literature itself?

EDWIN MIMS.

Trinity College, Durham, N. C., Feb. 10, 1896.

ANTIGONE.

What lofty purpose held thee, holy maid,
Thou signal witness of ennobling thought!
What mighty semblance of the God-head wrought
Its way into thy heart, and on it laid
Such tribute to itself as few have paid!
Oh, can such great self-sacrifice be taught,
Or does it but elude, if it be sought,
Keeping itself in unseen robe arrayed?

Ah, faithful woman's heart! it is with thee
In every place this garb of light to wear,
Though only one has found the poet rare
Who can interpret thus its majesty.
O thought sublime! that one thus glorified
Proves even the lowliest unto her allied.

MARY M. ADAMS.

The New Books.

MODERN NAVAL WARFARE.*

Naval men and general readers interested in current naval problems will find in Mr. H. W. Wilson's new volume, "Ironclads in Action," a most useful and informing book. The author's aim has been to present, with fair detail and with constant reference to the technical value and bearing of the facts narrated, a sketch of naval warfare during the period of transition which has followed the introduction of steam — that is to say, from 1855, when armored ships were first tested in action (at Kinburn in the Crimea) and the history of the ironclad may be said to have begun. The questions which agitate the naval world to-day are, despite the practical teachings of the past two years, largely open ones, and must remain so until brought to the crucial test of a great sea-fight, or a series of them, between two first-class maritime powers. As Lord Salisbury said recently:

"In respect to armaments, nobody yet knows what the torpedo will do in actual warfare. Nobody yet knows which is the more important, the big ironclad or the swift cruiser. These things can only be decided by experience. You can obtain for any particular opinion any collection of expert authority you wish to get. . . ."

While, however, the world's experience of naval warfare has been small (perhaps distressingly so, from the professional standpoint) since the advent of steam and armor, material for induction is not wholly lacking; and this material the reader will find intelligently sifted and arranged, and attractively set forth, in the work before us. In his Introduction, Captain A. T. Mahan emphasizes his approval of Mr. Wilson's book by laying down the principle that, even in the present period of transition, experiment, and rapid development, it is to history, rather than to theorizing and the tests of the proving-ground, that the naval profession should chiefly look for guidance.

"Scanty indications there obtained are worth much more than the most carefully arranged programme, in which the elements of actual danger, of perplexity resulting from anxious doubt, of the confusion and chances of real battle, cannot be efficaciously represented."

Nearly two-thirds of Mr. Wilson's opening volume are devoted to the naval operations of our Civil War, including an instructive chap-

* IRONCLADS IN ACTION: A Sketch of Naval Warfare from 1855 to 1895. By H. W. Wilson; with Introduction by Captain A. T. Mahan. In two volumes, illustrated. Boston: Little, Brown, & Co.

ter on "The Blockade, Blockade-Runners, and International Law." The remaining chapters in the volume describe severally "The Battle of Lissa," "South American Wars (1865–70)," "Naval Events of the Franco-German War," "Actions off the South American Coast," and "The Bombardment of the Alexandrian Forts." In Volume II. the author, after a brief *résumé* of the French naval operations in Tunis and the East, proceeds to give a detailed critical account of the maritime phases of the recent struggle in the Orient. The opening action off Asan and the subsequent sinking of the transport *Kowshing* by the Japanese cruiser *Naniwa* are vividly described, as is the memorable, if not very instructive, fight off the mouth of the Yalu. A thoughtful chapter is devoted to a prophetic picture of "The Naval Battle of To-morrow," and a painful one to "Ironclad Catastrophes," in which are recounted the tragic episodes of the foundering of the *Captain*, the sinking by collision of the *Vanguard*, the *Grosser Kurfürst*, and the *Victoria*, and the loss of the *Reina Regente*. The work closes with an instructive chapter on the development of the British battleship.

Mr. Wilson's account of the action off Asan and of the sinking of the *Kowshing* (both of which events took place before a declaration of war had been made) is not favorable to the Japanese. It may be remembered that the Asan affair arose from a chance meeting in the Gulf of Korea of the three Chinese warships, the *Tsi Yuen*, the *Kuwan-Shi*, and the *Tsao-Kiang*, with the fast Japanese cruisers *Yoshino*, *Naniwa*, and *Akitsusu*. According to Japanese reports, the Chinese were the aggressors; but this time it seems the conflicting Chinese version is the more probable. According to the latter account, the three Japanese ships took their opponents unawares, and opened fire on them without notice or provocation. At the first discharge several shots struck the conning-tower of the *Tsi Yuen*, piercing it, and blowing to pieces the first lieutenant and a sub-lieutenant, while steering-gear, engine-room telegraphs, etc., were completely wrecked. Orders were at once given by the Chinese captain to clear for action; but before anything could be done, a second broadside struck the ship, working terrible havoc in her upper works, riddling her hull above water, and placing her virtually *hors de combat*. So searching and deadly was the hail of projectiles poured upon her by the Japanese quick-firers that not a man was left on deck—those of the crew who were not killed seeking shelter below the armor-deck, whence they could not be driven until their officers had drawn their revolvers and threatened to use them with effect. As soon as her hand steering-gear could be got to work, the *Tsi Yuen*, now in dreadful plight, turned from her enemies and headed for Wei-hai-wei, hotly pursued by the *Yoshino*, which, for some reason not yet clear, finally abandoned the chase, allowing her crippled foe to gain shelter without further mishap. A European who saw the *Tsi Yuen* on her arrival at Wei-hai-wei thus describes her:

"The vessel presented the appearance of an old wreck. The mast was shot through half-way up, the gear was torn in pieces, ropes hung loose and tattered. On deck the sight was cruel and beggars description. Woodwork, cordage, bits of iron, and dead bodies, all lay in confusion."

To this an English officer adds:

"The slaughter had been awful, blood and human remains being scattered over the decks and guns. Three of the five men working the 4-ton gun in the after-turret were blown to pieces by a six-inch shell from one of the *Yoshino's* quick-firing guns, and a fourth was shot down while trying to leave the turret. The remaining gunner stuck to his post, and managed to load and fire three rounds at the *Yoshino*, and, one shell entering her engine-room and another blowing her fore-bridge away, she hauled off. The Chinese admiral awarded the plucky gunner 1000 taels. One shell struck the *Tsi Yuen's* steel deck, and, glancing, passed up through the conning-tower and exploded, blowing the gunnery lieutenant to pieces, and leaving his head hanging to one of the voice-pipes. Huge fragments of armor and backing had been torn from their fastenings and carried inboard, crushing a number of poor wretches into shapeless masses, even the upper part of the funnels being splashed with blood. An engineer-officer (European) was sent for to repair the steam-pipe of the steering-engine, and tried to grope his way through the smoke of bursting shells and heaps of killed and wounded lying on the deck, when a shot struck his assistant and disembowelled him, covering the engineer with blood. He nevertheless managed to reach the steering-engine, and repaired the pipe, for which he received a rather handsome reward from the admiral."

Still more tragic than the fate of the *Tsi Yuen* was that of the *Kowshing* — an English steamer of 1355 tons, flying the British flag and carrying a British captain and British officers, and chartered by the Chinese to convey troops to Korea. On July 23 she left Taku, having on board 1100 Chinese infantry, two Chinese generals, Major Von Hanneken, and twelve field-guns with a large quantity of ammunition. On July 25 (the day of the Asan fight) she sighted a large warship, probably the *Tsi Yuen* in retreat before the Japanese, steaming westward. An hour later four large ironclads, also heading west, hove in sight, and it

was presently seen that the nearest vessel flew the Japanese flag. She approached rapidly, saluted the *Kowshing*, and passed her. The Japanese vessels appeared to be chasing the *Tsan Chieng* (which had also been sighted), and to intend no harm to the *Kowshing;* but presently the nearest ship signalled the English vessel to anchor. The order was obeyed, and was followed by a second one, "Remain where you are or take the consequences," after which the Japanese ship circled and signalled to her consorts. As she afterwards drew rapidly nearer it was seen that her crew were at quarters, and her guns trained on the *Kowshing*. A boat was lowered and sent to the English vessel, when it was learned that the challenger was the cruiser *Naniwa*, Captain Togo. The Chinese on the *Kowshing* were greatly excited; and, when urged by Von Hanneken and the English officers to surrender, replied that they would die first, and asserted that if the English attempted to leave the ship they should be killed. Meantime, the Japanese officers who had boarded the *Kowshing* were told that she was a British ship, with the British consul's clearance, and that she had sailed in peace and in good faith. In reply, the *Kowshing* was ordered to follow the *Naniwa;* but this course the Chinese, who had set a guard over the anchor, absolutely refused to allow, and Von Hanneken, finding argument useless, had the *Naniwa's* boat recalled. Placed thus between two fires, the foreigners were in no enviable plight. The Japanese were clearly determined to take or to sink the *Kowshing;* and the Chinamen were apparently bent on resisting the *Naniwa's* onset with small-arms. Close upon the return of the *Naniwa's* boat to her ship came the warning signal, addressed to the Europeans, "Quit ship as soon as possible," this order being followed a moment later by the peremptory one, "Weigh, cut, or slip; wait for nothing." To obey, in the face of a thousand armed and menacing Chinamen, was hopeless; and the *Kowshing's* captain signalled back, "We cannot." At once the *Naniwa* got under way, blowing a long and ominous blast on her steam siren, and hoisting a red flag. Approaching to within 500 yards or less of the ill-fated transport, she discharged a torpedo, firing at the same instant with a terrific crash and with murderous effect a broadside from her five guns, two of twenty-eight tons, and three six-inch. According to Von Hanneken, the torpedo struck a coal bunker amidships. "The day became night; pieces of coal, splinters, and water filled the air, and then all of us leaped overboard and swam." Other survivors state that the torpedo missed, and that the main damage was done by a 500-lb. shell which exploded the *Kowshing's* boilers. The transport soon listed heavily to starboard, while the deadly Japanese fire raked her crowded decks, riddled her sides and top-hamper, and searched her vitals.

"From the *Naniwa's* tops, where were mounted Gatlings, and from Nordenfelts and small quick-firers on her upper deck, came a hail of small projectiles, tearing through the dense mass of Chinamen on the *Kowshing's* deck. The Chinese replied in a futile, though gallant manner, by discharging their rifles at the enemy. The result could not be long in doubt. The heel of the *Kowshing* became greater, and she sank lower and lower in the water, till, about 2 o'clock, an hour from the firing of the first shot, her deck was submerged. All this time the Europeans, and many of the Chinese who had leaped overboard, were in the water, exposed to stray shots from the Japanese, and deliberately fired upon by the Chinese who were still left on board the sinking ship. 'Bullets began to strike the water on all sides of us,' says Mr. Tamplin, the *Kowshing's* first officer, 'and, turning to see whence they came, I saw that the Chinese, herding round the only part of the *Kowshing* that was then out of water, were firing at us.'"

The scene that followed the sinking of the *Kowshing* was a terrible one, and, according to evidence which the author deems "incontrovertible," a most disgraceful and barbarous one. It appears that the Japanese not only made no attempt whatever to rescue their drowning enemies, but deliberately fired upon them in the water — an act which, to the Western mind, no plea short of the direst necessity can palliate. Mr. Tamplin of the *Kowshing*, who had been picked up by one of the *Naniwa's* boats, testifies that the officer in charge told him that he "had orders to sink the Chinese lifeboats, and in spite of remonstrances he proceeded to do so." Two volleys were fired into them, and both were sunk; and the *Naniwa*, having completed her bloody work, steamed backwards and forwards on the scene of her not very creditable victory until eight in the evening.

From the Yalu fight, which is described and minutely analyzed by the author, the most contradictory deductions have been drawn—each naval expert finding in it full confirmation of his particular hobby. While it was the first time that fleets equipped with modern engines of destruction, monster guns, torpedoes, quick-firers, went into action, it must be remembered that no large first-rate battleships of recent types fought at the Yalu. The Japanese victory was a foregone conclusion—a fact of which they themselves were thoroughly aware. Their moral superiority alone was enough to decide

the issue; but in addition to this they had better and newer guns, with speedier and, on the average, larger ships. They fought throughout by signal, as a compact, organized force; while their opponents were, after the first onset, merely a mob of ships. The gunnery of the Chinese was extremely indifferent, their heavy guns were antiquated, and they carried no large quick-firers — thus lacking precisely the weapons which would have been most effective against the Japanese unarmored cruisers. The Japanese had, of weapons ranging from the 6.8-inch Krupp to the 4.7-inch Armstrong, no less than ninety-four, sixty-six of them quick-firers; while the Chinese had, of corresponding calibres, only twenty-seven, probably all slow-firers. The numerical disparity is virtually increased by the fact that, as a quick-firer will discharge in a given time from three to six times as many rounds as a slow-firer, each Japanese quick-firer was worth three Chinese guns; and a rough calculation shows that whereas the whole Chinese fleet could fire on the broadside, in a space of ten minutes, 58,620 pounds of projectiles, the weight of metal discharged in the same period by the Japanese was 119,700 pounds, making the artillery preponderance of the latter nearly two to one. The greater speed of the Japanese vessels gave them an advantage comparable to the possession of the weather-guage, and enabled them to wheel and circle at will around their slower antagonists. The number of fires that occurred on board the ships of both combatants was a striking feature of the battle; and *a propos* of this we may quote the account of a European who served on the large armored ship, *Chen Yuen* (Chinese).

"In helping to put out one of those fires I was wounded. The fire was forward, on the forecastle, and there was such a fierce fire sweeping the deck between it and the fore-barbette, that the officer whom I ordered to go and put it out declared it to be impossible to get there alive; so I had to go myself. I called for volunteers, and got some splendid fellows—some of our best men, unhappily, for nearly all were killed, but we got the fire under. The fire was on the port side, and as the starboard fore-barbette gun was firing across it, I sent orders that it was only to fire on the starboard side, but, as bad luck would have it, the man who received the order, the Number One of the gun, had his head shot off just after I had gone forward, and his successor did not know of the order. As I stooped to pick up the hose, a shell, or a fragment, passed between my wrists, grazing each. Shortly afterwards, I heard a loud explosion, and saw a brilliant light behind me, was knocked down, and lay unconscious for a while — how long I do not know. I believe it was the flame from the gun which I had ordered to fire only on the starboard side, but it may have been a shell exploding, though, if so, I ought to have been blown to pieces. Anyhow, I was pretty badly burnt, and when I came to I sat up leaning on my elbow, and found myself looking down the tube of the great gun pointing straight at me. I saw the end move a little to one side, then to the other, up a little, then down: and I waited for years — a fraction of a second no doubt — for the gun to fire, for I knew the gunner had taken aim. Then it suddenly occurred to me to make an effort. I rolled over on my side, and by great good fortune, down a hatchway some eight feet or so, onto a heap of rubbish, which broke my fall; as I fell I heard the roar of the big gun."

Reviewing his deductions as to the lessons to be drawn from the Yalu, Mr. Wilson concludes that, except as to the danger of fire, the engagement has done nothing but emphasize known principles, and tends to confirm the views of those who hold that "naval science is an exact science, and that its issues can be predicted." Upon the points where practical information is especially needed, such as the use and disposal of torpedo-boats in a fleet action, or the possibilities of the ram, the Yalu throws no light.

We may fitly conclude our citations with the following forecast of "the naval battle of tomorrow," admitting at the same time that we find some difficulty in entering at all into the evident enthusiasm of the writer.

"Two great lines of monster ships steaming side by side, but far apart, whilst the uproar of the cannonade, the hail of shells, fills the air. As the minutes pass, funnels and superstructures fly in splinters, the draught sinks, the speed decreases, ships drop to the rear. The moment for close action has come, and the victor steams in on the vanquished. The ram and the torpedo, amidst an inferno of sinking ships and exploding shells, claim their victims. The torpedo-boats of the weaker side in vain essay to cover the beaten battleships. Beneath a pall of smoke, upon a sea of blood, the mastery of the waters is decided for a generation. Such an encounter will not lack sensation. To live through it will be a life's experience; to fall in it a glorious end."

Mr. Wilson's book is indispensable to the student of naval science, and general readers will find its descriptions graphic and its expositions lucid. Outwardly the volumes are very attractive; the illustrations are profuse and well-chosen, and the maps, charts, etc., all that the most exacting could well ask. E. G. J.

A RECENT decree of the French Education Department has opened some of the French faculties to American students upon terms so advantageous that the German universities will no longer be likely practically to monopolize this constituency. The American baccalaureate degree will hereafter be accepted in France as a qualification for admission to these faculties, the old restrictions having been largely done away with. MM. Berthelot and Bréal have been particularly active in bringing about this change, which has long been urged by many American scholars.

Recent Educational Literature.*

Bishop Spalding's new book on "The Means and Ends of Education" has in general the same valuable qualities of his earlier works. It is marked by clear thinking, deep sympathy, reverent faith in God and human nature, high ideals of man's worth and work and destiny, and so of the teacher's function, and practical ideas as to modes of working out these ideals,— all expressed in a clear and winning style. While urging his favorite thoughts with force and earnestness, the Bishop is remarkably free from those habits of mind, deemed offensive by many, which are often associated with the Churchman. We have a good illustration of this in the catholic chapter entitled "The Scope of Public School Education," from which a few sentences will be quoted.

"Unless we bear in mind that the school is but one of several educational agencies, we shall not form a right estimate of its office. It depends almost wholly for its success upon the kind of material furnished it by the home, the state, and the church; and, to confine our view to our own country, I have little hesitation in affirming that our home life, our social and political life, and our religious life, have contributed far more to make us what we are than any and all of our schools. The school, unless it works in harmony with those great forces, can do little more than sharpen the wits. Many of the teachers of our Indian schools are doubtless competent and earnest; but the pupils, when they return to their tribes, quickly lose what they have gained, because they are thrown into an environment which annuls the ideals that prevail in the school."

This protest against an exaggerated estimate of the office of the school, and this demand for coöperation with the school on the part of the home, general society, and the church, are well timed. Perhaps we may add that among no part of our population are they more needed than among the Bishop's own co-religionists. But to quote again:

"It is impossible for an enlightened mind not to take profound interest in our great system of public education. . . . I am willing to assume and to accept as a fact that our theological differences make it impossible to introduce the teaching of any religious creed into the public schools. I take the system as it is,— that is, as a system of secular education,— and I address myself more directly to the question proposed: What is, or should be, its scope? . . . I myself am persuaded that the real and philosophical basis of morality is belief in the power of God. . . . But it is possible, I think, to cultivate the moral sense without directly and expressly assigning to it this philosophical and religious basis; for goodness is largely its own evidence, as virtue is its own reward. It all depends on the teacher. . . . We must cease to tell boys and girls that education will enable them to get hold of the good things of which they believe the world to be full; we must make them realize rather that the best thing in the world is a noble man or woman, and to be that is the only certain way to a worthy and contented life."

"School Interests and Duties" is one of those practical books that neither teachers nor parents are likely to read too much. The sources of the book are shown by its explanatory title: "Developed from Page's 'Mutual Duties of Parents and Teachers,' from various public reports and documents, and from the bulletins of the National Board of Education." While he is a compiler merely, Mr. King shows good judgment and taste in selection and arrangement. He will not revolutionize the thinking or practice of good teachers, but such teachers as read his book will find help and encouragement in pursuing the good old ways that experience has approved and that can never become obsolete. The book has been prepared with a particular view to reading-circle work.

The leading word in Professor Tompkins's titles indicates his point of view. He seeks to base the teaching process and the managing process on universal ideas. "Science explains a group of phenomena by a principle, or law, coëxtensive with the group explained. At least, emphasis is given to such a principle. Philosophy explains a group of phenomena by some principle, or law, which extends beyond the group explained to all other groups." "The Philosophy of Teaching" is devoted to the teaching process in its wide relations. The great divisions of the book are: "The Teaching Process," "Aim in Teaching," and "Method in Teaching," the third division receiving principal attention. This is an outline that is perfectly intelligible and coherent. The only question that can arise is whether the first and second

* The Means and Ends of Education. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co.

School Interests and Duties. By Robert M. King, Instructor in the Indianapolis High School. New York: The American Book Co.

The Philosophy of Teaching. By Arnold Tompkins. Boston: Ginn & Co.

The Philosophy of School Management. By Arnold Tompkins. Boston: Ginn & Co.

Frederick Froebel's Pedagogics in the Kindergarten; or, His Ideas Concerning the Play and Playthings of the Child. Translated by Josephine Jarvis. New York: D. Appleton & Co.

The Mottoes and Commentaries of Frederick Froebel's Mother Play. Mother Communings and Mottoes Rendered into English Verse by Henrietta R. Elliot. Prose Communings, Translated and Accompanied with an Introduction Treating of the Philosophy of Froebel, by Susan E. Blow. New York: D. Appleton & Co.

Psychology in Education. By Rurick N. Roark, Dean of the Department of Pedagogy, Kentucky State College, Lexington, Ky. New York: American Book Co.

topics should not be given in the reverse order. In the other work, the leading ideas are not equally clear. They are: "The Fundamental Law," "The Law Creating the Organism," and "The Law Executing the Organism." The "Law" in question is the "Law of Unity." This law is found "within the organism itself," or, in the final analysis, "within the spiritual unity of the pupil." But how, if the law is *in* the organism, can it *evolve* the organism and *execute* the organism? This question, of course, leads back to some old contentions about the relations of ideas and things. We are quite in sympathy with the author's attempt to base school management on ideas. We quite agree with him in his protest against the wretched empiricism of the schools. A person is not equipped for school management when he has merely learned the catalogue of "do's" and "do not's." "Theory and Practice are organically one, — two sides of the same process: the process in thought and the process in external realization"; "theory is practice in thought," practice "theory emerging from thought,"—all of which is very well put. But the difficulty is organically to relate the two. Authors do not always find this easy, as the book in hand shows; and practical teachers often find it positively difficult. To tell a teacher that he is to manage a school with reference to universal ideas, is not to give him very much immediate assistance. We have never known a teacher in the common schools so philosophical, so intelligent, so wise, that he did not find much use for the maxim, "Do the best you can." And this is the maxim of the opportunist, or the empiricist if you will. We feel sure that some very intelligent teachers, resorting to Professor Tompkins to help them in the management of their schools, will, while attending to his practical suggestions, have difficulty in discovering just where the "philosophy" comes in. But if the second book is the less successful of the two, the author can fairly plead that to connect the managing process and universal ideas is much more difficult than it is to connect the teaching process and such ideas. Once more, we see no reason why much of the matter that is in the second book might not with equal propriety, or even more propriety, be put in the first one.

The two new volumes in the "International Series" are valuable contributions to the stock of kindergarten literature. The "Pedagogics" is a translation of fifteen of Froebel's essays, collected by Dr. Wichard Lange, and published in Berlin in 1861. The translator contributes an extended analysis of its contents. While acknowledging our debt to Dr. Stanley Hall "for the wide-spread interest in the United States created by his labors in the movement known as child study," Dr. Harris certifies: "In this book are collected the first great European contributions to the subject. They are so subtle and so suggestive that every teacher should begin his pedagogical training by reading and studying them." The voluminous title of the other volume describes its character. In her introduction, Miss Blow says that Froebel, in the Mother Play, "deciphers all that the child feels in cipher, and translates for mothers the hieroglyphic of their own instinctive play. As a child's book, this little collection of songs and games is unique in literature. As a mother's book likewise it has no ancestry and no posterity. It is the greatest book for little children, and the greatest book for mothers, in the world. When all women shall have laid to heart its lessons, the ideal which hovers before us in the immortal pictures of the Madonna will be realized, for then, at last, each mother will revere and nurture in her child the divine humanity." Only an enthusiastic kindergartener can rise to this high level.

Mr. Roark has written his "Psychology in Education," he says, "for the average teacher, and because of the deep interest that the *average* teacher — the private in the grand army of education — is taking in the subject." We should say that he has well guaged the reader for whom he writes, and that he has written a book which is well adapted to his needs. We do not remember a book that, everything considered, is better worthy of being recommended for use in all the places and ways where the average teacher may be reached. It is scientific on the one side and practical on the other. It was hardly necessary for the writer to say, as he does, "Almost every paragraph was written with the thought constantly in mind, 'What application can be made of this in the details of every-day school work?'" If we were to offer any general criticism, we should say the book is over-minute in its division of subject-matter. The writer has not invented elements; all the elements that he recognizes exist; but there is reason to think that he has sometimes carried his analysis too far for the average teacher. We fear that the elaborate division which constitutes Chapter II. will produce a depressing effect upon the mind of his typical reader; and would suggest to him whether, in his next edition, it would not be better to put this

skeleton after his discussion rather than before it, or, at least, to insert in this place only the main dividing members, leaving the full scheme for a later page. Again, we have not found a multiplicity of definitions of the same term helpful for the average mind, but rather the contrary owing to their leading to confusion. If the various groups of definitions are to be retained for purposes of critical comparison, they should at least be left untouched until the common reader has set the main ideas firmly in his mind. It is pleasant to see that Mr. Roark knows the difference between psychology and physiology. He runs some risk of being styled a "faculty" psychologist, although he is not so in fact. Expecting ourselves to see a reaction from the present tendency to throw aside the word "faculty" as a psychological term, we are pleased to find him saying:

"Although it is remembered that the mind is a unit, and has no divisions, yet the term 'faculties' is used, because there is no better term by which to express the fact that the mind manifests its activity in different ways. Dr. Laurie says in his 'Institutes of Education,' 'it seems to me quite unnecessary to abandon the use of so useful a word.' Dr. Ladd endorses the term by using it, and so does Dr. Van Norden. I am content to be in such excellent company, and shall use 'faculties' as it has always been used to name collectively the different phases of the mind's activity."

B. A. HINSDALE.

RENAN'S HISTORY OF ISRAEL.*

The fifth and concluding volume of Renan's "History of the People of Israel" is devoted to the period of Jewish Independence and Judea under Roman rule. The period covered is one of great importance; during the decades herein treated the great religious revolution of the Western World was preparing; Judaism and Greece and Rome were in the birth-throes of the advent. But beyond the great importance attaching to its subject-matter, the volume before us has an incidental interest of its own, as it is the last, not only of this work, but also of the productions of its gifted author's easy pen and fertile mind. Renan must have died a happy man. With whatever disappointments his pilgrimage on earth may have been embittered, he had the great satisfaction of knowing, before death took the pen from his hand, that he had succeeded in completing the ambitious work of his life. To write the history of nascent Christianity had been the spur of his literary and scholarly activity ever since early in the sixties. His last work, the history of Israel, was in his view the introduction to his volumes on Jesus, Paul, the Apostles, the Anti-Christ, etc. He was spared to carry out his plan to the full; this fifth part of the history of Israel is the final link between the first production of his in this critical field, his "Life of Jesus," and the last, devoted to the presentation of the beginnings of Israel.

The strength and the weakness of Renan's method are well known. He writes not as a scholar speaking to scholars. He feels that he commands a larger audience. He is brilliant in generalizations, epigrammatic in phraseology. His style is that of a *causeur* rather than of an erudite expositor. His books, for this reason, have failed to pass muster before the exacting criticism of the German schools, of whatever party leanings. It is a mistake to suppose that the "higher criticism" welcomed in him a sturdy yoke-mate. While Renan accepted some of the positions and propositions of this school, he was at other times too strongly inclined to galvanize old rationalism. He leans to rationalistic interpretations of the miracles and the miraculous in the biographies of the Biblical heroes. This tendency of his is due undoubtedly to his early training under the influences of the Catholic Seminary; but he never succeeded in emancipating himself from the spell of these earlier ideas, and to the last his books show its traces and always where one would least expect it. Such surprises, however, add spice to his narratives. Renan has been called a novelist; his "Life of Christ" especially has been described as belonging to the department of fiction. His other works show the same ear-marks; in them the novelist predominates over the critic. This verdict is not pillared on an opposition to his fundamental view on the character and origin of Biblical literature. The Dutch and German, and now the English, schools of "higher criticism" are still bolder than was Renan in denying to the Biblical documents an exceptional position among the ancient writings on history. And yet, the men of these schools have not been less insistent in relegating Renan to the ranks of brilliant novelists than are the speakers on the conservative and orthodox side of the house.

But this very weakness in the eyes of scholars constitutes the strength of Renan's method in the forum of non-professional readers. He writes well and entertainingly. He is never

* HISTORY OF THE PEOPLE OF ISRAEL. Vol. V., Period of Jewish Independence and Judea under Roman Rule. By Ernest Renan. Boston: Roberts Brothers.

"dry as dust." Subjects under his touch are given bones and muscles and nerves and hearts; and circumstances are endowed with local coloring. What if, occasionally, to turn a pretty and striking phrase, he strains a fact too far? The general reader will enjoy the epigram, though the German professor will shake his head most ominously.

The volume before us is not to be exempted from these strictures. It shows the hand of its author. If anything, it lacks brilliancy and vim of style. Whether the English version is at fault, or the impending shadows of approaching death had cooled and chilled the impulses of the vivacious writer, the impression of a certain languor in the movement of the sentences and paragraphs becomes confirmed in the reader as he proceeds from chapter to chapter. Of epigrams there is no dearth, and the old habit of misrepresenting facts to bolster a brilliant statement asserts itself time and again. The period under discussion gives, it is true, but little latitude to a fancy-possessed historian. The ground is well explored. Greek and Hebrew literature of the day is accessible; the material for reconstructing the times as they were is abundant. Renan has had in this field many predecessors. His book does not advance a single new theory or suggest view-points hitherto neglected. And yet the volume is a grateful addition to the books on the period. For it presents to the general reader, in a very attractive guise, the results of scholarly investigations hitherto buried in foreign periodicals and inaccessible publications.

The book is the story of the failure of the Maccabean house, and the consequences resulting therefrom. It introduces us into the inner life of the Jews, and makes us acquainted with their party ambitions and the literature which is the precipitate of the religio-political controversies agitating the Judean world during the tottering years of the Maccabean dynastic reign. It traces the gradually asserted preponderance of Rome in the destiny of Judea and Judaism; it gives us an insight into the rise and development of a Judaism denationalized and deterritorialized, its philosophy and Messianic outlook, from which Christianity is the ripe off-shoot. We are thus in this one volume invited to the confidences of the Rabbinic schools and the intimacy of the Alexandrian Jewish Platonists. The dual tendency of Judaism running toward national exclusiveness, and as strongly toward universal cosmopolitanism, is brought out most forcibly — a dual tendency which explains much in the life of Judaism that otherwise seems a riddle. Renan has on the whole grasped this dual element most happily, and yet at times he fails to remember it. His characterization of the Talmud and the Talmudic dialectic method is indeed superficial and one-sided, simply because he forgets the dualism of Jewish life. Certain it is that the Halakha — legal rigorism — and the Haggadah — the poetic ethical element of Talmudism — are not two currents which at no time intermingle. The Halakhic Rabbis were also the Haggadists. Nor does Renan remember that much in the Talmudic discussions is mere academic exercise; the extravagances in method and matter are due to school logic, and never either had or attempted to have an influence on the actualities of religious practice or thought. At the period of which this book treats, Talmudism in this sense was still in its infancy. Renan, as many others, unable to pilot their craft through the breakers of the Talmudic ocean, has not strictly enough kept separate the successive stages of the Talmudic process. The Talmud seems to him to be almost a personality, while it is an encyclopædia of six hundred years, in the making of which many generations and men had a part.

Renan's exposition of the differences between the politico-religious parties — not sects or schools—the Pharisees, Sadduces, and Essenes, is on the whole correct. He has here utilized the researches of Jewish scholars. The Pharisees are the party of national independence, the party of the learned; the Sadduces are the priestly aristocrats, with little care or understanding for motives beyond those of selfish class interest. This general distinction is clearly brought out. But Renan fails to connect organically with this cardinal difference on the one hand the seeming ritualism of the Pharisaic "school" which had its origin in the purpose to make Jewish family life and the synagogue as "holy" as was by law the priestly fraternity and the Temple; or, on the other, the dogmatic discussions of immortality, resurrection, and providence, which in the *national* scheme of Phariseeism have a bearing totally at variance with the ideas ordinarily connoted thereby. But even in its imperfect state, Renan's presentation will do much to disabuse men of the current prejudice that Pharisee and hypocrite are exchangeable terms.

Into other details of this work we cannot enter. The concluding chapter shows that however much Renan may have erred and his schol-

arship have been at fault in minor things, he understands the spirit of Judaism, and therefore had the spiritual qualifications to write the history of the people whose passionate appeal and pathetic example has been the thought that earth is not complete until *justice* be done on it.

EMIL G. HIRSCH.

PSYCHOLOGY GONE MAD.*

The author of "A Scientific Demonstration of the Future Life" has made his *début* in a former work, "The Law of Psychic Phenomena" (reviewed in THE DIAL of June 16, 1893); and so far as possible he now outdoes himself in extreme statements and illogical, or rather logic-less, arguments. The so-called "scientific demonstration of a future life" is based upon alleged thought-transference experiments, and the general "telepathic" conceptions that are current. As far as there is a semblance of an argument in the book, it goes about as follows: There are two minds, an objective mind and a subjective mind. The objective mind is the one connected with the body and exercising the ordinary every-day function with which we associate the term rationality. On the other hand, the subjective mind disports itself quite otherwise; it is subject to suggestion, it reasons perfectly and intuitively, has a perfect memory, is the seat of the emotions, moves ponderable objects without physical contact, and telepaths freely and vigorously. Furthermore, as all faculties must be of some use here or hereafter, and as the subjective mind does not express itself fully and normally here, there must be a hereafter; *q. e. d.*

Incidentally to this argument (?) we are regaled by a series of remarkable views. We become acquainted with the "subjective mind" through "mediums" or "psychics" who are suggestible, and thus prove the duality of the mind as well as the existence of a soul. Religion belongs to the soul, and is therefore psychic science. Moses was a psychic; "he subjectively saw the vision of the burning bush, and he subjectively (clairaudiently) heard the voice"; and what he believed to be the word of God was "objective Moses talking with subjective Moses." The prophets were psychics, and "Jesus himself was the most stupendous psychic phenomenon the world has ever seen." In modern times, mainly through hypnotism and telepathy, the subjective mind has been clearly recognized, and so the highest step in the evolution of religion has been reached. The possibilities of the subjective mind are many and various. "All good music is a product of the subjective mind"; bad or mechanical music is not. But the subjective mind is not to be trifled with: "Psychic phenomena are never produced except under the most intensely abnormal conditions of the physical and mental organism"; "all immorality, vice, crime, and insanity are the direct results of abnormal psychic activity and control over the dual mental organization"; "the degree of psychic power attainable by anyone is in exact proportion to the intensity of his nervous derangement." Musicians, stenographers, typewriters, and compositors all unduly develop their subjective powers (and consequently are "entitled to shorter hours and increased pay"), and are thus liable to nervous and mental dangers. Anyone who doubts that the author is in earnest need only read such a passage as this:

> "Is there any reason to suppose that telepathy is so restricted in its field of operations? Why should it be restricted to any two individuals in a group of three or more? As well might one say that the power of gravity is restricted to two of the heavenly bodies, and that because it operates between the sun and the earth, it cannot operate between the sun and any other planet. As well might one assume that the moon does not shine upon the earth, since it is known that the moon derives its light from the sun. The logical consequences of these two suppositions would be no more disastrous to the planetary universe than it is to the mental world to suppose that B. cannot telepath to C. because A. can telepath to B. In the one case it leads to planetary chaos; in the other it leads directly and inevitably into the dark and dismal realm of superstition."

It is difficult to take this effort seriously, but everyone who has observed popular reasoning upon such topics appreciates the fact that works like this have a distinctly pernicious effect. They divert interest from profitable channels, and bring into disrepute lines of inquiry similar in name but happily different in scope and method. Far better the grossest superstition, and the most ignorant and crude beliefs, than such a senseless parody of the manner and methods of science. It is not strange that an entire absence of the significance of a fact or of the logic of science should occasionally be found in combination with the power of putting words together in the semblance of an argument; but it is strange that a reputable publisher can be found to place his imprint upon such a riot of logic-aping extravagances, such a protracted mental debauch.

JOSEPH JASTROW.

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*A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE. By Thomas Jay Hudson. Chicago: A. C. McClurg & Co.

Teaching the Art of Writing.*

Between the text-books in rhetoric of even ten years ago and the text-books in composition of to-day there is a gap which to the teacher of English is a safely crossed Rubicon. The past decade has seen the practical application of what is at bottom not a startling theory: that the way to teach a student to write is to make him write. The old way of teaching him to write by loading him with rhetorical principles has lost its hold. Text-books of the present-day insist, therefore, that the student shall write; and to be successful now, a text-book must accordingly be practical, explicit, and stimulating.

It is a fact of much significance that some of the most distinguished English scholars in the country have deemed it worth their while to prepare for academies and colleges "Outlines" and "Handbooks" and "Foundations" of composition. Among these genuinely successful texts is "A Handbook of English Composition," by Professor J. M. Hart, of Cornell. It is without doubt one of the most interesting volumes that has been written on the subject of writing for many a day. It reads so well, in fact, that a teacher might perhaps wonder whether it was suitable to use as a class drill-book. But, to use stage lingo, it not only reads well, it acts well: it stands the test of the class-room. Take it through and through, it is the best thing of the kind that has appeared. To justify completely this sweeping statement calls for a detailed analysis such as would be out of place in The Dial. But some of the excellent qualities of the book may easily be noted. It is written in a style clear, precise, and fluent; its directions are never vague, are numerous enough to apply to many cases, yet not so numerous as to be confusing; its instances are drawn almost entirely from books that every student is likely to have read; it is both sound and original (a sufficiently rare combination) in its treatment of the problems it sets out to solve. It is, moreover, fully as helpful to the teacher as to the student, especially to the teacher who has been brought up in the inadequacies of the old system and is painfully working out his own salvation. Such a teacher will find that no conventional dogma is overthrown by mere assertion of an opposite dogma; wherever a reason is needed, a reason is given. The one possible fault of the book is that a student to whom rhetorical issues are as remote as Venezuela will now and then miss the force of a trenchant paragraph.

The book is in four main parts, the first two of which, "Invention" and "Expression," are outlined in the table of contents conventionally enough. The independent treatment, however, begins on the first page, where invention is defined not as finding out what to say, but as the art of putting together what one has to say. Under the first head are treated paragraphs and the forms of writing (narration, etc.); under the second, clearness, force, propriety, figures. One notes, in passing, the stress laid on the necessity of observation; the careful and easily intelligible distinction between *will* and *shall;* the proof that our best writers observe no distinction in the use of *who* or *which* and *that* as coördinate and restrictive relatives; and the much-needed comment on the historical present: "The historical present presupposes a vivid imagination. Are you sure that you possess such an imagination? Are you really *aglow* over this particular passage?" The third part consists of practical directions in preparing compositions for the class-room, together with a series of composition subjects suggested by means of stimulating questions on familiar books. The relation between reading and composition is set forth so plainly here that even a careless student must mark the unity that runs through his course in English. The last part of the book is given up to an interesting discussion of the kinds of poetry — including questions of metre, of oratory and debate — and to a brief historical sketch of the language. The volume is a genuine handbook — a book for the student to keep close at hand in the knowledge that reference to it will always be helpful. The general reader, unfortunately, has little interest in rhetorical textbooks; but should this one fall into his hands, he will probably be led to read a good deal in it before he puts it down.

Martin W. Sampson.

* A Handbook of English Composition. By James Morgan Hart. Philadelphia: Eldredge & Brother.

As the publications of the Browning Society are mostly out of print, it has been thought desirable to reproduce some of the more valuable critical papers read before that organization during the twelve years of its existence. Mr. Edward Berdoe has edited a volume of such papers, about twenty in number, and prefaced it with a brief account of the society and its work. He speaks, of course, of Browning as "the greatest English poet since Shakespeare," and indulges in other critical extravagances, but this does not detract greatly from the value of the work, which students of English poetry cannot fail to find of use. A second volume is promised in case the first proves successful (Macmillan).

More Books on Botany.*

In a recent review, attention was called to the fact that in these latter days books dealing with botanical subjects are appearing with remarkable rapidity. This statement finds further confirmation in the fascicle that has again accumulated for review.

The completion of Mr. Oliver's translation of Kerner's "Natural History of Plants" is a matter for congratulation. This important work, in two large volumes, appeared almost without notice, and American botanists have been agreeably surprised to receive an edition of their own. The illustrations and typography leave nothing to be desired, and a scientific treatise so intelligible to the general reader has not appeared in many a day. Although dealing with a somewhat miscellaneous range of subjects, and not at all coördinated after the style of a text-book, it chiefly emphasizes the newly recognized and newly named field of "ecology," which, freely translated, means plant sociology. The subjects treated in the first volume have already been mentioned in this journal. The second volume, now before us, deals with reproduction and the history of species. The most brilliant recent advances in botany have been in our knowledge of the phenomena of reproduction, and to have this knowledge presented in a popular way is a service to the science as well as to the public. It must be said, however, that Kerner's views concerning the reproductive processes are faulty in the extreme, and this portion of the work should only be read in connection with Professor Oliver's clear statements later in the volume. The story of reproduction in plants is now essentially complete in its outlines, perfectly uniform in its principles, but wonderfully varied in its expression. In general, in all plants there are two kinds of cells specialized for reproduction. One kind, the spore, is capable of germination alone, and unaided can produce a plant body. These spores are not restricted to the lower groups, as is so commonly supposed, but are common to the highest as well. The "pollen-grains" of flowering plants are spores having the same powers as the spores of mosses and ferns. The other kind of reproductive cell is the *gamete*, incapable of germination alone. Two gametes must coalesce, the process being known as the sexual act, and the resultant cell is then able to produce a plant body. Gametes are therefore sexual reproductive cells, spores are asexual reproductive cells; and the fact that pollen grains are sexless bodies may be a surprise to some. Kerner also describes in a most fascinating way the wonderful devices for securing cross-pollination, that almost sensational region in the economy of higher plants opened up by Darwin. The means of attraction and protection, the marvellous intricacies of adaptation between flowers and insects, the origin and dispersion of species, are all chapters of intense interest that deserve more than botanical attention.

One of the notable books that have just appeared is Campbell's "Mosses and Ferns." Dr. Campbell has long been a student of the "Archegoniatæ," so named on account of the peculiar female sex organ called the "archegonium." These groups of plants are the intermediate ones, with the maze of Thallophytes below them, and the Spermaphytes ("flowering plants") above them. This position gives them exceptional interest to the student of the evolution of the plant kingdom. Dr. Campbell presents a great body of facts dealing with the embryology of these forms, and then discusses their genetic relationships. The mosses are represented by two well-known groups, the liverworts and the true mosses. We see now that liverworts have developed from the Algæ, the so-called "seaweeds" among Thallophytes; that the true mosses have come from liverworts, but have led to nothing beyond; that another line of advance from liverworts has led to the fern plants; that the fern plants in turn have given rise to the gymnosperms, the group to which our conifers belong, but which has led to nothing further; while another line from the fern plants has developed into our ordinary "flowering plants." Such views broaden our conception of the processes of evolution, and emphasize the fact that many groups of plants represent finished lines so far as their present display is concerned, and that the "main axis" of evolution is a relatively short one after all.

The Seaweeds have just received treatment at the hands of Dr. George Murray, of the British Museum. Our ordinary text-books, being compelled to give a general account of the plant kingdom, can do any special part of it but scant justice. Courses in general morphology form the foundation of our botanical training, and in these courses seaweeds play a very prominent part. This is necessarily so, not merely because training begins with them, but chiefly because the whole plant kingdom is rooted in them, and no proper conception of the higher groups can be obtained without their study. No general text is full enough to do justice to the subject of algæ, and Mr. Murray has done valuable service in supplying this lack. It is to be regretted that he chiefly deals with seaweeds literally; that is, the brown and red forms of our seacoasts. These, in a sense, seem to be "finished lines" of algæ; while the abounding green algæ of the fresh waters

* The Natural History of Plants. From the German of Anton Kerner von Marilaun, by F. W. Oliver. New York: Henry Holt & Co.

The Structure and Development of Mosses and Ferns. By Douglas Houghton Campbell, Ph.D., Professor of Botany in Stanford University. New York: Macmillan & Co.

An Introduction to the Study of Seaweeds. By George Murray. New York: Macmillan & Co.

Index Kewensis. By J. D. Hooker and B. D. Jackson, assisted by the staff at Kew. London.

Experimental Plant Physiology. By D. T. MacDougal. New York: Henry Holt & Co.

Elements of Plant Anatomy. By Emily L. Gregory. Boston: Ginn & Co.

are looked to as the forms from which the higher groups have come.

The most notable event in the domain of systematic botany is the completion of the great "Kew Index." The four large folio volumes of 1300 closely-printed pages contain a list of the names of all flowering plants that have been described up to 1885, together with their authorities and countries. The work is of incalculable benefit to "systematists," and is another proof of the sagacity of Charles Darwin, who left a bequest to be applied to its preparation and publication. The amount of bibliographical work involved is almost beyond computation, and could hardly have been possible except with the staff and library at command at Kew.

Physiological Botany is also represented among the recent books. This subject has barely been introduced into American universities, both from lack of properly trained teachers and the time consuming character of the work. What was needed was some laboratory guides to show instructors how much could be accomplished in very simple fashion. That plant physiology, which deals with the life phenomena, is of supreme importance, is beyond question. The wonder is that we could have been content so long with dissecting plant corpses. The study of the phenomena of nutrition, growth, irritability, reproduction, must be considered fundamental in any biological work. Mr. MacDougal, of the University of Minnesota, has supplied us with an elementary laboratory guide. Experiments are described, one hundred and twelve in number, which illustrate the general principles of absorption of liquids, movements of water, absorption of gases, respiration, and other forms of metabolism, irritability, and growth. It is to be hoped that this book and others like it will work a revolution in our botanical teaching, and will help change the point of view from the plant as a form and a structure to the plant as a thing of life.

In our swing away from the dead plant, we are in danger of losing sight of the fact that physiology and ecology are both based upon structure. Plant anatomy has been called the "dry bones" of the science; and perhaps it is, but the "bones" are none the less necessary. Miss Emily L. Gregory, of Barnard College, has reminded us that anatomy is still to be studied, though the most of us are teaching it as an incident to morphology rather than as a subject that can stand by itself. Her book is naturally divided into anatomy of the cell and anatomy of the tissues. The organization of a living cell, especially one capable of division, is complex beyond any conception of the uninitiated; and the modification of these cells and their massing into diverse tissues will illustrate the possibilities of the complexity of results that can arise from a unit structure. Miss Gregory describes and illustrates the prominent facts of plant anatomy, and the book will be useful as a reference to those who need direction in the demonstration of various kinds of cells and tissues. JOHN M. COULTER.

RECENT BOOKS OF AMERICAN POETRY.*

Something of a surprise — albeit a welcome one — was the little volume that came not long ago bearing as a precious gift the "Last Poems" of the man whom all serious Americans have loved only "on this side idolatry" for the past forty years. Professor Norton, who has performed the function of literary executor for so many good men, and who always performs it gracefully and with faultless taste, has gathered into this slender sheaf what blossoms of Lowell's hitherto unpublished song seemed worthy of preservation. There are but ten pieces altogether, some occasional and playful, others entirely serious and of permanent value. "The Ora-

* LAST POEMS. By James Russell Lowell. Boston: Houghton, Mifflin & Co.

POEMS OF NATURE. By Henry David Thoreau. Selected and Edited by Henry S. Salt and Frank B. Sanborn. Boston: Houghton, Mifflin & Co.

POEMS OF HOME AND COUNTRY; also, Sacred and Miscellaneous Verse. By the Rev. Samuel Francis Smith, D.D. Boston: Silver, Burdett & Co.

THE VACANT CHAIR AND OTHER POEMS. By Henry Stevenson Washburn. Boston: Silver, Burdett & Co.

POEMS. By Elizabeth Stoddard. Boston: Houghton, Mifflin & Co.

THE SINGING SHEPHERD AND OTHER POEMS. By Annie Fields. Boston: Houghton, Mifflin & Co.

FOLIA DISPERSA. Poems of William Cranston Lawton. New York: The Corell Press.

THE HAWTHORN TREE AND OTHER POEMS. By Nathan Haskell Dole. New York: T. Y. Crowell & Co.

MIMOSA LEAVES. By Grace Denio Litchfield. New York: G. P. Putnam's Sons.

SONGS FROM THE GOLDEN GATE. By Ina Coolbrith. Boston: Houghton, Mifflin & Co.

THE LEGEND OF AULUS. By Flora Macdonald Shearer. San Francisco: William Doxey.

IN UNKNOWN SEAS. A Poem. Written by George Horton. Cambridge: The University Press.

POEMS. By Ernest McGaffey. New York: Dodd, Mead & Co.

SONGS OF NIGHT AND DAY. By Frank W. Gunsaulus. Chicago: A. C. McClurg & Co.

UNDER THE PINES AND OTHER VERSES. By Lydia Avery Coonley. Chicago: Way & Williams.

THE TOWER. With Legends and Lyrics. By Emma Huntington Nason. Boston: Houghton, Mifflin & Co.

FIRST POEMS AND FRAGMENTS. By Philip Henry Savage. Boston: Copeland & Day.

THE OLD-FASHIONED GARDEN AND OTHER VERSES. By John Russell Hayes. Philadelphia: John C. Winston & Co.

BALLADS OF BLUE WATER AND OTHER POEMS. By James Jeffrey Roche. Boston: Houghton, Mifflin & Co.

POEMS. By Joseph O'Conner. New York: G. P. Putnam's Sons.

APPLES OF ISTAKHAR. By William Lindsey. Boston: Copeland & Day.

DUMB IN JUNE. By Richard Burton. Boston: Copeland & Day.

A DORIC REED. By Zitella Cocke. Boston: Copeland & Day.

THE WHITE WAMPUM. By E. Pauline Johnson. Boston: Lamson, Wolffe & Co.

THE MAGIC HOUSE AND OTHER POEMS. By Duncan Campbell Scott. Boston: Copeland & Day.

BEHIND THE ARRAS. A Book of the Unseen. By Bliss Carman. Boston: Lamson, Wolffe & Co.

cle of the Goldfishes" is the longest of the poems, and lightly embodies a ripe philosophy of nature and man. Probably the verses "On a Bust of General Grant" will be best remembered and most cherished. They limn the character of the "strong, simple, silent" captain with the same sympathy and unerring judgment that are displayed in the "Commemoration Ode" portraiture of Lincoln. An etched photograph of Lowell, *Æt. 70*, provides the volume with an appropriate frontispiece.

Mr. Henry S. Salt and Mr. Frank B. Sanborn have done literature an excellent service in selecting from Thoreau's writings a little volume of "Poems of Nature." Fifty pieces are thus brought together, from "The Dial," "Walden," and other sources. Thoreau was not a poet in any finished sense, and even his friend Emerson had to admit that "he no doubt wanted a lyric faculty and technical skill"; but he was a genuine literary force, and the poetic aspect of his thought is not without interest. Most of his verses were written when he was very young — from twenty to twenty-five — and none of them are remarkable; yet we may say, with one of his critics, that there is "a frank and unpretending nobleness" about them, and that they have some measure of "ripe fulness of thought, gravity of tone, and epigrammatic terseness of expression." They sometimes faintly suggest Emerson, and sometimes Emily Dickinson, and have a nook of their own among the works of the Concord School.

Most readers, we fancy, will be surprised to learn that the late Samuel F. Smith, whose "America" we all know, was the author of sufficient verse, sacred and secular, to fill a volume of three hundred and seventy-five pages. Yet such are the dimensions of the collection just published, under the editorial supervision of General Henry B. Carrington. There are in this volume poems for all sorts of domestic and public occasions — including a number written for the famous Harvard class of 1829 — all sorts of patriotic songs and nature lyrics, all sorts of hymns and other sacred pieces. "The morning light is breaking" is, of course, as familiar in its way as "America," and one cannot help noting the frequency with which the author prepared new sets of words to go with the tunes to which his two best-known songs are sung. These pieces are too modest to challenge technical criticism; they accomplish all that their author expected them to accomplish, and we are less sensible, in reading them, of their defects as poetry, than of the transparent simplicity, kindliness of heart, and genuine religious feeling that they embody. Dr. Smith is secure of a place in our national affections, and this volume affords the best possible memorial of his long, active, and helpful career.

Mr. Henry Stevenson Washburn is, like Dr. Smith, the author of one set of verses familiar to every American, and his volume is appropriately named "The Vacant Chair and Other Poems." His work is not unlike that of Dr. Smith, being in the main devotional, patriotic, and occasional. There is no question of inspiration in such verse as this; it is commonplace in sentiment and pedestrian in movement, but it was doubtless pleasant to compose, and doubtless gave pleasure to the circle of those for whom it was intended. A number of illustrations add to the attractiveness of Mr. Washburn's volume.

Passing from these collections to Mrs. Stoddard's volume, we are in the presence of poetry in a more serious sense. It would be difficult to do justice to the intensity of noble feeling that throbs beneath the stern grave simplicity of these poems.

> "Idle poet, a word with you:
> Yon sing too much of love's sweet wrong,
> Of rosy cheeks, and purple wine;
> Give us a loftier song."

From this reproach, at least, Mrs. Stoddard is free, for her song rarely fails to reach into the very heart of nature and of life. Let an exquisite lyric of "March" witness to one aspect of her thought.

> "Ho, wind of March, speed over sea,
> From mountains where the snows lie deep,
> The cruel glaciers threatening creep,
> And witness this, my jubilee!
>
> "Roar from the surf of boreal isles,
> Roar from the hidden, jagged steeps,
> Where the destroyer never sleeps;
> Ring through the iceberg's Gothic piles!
>
> "Voyage through space with your wild train,
> Harping its shrillest, searching tone,
> Or wailing deep its ancient moan,
> And learn how impotent your reign.
>
> "Then hover by this garden bed,
> With all your wilful power, behold,
> Just breaking from the leafy mould,
> My little primrose lift its head."

The impression of Mrs. Stoddard's work, as a whole, is a sombre one, but she has the power to compel to her mood by sheer force of sincerity; the poetic vision is hers in a remarkable degree, and the power to impart it. If we may use a figure that seems peculiarly appropriate to the occasion, we will say that these poems are suggestive of the sea after a storm, before the calm has wholly supervened. We feel that the waters have been stirred to their depths, and that peace has not yet been fully wrought out of passion. In all our choir of American singers, there is no woman's voice more distinctly individual than this, or more compulsive in its appeal.

In turning from Mrs. Stoddard to Mrs. Fields, we pass from turbulence to tranquility of soul. "The Singing Shepherd and Other Poems" is a sheaf of song preserved from the harvests of some thirty years, and winsome with tender hues. A quick sensitiveness to all that is beautiful, a strong undercurrent of religious feeling, and a fair mastery of the rhythmical art, are the characteristics of the pieces which Mrs. Fields has brought together in this her latest volume. As a favorable example, we may quote the opening stanzas of "Death, Who Art Thou?"

"Thus questioned they who watched the Ægean Sea
Stretch up white arms to drag the diver down,
And they who waked to find Thermopylæ
Scarlet and white with glory overblown.

"Tears dropped, even then, in that far early world,—
Dropped on the soft face of the fresh-turned earth;
And curses gathered by despair were hurled
By mortal sorrow in her primal birth.

"But the young runner grasped his wreath, and died;
Antinoüs loved, and plunged him in the deep;
The goal attained,—world's glory and world's pride,—
Life held no more, they said, and sank to sleep."

The refined feeling and good taste displayed in these verses are qualities that they share in common with most of the contents of the volume in which they occur.

Professor W. C. Lawton has collected the verses that a vagrant and impulsive Muse have from time to time constrained him to write, and published them in a volume of marked mechanical individuality. A series of illustrative cuts, happily fitted to the various texts, add to the attractiveness of the little book. Occasional pieces, classical reminiscences, and *impressions de voyage* are the chief contents of a collection distinguished for culture, ideality, and a certain *naïveté* that does not detract from the general charm. As well as anything, perhaps, we like the graceful tribute to the memory of Professor Merriam, from which this extract is made:

"Far and far away
The sun is bright on Hellas' hills to-day;
And he who best of all our eager race
The deep-cut word, the artist's line, could trace,
Has reached the city of the violet crown,
Only in dreamless sleep to lay him down.
Too soon completed is his absent year.
He knows not time nor distance, far or near:
Perchance in loving thought he is among us here."

Professor Merriam, it will be remembered, died a little over a year ago, at Athens, whither he had gone to spend his "sabbatical year" of vacation from Columbia College. It is true of Professor Lawton's verse that

"Every chord has rung a thousand times
To the firm touch of masters new and old,"

but this is no reason why they should remain unplucked by the hands of the younger generation, and it is safe to add that they are not likely to suffer such neglect.

Mr. Nathan Haskell Dole has practised many forms of the literary craft, bringing to them all capacity and serious purpose. But none of his other ventures (as far as known to us) have been a source of quite the satisfaction with which we have read his recently-collected volume of verse. It includes four sections — songs, sonnets, *vers de société*, and pieces "in more serious mood,"— and it would be a pleasure to illustrate them all. Space failing, we will be content with a sonnet and this pair of quatrains upon a familiar text from Dante — "In la sua voluntade è nostra pace."

"Peace? Can we find it in this world of trial,
Where battles fierce and every form of ill
And pain and sorrow and hard self-denial
Our checkered lives from birth to death must fill?

"Peace? peace? How sweet the word and tender!
Its very sound should wrangling discords still!
And I might find it if I would surrender
Myself und my will to His perfect will."

It is a pity that one of these lines should be scant, but the defect is easily remedied. The sonnet we wish to quote is the second of two on "Beethoven."

"I love the ocean's glorious symphonies
In nature's everlasting solitudes;
The deep adagio of its peaceful moods;
Its light allegro when the white-caps rise;
Its minor when the sunset zephyr dies;
Its mighty major when the storm-cloud broods
And sweeps the straining harp-string of the woods,
And far on high the foaming water flies!

"So when Beethoven's magic music swells,
Like voices of the angels heard in sleep,
My spirit to its utmost depths is stirred
As though a more majestic sea I heard,
As though some sunken city's silver bells
Swung palpitating in the purple deep."

Mr. Dole's verse has melody rather than harmony, fancy rather than imagination, wit rather than humor; but its command of these lighter qualities is easy, and its utterance nearly always pleasing.

Miss Litchfield's volume is well named "Mimosa Leaves," for its every page gives evidence of a sensitive nature, and the tremulous quality of the verse is one of its noticeable characteristics. The poems — mostly short semi-impulsive pieces — reveal an outlook upon life somewhat saddened, yet tempered by a faith that the dark mysteries of sorrow are somehow part of a divine plan, and that the heart of things is not pain. This attitude finds its fullest expression in two poems, "In the Hospital" and "Beyond the Hospital," too lengthy to be used for illustration. We select instead the characteristic stanzas entitled "Courage."

"Hast thou made shipwreck of thy happiness?
Yet, if God please,
Thou 'lt find thee some small haven none the less,
In nearer seas,
Where thou may 'st sleep for utter weariness,
If not for ease.

"The port thou dreamedst of thou shalt never reach,
Though gold its gates,
And wide and fair the silver of its beach,
For sorrow waits
To pilot all whose aims too far outreach,
Towards darker straits.

"Yet so no soul divine thou art astray
On this cliff's crown
Plant thou a victor flag ere breaks the day
Across night's brown,
And none shall guess it doth but point the way
Where a bark went down."

Miss Litchfield's versification is often faulty, and she has not been well-advised in making the anapæstic measure her favorite form. It is the most difficult of all our fundamental rhythms, and the failure to handle it is conspicuous in the present instance.

That the poetic tradition of California, so well established by Mr. Harte, Mr. Stoddard, and Mr. Miller, has not been permitted to lapse with the

passing of those men to other scenes is a fact made very evident by such a book as Miss Coolbrith's "Songs from the Golden Gate." Her work has poetic sensibility and vision, besides command of a considerable variety of lyric forms. There are, of course, occasional literary echoes in her work, noticeably in the case of "Oblivion," which is sure to recall Christina Rossetti's "Dreamland"; but, for the most part, Miss Coolbrith transmutes the gold of other singers into metal of her own. We cannot do better than quote her lines on "The Poet."

"He walks with God upon the hills!
And sees, each morn, the world arise
New-bathed in light of paradise.
He hears the laughter of her rills,
Her melodies of many voices,
And greets her while his heart rejoices.
She, to his spirit undefiled
Makes answer as a little child;
Unveiled before his eyes she stands,
And gives her secrets to his hands."

A series of drawings by Mr. William Keith, the artist of "fields a-thrill with motion and with light," provide the book with illustration in a very attractive and unusual sense.

Another volume of song,—not obviously inspired, but at least graceful and refined—comes to us from California. Miss Shearer's "The Legend of Aulus" includes, besides the long titular poem, a number of sonnets, ballads, and lyrics, the breathings of a sensitive and delicately-attuned spirit. Every poet pictures, at one time or another, some "city of the soul" in contemplation whereof is peace of mind. Miss Shearer's picture is suggested by the romantic wonderland of Shakespeare's creation.

"What soft enchantment wraps my soul away?
The magic juice hath sure been spilt on me.
Behold the sunken ships within the bay!
Prospero weaves his web of glamourie,—
Imprisoned Ariel struggles to be free,—
Miranda with her Prince talks heart to heart.
This is the isle where I have longed to be,
Most subtly tinted by the Master's art;—
Here let me rest, nor ever from these shores depart."

As for "The Legend of Aulus," it is a narrative poem of the early Christian period in Rome, based upon a story in the "Gesta Romanorum," sympathetically conceived, but somewhat pedestrian in movement.

Chicago has its share in the poetical product of the past few months, for no less than four of the volumes upon our list come from men whom the Lakeside City claims for her own. She claims Mr. George Horton — new United States Consul at Athens — by virtue of his old connection with Chicago journalism, and of his "Songs for the Lowly," published some four years ago. "In Unknown Seas," the modest sheaf of stanzas he now sends us, embodies suggestions of travel and artistic fancies in gracefully-turned phrase, and is a creditable little book. Sometimes we come upon a curious semi-Swinburnian metrical effect, as in the following triplet:

"Hum till I come to you, wild honey bees!
Bide till I hide in you, bloom-billowed seas!
Save but a cave for me, Hesperides!"

More frequently we have such a sensuous nature-cameo as this:

"Majestic hills, whose lofty inspiration
Broods o'er the soul until it upward springs;
A languid clime, where passion's exaltation
Like wine the blood to lyric frenzy stings;
And boundless seas that tempt imagination
Afar from shore to try her petrel wings."

It was only about three years ago that Mr. Ernest McGaffey published his first book of poems, and revealed a mind in sympathy with many aspects of natural beauty, full of the lore of bird, and flower, and forest. A second volume from the same hand now recalls the first, and deepens the impression that it made. That the author does not take lightly the service of the Muse is evident from such heart-felt couplets as the following:

"Nay! dive thou deep in Nature's heart,
And tear her leaves and grass apart;
"Wander thou forth in sun and rain
To tread the paths of joy and pain;
"Live, toil, and strive, and keenly scan
The mystery of thy fellow-man;
"And, most of all, know thou the spell
Of Love's high heaven and dungeoned hell,—
"And then, if on thy natal morn
A singer's soul was in thee born,
"Perchance the anguish may be thine
To touch the lips of song divine."

If Mr. McGaffey has not quite "touched the lips of song divine," he has at least written gracefully and melodiously upon a considerable variety of themes. He is best in his treatment of nature, and there is not as much of nature in this collection as we could wish there had been. A favorable example of his work is this stanza:

"On summer nights the yellow stars
Shine through the watches held on high,
Suspended from the countless spars
Of cloud-fleets anchored in the sky,
And wafted past upon the breeze
Slow winding down from distant heights
There comes the roll of far-off seas
On summer nights."

This bit of easy verse is typical of the whole. The author is too fluent a writer to touch the deeper chords of feeling, and a large fraction of his work bears no evidence of the *labor limæ* that no poet should spare, even in his least ambitious flights.

The Rev. F. W. Gunsaulus, in his "Songs of Night and Day," has experimented in many forms of versification, without attaining to mastery in any of them. He is at his best in such a simple strain as "Harvest and Hope," from which these stanzas are taken:

"The tall dry reeds that pipe with tune
What time the lyric breezes come,
Were erstwhile flower-crowned loves of June,
Yet in their richer days were dumb.
"Dear days agone, when all my world
Of dream and truth and love's desire
Lay like a blossom closely whorled
Within a soft green vase of fire—

"Freed now by blooming, through the days
Of summer sun and Nature's need
I blame not any strange delays;
Life comes at length to be a seed.

"Beyond the white and stormful dearth,
Through snows and rain, comes fairy Spring;
Then autumn-seed will greet warm earth,
And dear old birds again will sing."

Unfortunately, Mr. Gunsaulus is not often as good as this. Much of his work is mere pretentious verbiage, with little display of rhythmical art, and some of his pieces are too obviously occasional — with all of haste and crudity that the term implies — to deserve preservation.

The modest disclaimer which prefaces "Under the Pines and Other Verses"—

"They have no plan, no moral hid,
No prize for one who delves;
They came from out a happy heart,
And seemed to sing themselves"—

is enough to disarm criticism, even with the critic who feels it his first duty to detect flaws of workmanship. Having never construed criticism to mean that ungrateful task, we are all the more free to welcome these simple and unaffected lyrics. They breathe many a tender sentiment, and point many a minor moral, in verse that is smooth and refined. These lines to "September" are as good as anything that we can select.

"While autumn days grew brown and old,
A wizard delved in mines of gold;
No idler he,— by night, by day,
He smiled and sang and worked away.
And, scorning thrift, with lavish hand
He cast his gold across the land.

"The maples caught it ere it fell;
Witch-hazel turned before its spell;
The goldenrod's high plumes of green
Were feathered with its yellow sheen;
While barberry bush and bitter-sweet
Wore berries golden as the wheat."

A graver note is sounded in an unusually successful paraphrase of the Ninetieth Psalm:

"Lord, thou hast been our dwelling-place
Through generations past;
Before the mountains were brought forth,
While earth was chaos vast;
Thou art from everlasting known
To everlasting — God alone."

The imaginative note is boldly sounded in "The Tower," which prefaces Mrs. Nason's collection of poems, and recurs frequently in the pages that follow.

"I am the tower of Belus — the tower of old am I!
Under the rifting lines of the gloaming's tremulant sky,
Under the shifting signs of the ages circling by,
I stand in the might of the mighty — the tower of Belus, I!"

Mrs. Nason's strains are not all trumpet-blasts like the above, and we soon come upon contrasting passages, such as are offered by a "Slumber Song":

"Calm, unimpassioned in thy wide dominions,
Wilt thou relentless stay, and staying keep
The restful shadows of thy purple pinions
Aloof from mortals, O sweet goddess, Sleep?

"We know the twilight brought thy soft caresses,
But toil forbade us, and we might not rest;
We saw white poppies braided in thy tresses,
We breathed their fragrance, leaning on thy breast;

"We dared not stay, lest, drowsy at its coming,
We mock the midnight — and the watch was set;
We longed to clasp thee, but some chill, benumbing
Presence withheld us, and withholds us yet."

We should like to give other examples of the author's strong and melodious work, particularly the beautiful poem "Transmigration," or a part of the Homeric suggestion entitled "Two Faces," but enough has been quoted to illustrate the quality of a singer who has been happy in the selection of her themes, and singularly effective in finding for them suitable expression. The volume is one of the most noteworthy of the season.

Mention of Mr. Savage's "First Poems and Fragments" has been long delayed, but it shall be none the less cordial for that. Mr. Savage is a lover of nature in the truest sense; other minor poets allow their fancy to play with nature, and attune themselves to it with more or less of effort, but the present writer penetrates into its deepest moods, and writes of it with almost Wordsworthian passion. Listen to him for a moment:

"I have learned
More from the hush of forests than from speech
Of many teachers, more of joy at least,
And that quick sympathy where joy has birth;
A thousand times called outward from myself
By life at every point, ten thousand things
Speaking at once in tones so sharp and sweet
Their voice was pain, but pain as life is pain
Beneath the over-chorus of the sky;
In silence finding joy to know myself
Deep in the heart of nature and the world."

Mr. Savage's poems are sonnets, groups of quatrains or other stanzas, and snatches of rhymed or unrhymed heroics; they are carefully wrought, for the most part, and even when they are not, there is always some felicitous phrase to arrest the attention. The volume, for a first one, is more than promising; it represents a considerable measure of solid achievement.

A sheaf of sonnets, *impressions de voyage*, and dainty conceits, together with a long poem called "The Old-Fashioned Garden," make up the contents of Mr. Hayes's modest volume. It is nearly all good work, albeit conventionalized and literary of inspiration, and the title-piece is really a lovely poem. We may find room for a single stanza:

"Nor lacks there music in this lovely close,—
The music of the oriole's soft lute,
The gush of cadenced melody that flows
And echoes from the blue-bird's fairy flute;
And here beside the fountain's mossy brink
There rings the lilting laughter of the happy bobolink."

This stanzaic form almost amounts to a new discovery. Its effect, repeated nearly fifty times, is indescribable; the lengthened closing verse seems to react upon the preceding heroics, and to bestow upon them a new and entrancing rhythmic movement.

The characteristic things in Mr. Roche's "Bal-

lads of Blue Water" are long poems descriptive of episodes in naval warfare, and cannot be illustrated by a brief quotation. Suffice it to say that they are stirring, but not noticeable for finish or poetical diction. "A Business Transaction" is the amusing story of a sea-fight between the French and the Dutch, in which the Frenchman, having run short of powder, buys a fresh supply from his opponent, and fights merrily on until overpowered.

"The great States-General, solemn folk,
When old Van Dam came home next day,
With his prizes in tow, forgave the joke,
Or never perceived it — who can say?"

There is some excellent fooling in "A Sailor's Yarn," which opens with these stanzas:

"'T was the good ship Gyascutus,
All in the China seas,
With the wind a-lee and the capstan free
To catch the summer breeze.

"'T was Captain Porgie on the deck,
To his mate in the mizzen hatch,
While the boatswain bold, in the forward hold,
Was winding his larboard watch."

After this overture we need not be surprised at anything.

Mr. Joseph O'Connor writes from experience of men and books, and has an eye for a poetic theme, but his treatment does not often rise to the height of the occasion. "Bringing the Fire from Delphi," for example, is a great subject, and calls for less pedestrian and commonplace verse than this:

"They set within Diana's fane a simple stone to say
Who ran to Delphi and returned within a single day: —
A gallant course! Who would not wish for strength and skill so tried?
For loyalty and will to hold the path until he died?
For powers so disciplined to do the hests of strong desire?
And best of all to run for Man and carry sacred fire!"

A number of poems inspired by our Civil War occupy the forefront of this collection, and into them the author has put much of his best work.

"Apples of Istakhar" is the title given by Mr. William Lindsey to his poems, and explained by the following quatrain:

"Life, like the apples of old Istakhar,
A fruit half sweet, half bitter-baned doth bring;
Shade-cursed and sun-caressed by turns they were;
Shade-cursed and sun-caressed the songs I sing."

Writing of "A Chance Shot," the author says:

"I shot an hundred arrows carefully,
And hit not once the disk of yellow gold;
I pierced it after, shooting fast and free,
With hurried aim an arrow bent and old.

"In vain I labored with an earnest pen
To tell the truth a sunlit second found;
Long after came a careless mood, and then
A few fit words the prisoned truth unbound."

The application of this parable to Mr. Lindsey's verse is not exactly that he is most successful where least careful, for his pages are often marred by neglect of the most elementary principles of verse-writing, but rather that he does not hit the target very frequently. It seems to us that he has hit it in "The Cross," a sonnet.

"Two rough-hewn timbers, crossed against the sky;
An awful form outside the city gate;
A ghastly sign of vengeance and of hate,
To fright the errant slave's averted eye;
The last harsh Couch, whereon pale Crime doth lie,
Seeking in vain a glance compassionate;
Symbol of death most dreadful dealt by Fate,
Until, one April day, they lift on high

"A thorn-crowned King, who dies upon a cross,
Then bows a world before the sign of death,
The curse is changed to blessing in a breath;
Its gleaming red lines knightly shields emboss;
On woman's breast it lies; no day dawns bright,
But gilds a cross-crowned temple with its light."

Many of Mr. Lindsey's pieces are in light vein, and embody sentimental conceits in a pleasing way. And there is a note of sincerity in his work that partly atones for the technical shortcomings.

"The Oaten Stop" series is the title given by the publishers to a collection of small volumes of American verse, announced to appear at irregular intervals. The first two volumes of this series are at hand, being Mr. Richard Burton's "Dumb in June" and Miss Zitella Cocke's "A Doric Reed." Mr. Burton's pieces are for the most part mere snatches of song, in which the graver notes of the "lyric cry" are distinctly discernible.

"There is only rest and peace
In the City of Surcease
From the failings and the wailings 'neath the sun,
And the wings of the swift years
Beat but gently o'er the biers,
Making music to the sleepers every one.
There is only peace and rest;
But to them it seemeth best,
For they lie at ease and know that life is done."

The author's mind is richly resonant to the notes of natural beauty, as the following autumnal stanza will illustrate:

"Now is the year's recessional, for though
Her robes are richer wrought than in the spring,
What time the proud procession paced slow
Up the vast church of Nature's fashioning,
Soon moans — these pulsing pomps left far behind —
Down unillumined aisles the requiem wind."

Mr. Burton's work is promising, although he has not been quite successful as yet in differentiating the diction of the poet from that of the prosateur.

Miss Cocke's verses are upon the level of ordinary magazine poetry, dealing with familiar themes in a way too graceful to give offence, yet never arousing more than an emotional ripple. A favorable specimen is "The Comfort of the Pines."

"I fain would seek that brotherhood,
The monastery of the wood;
Earth-bound and tempest-tossed, yet given
The blessed calm and peace of heaven!

"Tall hooded monks, in solemn band,
Uplifting prayerful arms they stand,
Intoning whispered orison
And glad triumphant antiphon."

Miss Cocke, like all other versifiers nowadays, writes sonnets, and a group devoted to several of the great musical composers evinces a genuine love of music. She even ventures a sonnet upon the sonnet, comparing it successively with a jewel, a

magic flute, a wreathèd shell, a rose, and a nightingale. It is very well done, especially the ending,

> "A captive nightingale in golden bars,
> Singing a song of rapture to the stars."

Three Canadian singers come last upon our list. The poems of Miss Johnson derive an adventitious interest from the fact that they are written by an Indian girl, the daughter of a well-known Mohawk chief. As might be expected, these poems are distinctly outdoor songs and ballads, and the barbaric strain of passion is not lacking. But they have also claims to consideration on their own account, for they display delicacy of sentiment and felicity of expression in a remarkable degree. We open the volume almost at random, and come upon such verse as this:

> "The velvet air, stirred by some elfin wings,
> Comes swinging up the waters and then stills
> Its voice so low that floating by it sings
> Like distant harps among the distant hills."

"Velvet air" is a locution of which any poet might be proud, and it is but typical of the turn of phrase that enables many of these pieces to produce a really striking effect. We like particularly "The Flight of the Crows," from which one stanza may be taken.

> "O'er what vast lakes that stretch superbly dead,
> Till lashed to life by storm-clouds, have they flown?
> In what wild lands, in laggard flight have led
> Their aërial career unseen, unknown,
> 'Till now with twilight came their cries in lonely monotone?"

Mr. Douglas Campbell Scott's volume deserves far more attention than our space permits upon the present occasion, and a few words of emphatic and cordial praise must stand for the detailed examination of its beauties that it would be a pleasure to make. Mr. Scott's poems are mainly nature-lyrics, and often attain to marked nobility of imaginative diction, as in these lines to Winter:

> "Then heap this sombre shoulder of the world
> With shifting bastions; let thy storm winds blare;
> Drift wide thy pallid gonfalon unfurled;
> And arm with daggers all the desperate air."

Mr. Bliss Carman, too, deserves better of us than this tag-end of an over-grown article, although one feels, in the case of his new volume as in the case of his earlier one, that his best work is still left uncollected. What he gives us just now is something less than a score of pieces; some so lacking in finish and lucidity that it seems a pity they should have been published, others carefully thought out and harmonized, and all charged with poetic energy of high potential. "Beyond the Gamut" is a long and beautiful poem, musical in theme and treatment, beneath which we should hardly be surprised to see the signature of Robert Browning. This poem will not bear excision, but we may do such violence to "Hack and Hew" without serious danger to its vitality:

> "Hack and Hew were the sons of God
> In the earlier earth than now;
> One at his right hand, one at his left,
> To obey as he taught them how.
>
> "And Hack was blind, and Hew was dumb,
> But both had the wild, wild heart;
> And God's calm will was their burning will,
> And the gist of their toil was art.
>
> "They made the moon and the belted stars,
> They set the sun to ride;
> They loosed the girdle and veil of the sea,
> The wind and the purple tide."

Mr. Carman has shown himself many times to be possessed of the true afflatus; he has also shown himself capable of much hasty and ill-considered work. The patient toil of the file is what he most needs to practise, and those who wish him well cannot but view with apprehension his willingness to print work that is entirely unworthy of his better genius.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

The frescoes of the Vatican.

For many years past Miss Eliza Allen Starr has been an important factor in the intellectual life of Chicago, having in many ways contributed to the advancement of the city in culture. Her work, whether as a writer, a lecturer, or a social influence, has been quietly and unobtrusively performed, but has earned the gratitude not only of the large circle of her personal friends, but also of all who have had at heart the growth of an interest (so sadly needed in Chicago) in the things of the spirit. As a literary worker, for example, she has published, in "Songs of a Lifetime," one of the most graceful and genuine books of verse that have yet come from this huge human hive. It is, however, as a lecturer upon the history of art, and particularly of Christian art, that her activity has been most noteworthy, and it is in connection with this phase of her work that she has just published the sumptuous volume to which we now wish to call attention. All visitors to the Vatican are of course familiar with the frescoes of Raphael in the Camera della Segnatura — the four symbolical figures representing Theology, Poesy, Justice, and Philosophy, with the accompanying paintings of the Dispute, the School of Athens, Parnassus, and Jurisprudence. Miss Starr's book, which is entitled "Three Keys to the Camera della Segnatura of the Vatican," and is published by the author, gives us half-tone reproductions of these eight frescoes, with descriptive text, and, what is more to the point, includes outline drawings intended to serve as "keys" to all of the groups except the Jurisprudence, in which all the figures but two are purely symbolical. The author has taken much pains with her identifications, and has followed good authorities for the most part. She has accepted a few comparatively recent suggestions in this matter of identification, the substitution of Simonides for the traditional Ovid, for example, in the Parnassus, this upon the authority of the late Heman Allen, of Philadelphia. Miss Starr lays no claim to credit for original investigation in

her work, "the discriminating, conscientious following of acknowledged authorities being the only ground upon which I could venture to present it to the public or to those who have the care of educational interests everywhere." "How many stand before these pictures in the Vatican," she says, "without recognizing more than a few prominent personages, and without any clear idea of the intention of the artist in their arrangement, the story of the human mind and the grand march of intellect through all ages, so wonderfully set forth in them, being, in consequence, wholly or almost lost." The "keys" now provided will enable a student to examine the paintings, or reproductions of them, intelligently, and many lovers of art will be grateful to Miss Starr for affording them this needed assistance. We should add that the work is a quarto, beautifully printed, and highly creditable, from the mechanical standpoint, to Western bookmaking.

A romance from the world of butterflies.

Mr. Samuel Hubbard Scudder is widely known in American science as the author of an exhaustive work on the "Butterflies of the Eastern United States and Canada." Its cost necessarily limits its distribution and usefulness to the few fortunate ones who are able to obtain it. For the benefit of the general reader, the author has recast into a single volume the most interesting and detachable portion of his elaborate treatise, and presented the new work under the attractive title of "Frail Children of the Air" (Houghton). The sections thus severed from their context are complete in themselves, while each is independent of the rest. As a whole, they convey a comprehensive idea of the character or history of the most conspicuous and lovely group in the entire insect tribe. We are wont to consider butterflies as stupid creatures, living their lives, pursuing their ends, with the smallest stock of sensibility and intelligence. But Mr. Scudder corrects this false opinion, by attributing to them astonishing qualities. He goes so far as to treat of the psychology of a butterfly, giving an entire chapter to the novel subject. He even speaks of their individual temperament, and of their ability to become companionable to humankind, or at least of their attempt to become so. They have their playful moods, it would seem, in which they sport with each other as lambs and kittens do. Some of the species are noted for their pugnacious disposition. The American Coppers (*Heodes hypophlœas*) Mr. Scudder pronounces actually vicious. Some species are timid by nature, others fearless, and others cunning. It excites a desire to begin an immediate study of these flying flowers, to discover for oneself their remarkable capacities. The wondrous creatures, it appears, have a keen and delicate sense of smell, detecting odors unperceived by human beings; but, what is equally strange, their sense of vision is dull. They recognize color only in masses, it is supposed; hence the beauty of their wings cannot have resulted from natural selection, as Darwin argued. Certain species are capable of emitting aromatic odors, agreeable and otherwise, and others are able to produce clicking or rustling sounds by striking their wings together when mentally (?) excited. The eggs of butterflies under the microscope reveal features of wonderful beauty. Mr. Scudder even talks of the "butterflies as botanists," but then he is an enthusiast—and few who read this fascinating book will wish him otherwise.

Stories and sketches of New Orleans.

Matthew Arnold's complaint of the profound *Gemeinheit* of our American cities must have been modified by an emphatic exception had he visited New Orleans; for the Crescent City certainly possesses a fair measure of the æsthetic charm which is born of a storied past, picturesque traditions, variety and richness of local color, and an exterior not yet ground down to the purely industrial and utilitarian dead level. In her "New Orleans: The Place and the People" (Macmillan), Miss Grace King sketches the history of her native place, and sounds its praises with pardonable enthusiasm. In the first, and to our thinking decidedly the best, half of the volume the treatment is historical; after this the writer lapses gradually into the descriptive, anecdotal, and reminiscential, giving her pen the loose rein, and leaving the reader little room for doubt as to her personal leanings during the "late unpleasantness." The opening chapters sketch concisely the history of the early Mississippi River explorations, the colonization of Louisiana, the founding of New Orleans, and the rapidly shifting fortunes of the city under the successive French, Spanish, and early American domination. An interesting chapter is devoted to the buccaneers, and a stirring and graphic, if slightly flamboyant, one to Jackson's defeat of the British in 1815. The story of New Orleans during the Civil War is entertainingly told, due justice being rendered to General Butler's somewhat drastic pacificatory measures — from which, it seems, recalcitrant fair ones were by no means exempt, the General ungallantly acting up to his famous maxim, "The venom of the she-adder is as dangerous as that of the he-adder." "The little children in New Orleans," the author says, "when they are very good, are treated by their grandmothers, not to the thrilling adventures of Blue Beard, but to tales of the Federal General in command of the city during the war." The book is accurate and gracefully written, and the illustrations, by Miss Frances E. Jones, are acceptably done.

Fallacies of race theories.

William Dalton Babington's "Fallacies of Race Theories" (Longmans) is a well-written and interesting little book, consisting of seven essays upon historical subjects, intended to prove that what are usually called national characteristics are variable and acquired rather than inherited. As a whole, the essays are a protest against the extreme view, so well exemplified in Mommsen, that race or national pecu-

liarity is *the* potent factor in history. Babington has died since these essays were written, and Mr. H. H. G. MacDonnell has arranged the material for publication in book form. In his preface the editor says of the author: "He denies . . . [that] the present qualities of groups of men [are] almost wholly dependent on those of their ancestors long centuries before, and . . . have been transmitted by heredity down to this generation, from the remote past. It should be observed, however, that he does not enter at all . . . into the very different question how far merely physical peculiarities are transmitted." These statements and quotations sufficiently indicate the purpose and character of the book. In it, many bright things deserving careful consideration are said. The argument is, however, as extreme as the theories opposed, and will as little stand criticism. Hatred of German claims (quite justified, we believe) leads to constant tacit admission of what in argument he constantly denies—*viz.*, the existence of some true Germanic characteristics. The admission by the editor (and presumably by the author) that there exist well marked and hereditary ethnic physical types, *necessitates* logically the admission of associated ethnic mental types. The minds of widely diverse physical types must differ. That *nation* is not a synonym of *race*, everyone ought to recognize; almost everyone but Germans do recognize it. Not every man born in England will present a definite English type. Many peoples have dwelt in England, and are to-day mingled in its population. But the physical types of these peoples still exist; with each is a mental type equally persistent. To underrate this is as great a blunder as to overstate it. The book is a deserved rebuke to a misused historical method; but after perusing it, the reader will do well to take a little of Beddoe and Miss Simcox.

A sidelight upon Renan.

Most readers will turn to Renan's short eulogy of his sister ("My Sister Henrietta": Roberts) with more curiosity as to Renan than as to her whom the volume especially commemorates. And most readers, too, as they go on, will be more interested in Renan than in his sister, and at the end will probably have a more adequate idea of him than of her. The book has many of the qualities of his genius: it has touches of his sensibility, of his creative imagination, of his somewhat patronizing analysis; here and there it has the glow of his style. But it quite fails, we must think, to give us a vitalized conception of his sister. His sister, he tells us, was an elect soul, a woman of extreme distinction of character and fineness of appreciation, a woman distinguished, even remarkable, although unknown. So much can the historian inform us in black and white; but it needs more to make us thoroughly realize the character of which he speaks, to make it alive for us with all the sweetness and power which he feels so strongly. And here, curiously enough, the great historian has not succeeded. He has not, in this short sketch, made his sister live once more for us, the exquisite, high-minded woman whom he remembers. She remains an abstraction; we have here merely a note, a memorandum, which we must take on authority. Aside from this one point, the book has a great deal of interest, as we have already remarked, for the picture we have in it of the author himself. The reminiscences of his early days, of his studies, and of the development of his ideas, the old-time portrait by Henri Scheffer, the sketches by Ary Renan of his Breton home and of his resting place in Palestine, the account of his sister's last days and of his own illness,—these, taken perhaps rather as one would take fiction than as one takes history, will give real pleasure to many who can be content without the fierce and fiery interest of modern romance. For such readers there will be a delicate interest in the group of people whom we have here the privilege of seeing for a moment, — a group where there was genius both in science and in art, but so very, so curiously, different from anything which we American readers are ever likely to know from experience.

"The Midsummer of Italian Art."

Mr. Frank Preston Stearns's "The Midsummer of Italian Art" (Putnam), contains five scholarly and well-considered appreciations of the works and the distinctive gifts of Fra Angelico, Michel Angelo, Leonardo da Vinci, Raphael, and Corregio, together with an introductory paper on Mediæval Italy. Mr. Stearns has plainly written *con amore*, and his work throughout bears the impress of delicate observation and analysis. The volume contains five photographic plates, which impress us (with one exception, a lovely head after Leonardo) as being, in point of execution, considerably below the merits and requirements of the text. Three brief papers are appended, in one of which the writer breaks a lance, on the subject of the Sistine Madonna and the Reading Madonna of Corregio, with that ingenious critic, Giovanni Morelli—scouting the latter's statements as to the profuse restorations visible on Raphael's matchless canvas, and refuting pretty effectually his absurd attribution of the Reading Madonna to Van Der Werff. With all respect to his almost German erudition and conscientious pursuit of truth in his special brand of art-criticism, Signor Morelli seems to us to have peered into a rather inexcusable number of mares'-nests. Of the spirit of paradox, and ambition to upset long-current beliefs, we note no trace in Mr. Stearns's pages.

A short account of modern German literature.

"Modern German Literature" (Roberts) is the title of a pleasantly written book by Professor Benjamin W. Wells, the purpose of which, to quote the preface, is "to further literary appreciation and enjoyment." The book is accordingly addressed, not to the specialist, but "to the great majority of our college students," and attempts to tell what a well-educated man cares to know about German literature. Per-

haps the author has fairly well accomplished this purpose. In view of the admirable translation of Scherer's "History of German Literature," however, the *raison d'être* of the first chapter, entitled "The Origins," which in a compass of thirty-seven pages reviews the literary history of Germany down to the accession of Frederick the Great, may fairly be questioned. The treatment is certainly too brief to satisfy even the general reader; and especially, considering the title, the same space devoted to a survey of the political, intellectual, and moral condition of Germany in 1740 would have seemed in better proportion. The greater part of the book is devoted to Lessing, Goethe, and Schiller. The account of them is clear, and shows the author's knowledge at first hand. It is said that Grimm himself no longer insists upon his theory that the first thought of *Iphigenie auf Tauris* was due to Gluck's request for the text of a cantata, and the author might well have emphasized the tragic necessity of "Maria Stuart" rather than its obvious pathos. The chapter on "Faust" is clear, and should prove to the student a useful analysis of the two parts of the drama. The treatment of Heine is also satisfactory and suggestive. Indeed, it may fairly be said of the whole book that the author has realized his ambition of being "helpfully suggestive to the lovers of pure literature."

Wild places in England.

The comely volume entitled "Wild England of To-day" (Macmillan), by Mr. C. J. Cornish, is not unworthy of a niche in the library shelves beside the works of Richard Jefferies; and indeed one could easily select passages from it that might well have come from the pen of the inspired naturalist of Cote Farm. There are, even in populous England, patches enough of the earth's surface where Nature bids man keep his distance; while since the repeal of the Corn Laws, and the consequent rise of what Ricardians call the margin of cultivation, the increase of waste heath and pasture-land has gone on apace. The wild places described by Mr. Cornish, under such chapter-headings as "The Southern Cliffs," "The Pine and Heather Country," "Surrey Scenes," "Round the Great White Horse," "In High Suffolk," "Somersetshire Coombs," "Climbing In England," etc., range broadly from the Southern Cliffs to the Yorkshire Fen. Mr. Speed's drawings are mostly spirited and well-conceived, while the purely photographic plates are notably good. For a friend who loves men like Jefferies and our own John Burroughs, Mr. Cornish's book will not be amiss.

A Southern school history.

Still another school history of the United States is added to the recent excellent manuals of Messrs. Fiske, Thomas, and Montgomery, by three Southern writers, Messrs. Cooper, Estill, and Lemmon. The present work (Ginn) differs from some of the histories used in the schools of the South, being scholarly, temperate, and usually fair in the treatment of disputed points. But the evident desire to avoid wounding the susceptibilities or encountering the prejudices of Southerners has made the narrative colorless. This is, of course, infinitely better than a wrong or partisan coloring. Both sides are presented, and presented as if they were both right; the scholar who learns from this book will be able to be just to the other section, even if his confidence in his own side is not weakened. The authors have no special gift at presenting the solid matter of our history in such a way as to win the attention and interest of children; and in this respect the book suffers by contrast with some of its rivals. The style is rather heavy, and the ordinary child of thirteen will be repelled by the dry paragraphs that would be excellent in a book addressed to adults. The maps, illustrations, and pedagogical apparatus are good, and will enable the good teacher to get excellent results from the book.

Tennyson, Browning, and Arnold.

In Professor Hugh Walker's study of three "Greater Victorian Poets" (Macmillan) the author estimates Matthew Arnold along with Tennyson and Browning, on the ground that Arnold "is so exquisite within his range that he can be placed nowhere except in the first rank." The order of the book is to follow the chronological consideration of the poetry of each author, with a treatment of the relation of these poets to the spirit and thought of their time. Separate chapters are consequently devoted to illustrating and discriminating their feeling for nature, the influence of contemporary science upon them, their social and political aspects, and finally the religious faith and doubt of each, as found in their works. The method is that of the expositor, not the controversialist nor the appraiser. In general, statements are supported by the evidence of liberal quotation. The language, too, is clear and sufficiently exact. There are numerous examples of felicity of phrase, in which the point of view is set forth in a few vivid words. While the superior greatness in range, and possibly in power, of Tennyson and Browning is acknowledged, Arnold is discovered to be the poet of the three whose feeling for nature is most unalloyed, who shows most obviously the influence of the scientific appeal to reason, whose interest in society is always deep and strong, and who reflects most fully the skeptical tendencies of his age. He is called "the poet of doubt, stretching his hands through the dark towards a faint far-away glimmer." No ordinary student of the Victorian era will fail to find his vision of these poets clearer, and his impressions better defined, after assimilating this book.

Mr. Julian Ralph's Southern sketches.

The series of graphic papers on what may be called the New South, written by Mr. Julian Ralph for "Harper's Magazine" and "Harper's Weekly," have been collected by the publishers in a handsome volume entitled "Dixie; or, Southern Scenes and Sketches."

The book is an exceedingly readable one, lively, anecdotal, and picturesque, and a solidly-informing one withal — containing a store of suggestive, well-verified facts as to the economic condition and prospects of a section of our country that now seems destined for a career of prosperous industrial activity undreamed of under the past *régime*. The salient aspects of life in this New South are presented by Mr. Ralph with a dioramic distinctness that leaves the reader with an agreeable sense of having journeyed thither himself. The book is profusely and charmingly illustrated.

BRIEFER MENTION.

Texts for the study of English literature multiply apace. Macaulay's essay on Milton, edited by Mr. J. G. Croswell, and Webster's "First Bunker Hill Oration," edited by Mr. F. N. Scott, are admirable additions to the "English Classics" of Messrs. Longmans, Green, & Co. Messrs. Ginn & Co. send the most satisfactory edition we have yet seen of Defoe's "Journal of the Plague Year," edited by Mr. Byron S. Hurlbut. From Messrs. Maynard, Merrill, & Co. we have Burke's "French Revolution," and the first chapter of Macaulay's "History of England," anonymously edited, and therefore open to grave suspicion. Messrs. G. P. Putnam's Sons publish an excellent edition of Irving's "Sketch Book," edited by Mr. W. L. Phelps. "The Vicar of Wakefield," with editorship unacknowledged, comes from the American Book Co. Messrs. Silver, Burdett, & Co. publish as a poetry reader for children, "Nature in Verse," compiled by Miss Mary I. Lovejoy.

A number of German texts for school and college use have recently appeared. Messrs. Henry Holt & Co. publish "German Historical Prose," edited by Dr. Hermann Schoenfeld; Lessing's "Nathan," edited by Professor H. C. G. Brandt; "Ein Besuch bei Charles Dickens im Sommer 1857," by Hans Christian Andersen, edited by Dr. Wilhelm Bernhardt; and a new edition of Mr. L. M. Stern's "Studien und Plaudereien." From Messrs. D. C. Heath & Co. we have Scheffel's "Trompeter von Säkkingen," edited by Miss Carla Wenckebach; Lessing's "Emilia Galotti," edited by Dr. Max Winkler; and Bendix's "Die Hochzeitsreise," edited by Miss Natalie Schiefferdecker. The American Book Co. send three stories by Herr Heinrich Seidel, edited by Dr. Ernst Richard; while from Messrs. Maynard, Merrill & Co. we have "Das Deutsche Ordensland Preussen," by Herr von Treitschke, edited by Mr. W. S. Lyon.

Two volumes of "Contes et Légendes" by H. A. Guerber (American Book Co.) are written for beginners in French study, with the design of making it more of a pleasure and less of a bugbear than it commonly proves. The stories are from the folk-lore and fairy tales of many nations, and take as wide a range as from the English nursery favorite, "Les Trois Ours," to "Une Drachme de Langue"—the Slavonic version of the ancient story which appears in another form in Shakespeare's "Merchant of Venice." Each volume is supplied with a simple but adequate vocabulary, and the books may be recommended as fulfilling their purpose.

President John M. Coulter of Lake Forest University addressed the Botanical Seminar of the University of Nebraska last May upon the subject of "The Botanical Outlook." The address is now printed in pamphlet form, and in a limited edition, with one of the copies of which we have been favored. The main object of the address is to indicate the dangerous and the hopeful tendencies of modern botanical research. The former are described as the tendencies towards narrowness, towards certainty, to mistake power of acquisition for power to do something, to immature research, and to what the author calls "ritualism." The latter are the tendencies to regard botany as a biological science, to study in the great laboratory of Nature, to specific demonstration, to use the imagination, and to regard plants as resultants. Upon each of these topics, the author delivers himself at length, preaching the soundest of doctrine in the clearest and most forcible way.

Many students and teachers of history will be grateful to the Directors of the Old South Work for republishing their "Old South Leaflets" in volume form. They are bound together, twenty-five leaflets to a volume, and two volumes have thus far been sent us. There will doubtless be enough for a third volume before very long. It is an almost priceless boon to the teacher to place in his possession, at so moderate a price, these collections of original documents, and the good work deserves the most cordial recognition.

Among recent French texts and manuals we note the following: An abridged edition of "Les Misérables" ("episodes and detailed descriptions only omitted"), edited by M. A. de Rougemont; a "First Course in French Conversation," by M. C. P. Du Croquet; and "La Frontière," a tale by M. Jules Claretie, edited by Dr. C. A. Eggert; these three published by Mr. W. R. Jenkins. From the American Book Co. we have an "Academic French Course," in two volumes, the work of M. Antoine Muzzarelli. Messrs. D. C. Heath & Co. publish a small volume of "Selections for French Composition," prepared by Mr. C. H. Grandgent; and a reader called "Lectures Courantes," with exercises, edited by M. C. Fontaine.

LITERARY NOTES.

"The Life and Adventures of George Augustus Sala" (Scribner) is now republished in a form slightly different from the earlier one, and with no indication of the fact that it is not a new work.

"The National Cyclopedia of American Biography" makes an authorized announcement of the fact that the "Personal Recollections of Joan of Arc," published last year in one of the magazines, were written by "Mark Twain."

A new edition of Sir George Dasent's "Tales from the Fjeld"— that is, from the Norwegian of Asbjörnson — with more than a hundred illustrations by Mr. Moyr Smith, has just been published by Messrs. G. P. Putnam's Sons.

"The Modern Readers' Bible," edited by Mr. R. G. Moulton, now includes an edition of "Ecclesiasticus," otherwise known as "The Wisdom of Jesus the Son of Sirach" (Macmillan). Some readers will rub their eyes at this, but Mr. Moulton deserves cordial praise for thus directing attention to one of the most important of the apocryphal scriptures.

Madame Stepniak intends to prepare a record of the life and work of her husband. Prince Kropotkin will edit and arrange the Russian section of the memoir;

and Professor York Powell, Mr. Edward Garnett, and Malatesta, the Italian Anarchist, will contribute chapters, respectively, on "Stepniak" as a critic, "Stepniak" as a political writer, and "Stepniak" in Italy.

"A Tale of Two Cities" and "Edwin Drood" are brought together in the latest volume of the "dollar" Dickens published by Messrs. Macmillan & Co. The same publishers put together into a single volume of their library of standard English fiction what are probably the best two of Thomas Love Peacock's novels, "Headlong Hall" and "Nightmare Abbey," with an introduction by Mr. Saintsbury.

The Department of State at Washington has begun a series of calendars to aid in the documentary study of American history. A Commission has also been established by the American Historical Association to deal with materials not in the possession of the Department, and thus to supplement the work. This Commission consists of Professor J. F. Jameson, Dr. Douglas Brymmer, Mr. Talcott Williams, Professor W. P. Trent, and Professor F. J. Turner, all good men and true, from whom we may expect work of the most scholarly kind.

Dr. William H. Furness died at his home in Philadelphia on the thirtieth of January, having reached the great age of ninety-three. He was born in Boston, April 20, 1802, and got his education in various "dame's schools," the Latin School, Harvard College, and the Cambridge Theological School. As a child, he went to school with Emerson, one year younger than himself. He was ordained in Philadelphia in 1825, becoming the first regular pastor of the First Unitarian Church. This pastorate he retained for just half a century, when he retired as pastor emeritus. During the troublous years preceding the Civil War, he made himself conspicuous as one of the leading champions of the abolitionist cause. His numerous writings were mostly of a religious character, and had for their chief aim an interpretation of the New Testament which accepted the miracles as natural occurrences. He also published several translations of German prose and poetry. His children included William, an artist who died in early manhood, Dr. Horace Furness, our great Shakespearian scholar, Mr. Frank Furness, the architect, and Mrs. Wister, who has translated and adapted so many German novels.

In the "Publishers' Weekly" for January 25 may be found the annual summary of our literary output that has long been a distinctive feature of that indispensable journal. We glean from this laboriously-prepared compilation some facts of interest. The total number of book-titles for 1895 is 5469, nearly a thousand more than for 1894, and 335 in excess of 1893, the most productive year hitherto known. The year 1895 was one for publishers rather than for authors, by which is meant that the increase was largely in the direction of reprints of standard literature. The figures for the three departments of literature proper, as compared with the corresponding figures for 1894, make a startling showing. New fiction grew from 573 to 1050, new poetry from 133 to 294, and new "literary history and miscellany" from 208 to 455. We are told that the "new woman" or "anti-marriage" novel "reached its climax of repulsiveness during the year. The tide that carried this hybrid creature to our shores is receding, we are glad to note, as rapidly as it rushed in. The American literature of this class is as ephemeral as its writers, whose audacity alone gave them prominence for the moment. No American novelist known to fame needs as yet to blush for his literary offspring."

Topics in Leading Periodicals.

February, 1896 (Second List).

Africa, Development of. Henry M. Stanley. *Century.*
Botany, Books on. John M. Coulter. *Dial* (Feb. 16).
California Republic, The. *Overland.*
Chamberlain, Joseph. *Review of Reviews.*
Chavannes, Puvis de. Kenyon Cox. *Century.*
Composition, The Art of. M. W. Sampson. *Dial* (Feb. 16).
Crime, Abolishment of. Nathan Oppenheim. *Pop. Science.*
Cripple Creek, The Story of. Cy Warman. *Rev. of Reviews.*
Diplomacy, Palmerston Ideal in. E. M. Chapman. *Century.*
Draughtsman, The Young. James Sully. *Popular Science.*
Educational Books, Recent. B. A. Hinsdale. *Dial* (Feb. 16).
Evolution, Lord Salisbury on. Herbert Spencer. *Pop. Sci.*
Gold, Increased Production of. Ed. Atkinson. *No. American.*
Gold Standard Party Errors. Otto Arendt. *Rev. of Reviews.*
Gold, The Flood of. Carl Snyder. *Review of Reviews.*
Hard Times. Irving M. Scott. *Overland.*
Inheritance, Study of. W. K. Brooks. *Popular Science.*
Israel, Renan's History of. E. G. Hirsch. *Dial* (Feb. 16).
Johore, The Court of. *Overland.*
Mechoopdas Indians, The. Mrs. John Bidwell. *Overland.*
Naval Stores, Gathering of. L. J. Vance. *Popular Science.*
Naval Warfare, Modern. *Dial* (Feb. 16).
Nelson at Cape St. Vincent. A. T. Mahan. *Century.*
Poet-Laureate, The New. C. D. Lanier. *Rev. of Reviews.*
Poetry, Recent Books of. W. M. Payne. *Dial* (Feb. 16).
Politics, Practical. Governor of Massachusetts. *No. Amer.*
Pope Leo XIII. F. Marion Crawford. *Century.*
Telescope, The Yerkes. C. A. Young. *North American.*
Turkey, The Massacres in. *Review of Reviews.*
University Symposium, A. *Dial* (Feb. 16).
Venezuela, Natural Features of. F. A. Fernald. *Pop. Science.*
Venezuelan Difficulty, The. Andrew Carnegie. *No. American.*
War, the Study of. H. C. Taylor. *North American.*
Women, Discontented. Amelia E. Barr. *North American.*

List of New Books.

[*The following list, containing 84 titles, includes books received by* The Dial *since its last issue.*]

BIOGRAPHY AND MEMOIRS.

Life, Letters, and Works of Louis Agassiz. By Jules Marcou. In 2 vols., illus., gilt tops, uncut. Macmillan & Co. Boxed, $4.

Life of Jesus. By Ernest Renan, author of "History of the People of Israel." Translation newly revised from the 22nd and final edition. 8vo, gilt top, pp. 481. Roberts Bros. $2.50.

Life and Adventures of George Augustus Sala. Written by himself. New edition; in 2 vols., with portrait, 8vo. Charles Scribner's Sons. $3.

François-Séverin Marceau, 1769-1796. By Captain T. G. Johnson, I.S.C. Illus., 12mo, pp. 341. Macmillan & Co. $2.

Socrates and Athenian Society in his Day: A Biographical Sketch. By A. D. Godley, M.A. 12mo, uncut, pp. 232. Macmillan & Co. $1.75.

Dundonald. By the Hon. J. W. Fortescue. With portrait, 12mo, pp. 227. "English Men of Action." Macmillan & Co. 60 cts.

HISTORY.

Fire and Sword in the Sudan: A Personal Narrative of Fighting and Serving the Dervishes, 1879-1895. By Rudolph C. Slatin Pasha, C.B.; trans. by Major F. R. Wingate, C.B. Illus., 8vo, gilt top, pp. 636. Edward Arnold. $5.

A History of the Fifth Army Corps (Army of the Potomac), 1861-1865. By William H. Powell, U.S.A. Illus., 8vo, gilt top, uncut, pp. 900. G. P. Putnam's Sons. $7.50.

The China-Japan War. Compiled from Japanese, Chinese, and Spanish Sources. By Vladimir. Illus., 8vo, uncut, pp. 449. Chas. Scribner's Sons. $4.50.

The Empire of the Ptolemies. By J. P. Mahaffy, author of "Prolegomena to Ancient History." 12mo, uncut, pp. 533. Macmillan & Co. $3.50.

A Metrical History of the Life and Times of Napoleon: A Collection of Poems and Songs. Selected and arranged, with Introductory Notes and connecting Narrative, by William J. Hillis. Illus., 8vo, gilt top, uncut, pp. 558. G. P. Putnam's Sons. $5.

History of the Post-Office Packet Service, between the Years 1793-1815. Compiled from records, chiefly official, by Arthur H. Norway. Illus., 8vo, uncut, pp. 312. Macmillan & Co. $3.50.

The History of the Paris Commune of 1871. By Thomas March. With maps, 8vo, uncut, pp. 372. Macmillan & Co. $2.

Cavalry in the Waterloo Campaign. By General Sir Evelyn Wood, V.C. Illus., 12mo, gilt top, pp. 203. Roberts Bros. $1.25.

Official Relations between the United States and the Sioux Indians. By Lucy E. Textor, M.A. 8vo, uncut, pp. 162. Stanford University. Paper.

GENERAL LITERATURE.

Literary Anecdotes of the Nineteenth Century: Contributions towards a Literary History of the Period. Edited by W. Robertson Nicoll, M.A., and Thomas J. Wise. Illus., 8vo, gilt top, uncut, pp. 634. Dodd, Mead & Co. $8. *net.*

Dante Gabriel Rossetti: His Family-Letters. With a Memoir by William Michael Rossetti. In 2 vols., with portraits, 8vo, uncut. Roberts Bros. $6.50.

The Works of Joseph Butler, D.C.L., Sometime Lord Bishop of Durham. Edited by the Right Hon. W. E. Gladstone. In 2 vols., large 8vo, uncut. Macmillan & Co. $7.

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THE CRITIC AS PICKER AND STEALER.

Certain of the abuses of contemporary periodical criticism are energetically set forth by Mr. William Knight in the February issue of "The Nineteenth Century." Mr. Knight's paper is entitled "Criticism as Theft," and discusses the various forms of filching, more or less disguised, by which the journalistic hack gets the attention of the public, and profits at the expense of those upon whom he preys. The author sometimes strains a point to bring the abuse with which he is at the moment occupied under the category of robbery, as when he says that the author who makes a valuable contribution to literature is entitled to a reward, and adds: "If the return of that reward is prevented by capricious, or ignorant, or reckless criticism, the critic has stolen from the author, quite as truly as if he had robbed him of his purse." But if this practise is not theft, it is something quite as bad, and deserves all the censure bestowed upon it. "The robbery of a just reputation is much more serious than is the theft of money, or of material property; and the unjust praise and the false dispraise of the critic is one of the worst kinds of theft that this world has had to endure." Coleridge took much the same view of this matter when he thus characterized critics of the wantonly malignant type:

> "No private grudge they need, no personal spite:
> The *viva sectio* is its own delight!
> All enmity, all envy, they disclaim,
> Disinterested thieves of our good name:
> Cool, sober murderers of their neighbor's fame."

The abuse becomes even more serious when not merely ignorance or reckless flippancy, but partisanship or personal bias inspires the review of some book. This is what Mr. Knight says about it: "Many a review—philosophical, political, scientific, theological, and literary — has hitherto been tainted with this bias. An *a priori* judgment has been passed on the merits of a book which the critic had not read. It has been judged by its title, its contents, its preface, or its author's name. Every literary man must have seen scores of such notices, pert, opinionative, shallow, useless; or, on the other hand, fulsome, and therefore worse than useless." We may once more back Mr. Knight's

opinion with a passage from Coleridge — this time a prose selection, but for that none the less vigorous in its impeachment. "As soon as the critic betrays that he knows more of his author than the author's publications could have told him; as soon as from this more intimate knowledge, elsewhere obtained, he avails himself of the slightest trait *against* the author; his censure instantly becomes personal injury, his sarcasms personal insults. He ceases to be a critic and takes on him the most contemptible character to which a rational creature can be degraded, that of a gossip, backbiter, and *pasquillant:* but with this heavy aggravation, that he steals the unquiet, the deforming passions of the world into the museum; into the very place which, next to the chapel and oratory, should be our sanctuary and secure place of refuge; offers abominations on the altar of the Muses, and makes its sacred paling the very circle in which he conjures up the lying and profane spirit." Anyone who has occasion to do much reading in contemporary criticism may often discern between the lines of a review some such syllogism as the following: No person holding certain opinions upon politics, or art, or religion, can possibly say anything worth heeding upon any subject whatsoever. N. N. is a person holding such opinions. This book of his upon, let us say, hydraulic engineering, must therefore receive short shrift and no mercy. This illustrates, it is true, an exaggerated form of the evil under discussion; a more common form is that in which some unimportant passages in the book, obnoxious to the critic, is singled out for attack, while the substance of the work is utterly ignored.

Another form of current "criticism," which comes nearer than those as yet mentioned to being theft in the literal sense, is thus described by Mr. Knight: "A critical 'notice,' written to display mere deftness or nimbleness of wit, ingenious repartee, power of sarcasm or rejoinder, is not criticism at all. Suppose a nimble-witted person skims a book; turning its pages in a listless mood, he finds some information that is new to him. He notes this, and goes on to read more. He finds some errors, and then proceeds to use the information, which he has received from the book itself, against its author; just as a clever surface society-talker, wholly ignorant of a subject, can often 'pick the brains' of one who knows it, while he is speaking, and give him back in a torrent of verbosity the very ideas he was slowly and modestly expressing." There is a good deal of this sort of fraudulent criticism afloat, and some writers acquire a critical reputation based almost wholly upon the cleverness with which they succeed in "showing off" with the subject of some book for a text. The passage just quoted reminds us of an incident recently related. A journalist who had seen a good many varieties of life at close quarters spent an evening with an eminent novelist. After a while, the novelist said to his guest: "I want your opinion of a story I have just written." The story was read, and approval duly expressed. "But," said the journalist, "the substance of your story seems strangely familiar to me." "Yes," replied the novelist, "you told me the story yourself."

Perhaps the only sort of "criticism" that may in the strictest sense be accounted theft is that in which the reviewer relies mainly upon the reviews already published by others of his craft. To parade as one's own the opinions of others, to catch the drift of criticism as expounded in the more authoritative journals, reproducing its leading ideas in slightly altered form, is a practice for which no defence is possible. The critic who takes his profession seriously will, of course, carefully refrain from reading what others have said of a book until he has framed his own independent judgment of the work in question, and even then will have to be constantly on his guard to resist the natural impulse to make his dicta conform to those which he cannot keep from filtering into his consciousness in a hundred insidious ways. Even the shifting currents of public opinion upon the larger aspects of literary art are a constant source of danger to the critic, however conscientious he may be. When current literature shows a distinct trend toward realism, or romanticism, or didacticism, or sexualism, it is difficult to avoid being swayed by the movement, however fixed may be the critic's canons, and however stoutly he may be prepared to do battle for the lasting as against the ephemeral. We still get a good deal of bell-wether guidance, even from the best-intentioned, for critics are as gregarious as other people, and find it quite as hard to run counter to the prevailing literary fashions.

With one part of Mr. Knight's argument we are unable to agree. He condemns the review which is frankly descriptive and extractive on the ground that it is a theft from both author and public; from the former because it injures his sales, from the latter because it deprives of the opportunity of knowing, "in its integ-

rity," what the author has to say. It is a curious logical twist that can find robbery in the act of summarizing a book for readers many of whom are too busy to get at it in any other way. As far as our observation goes, such *précis*-writing stimulates rather than retards the sale of the books selected for treatment; the persons who are content to accept the part for the whole are mostly those who would never dream of purchasing the book concerned, while, on the other hand, the number of those who are by a skilful summary made curious to know the book, and actually purchase it, make up many times over for the few who might have become purchasers had it not been for the friendly offices of the reviewer in selecting for them enough of its contents to satisfy their curiosity. So far are we from deprecating this form of review, that we wish there might be a great deal more of it. More, perhaps, than from any other cause, popular criticism suffers from the feeling of the critic that, however lacking in knowledge, he is bound to take the judicial attitude, and, instead of giving his readers an idea of what the book is really like, he must express a decided opinion upon its merits. As it is obviously impossible for the newspaper reviewer, called upon to deal with books upon all sorts of subjects, to have an opinion of any value concerning most of them, it would be a decided improvement for him to remain content with the descriptive summary that almost any fairly intelligent person can make. In other words, the work of judicial and authoritative criticism should be left to the reviews that can command the services of hundreds of specialists, and are known to entrust to competent hands the books sent to such reviews for examination.

THE SONNET.

As, poised on slender stem, some perfect rose
  Unfolds its delicate petals to the air,
  Till lo! a little rounded life is there,
Amid the sweetness that its breath bestows;
Even thus, within the sonnet's classic close,
  Beyond whose limits it may never fare,
  The thought should shape itself until it wear
A rhythmic garb of tumult or repose.

A sonnet is a lover's laughing song;
  A sigh, a symphony, a lyric brief;
    A throb of mighty music from the sea;
It seeks the stars, or brook-like bounds along;
  'T is now a cry of passion-throated grief,
    And now an epic in epitome.

A. T. SCHUMAN.

COMMUNICATIONS.

"THE MIDSUMMER OF ITALIAN ART."—SOME CORRECTIONS.

(To the Editor of THE DIAL.)

I have just finished reading Mr. Frank Preston Stearns's "Midsummer of Italian Art," a very entertaining book, noticed in the last issue of THE DIAL. I do not wish to criticize the author's criticisms, though some of them are sufficiently remarkable,—for example, the criticism of Raphael's "Miraculous Draught of Fishes" on the ground that the boat is too close to shore to catch respectable fish: a singular limitation upon our Lord's miraculous powers. But there are some physical facts to which attention may be called.

On page 50, and again on page 80, Mr. Stearns states that the "Head of the Medusa," attributed to Leonardo da Vinci, is in the Tribune of the Uffizi. It is now in the second room you enter, far from the Tribune, and I have never seen it there. Was it ever in the Tribune?

On page 85 he says that Michelangelo's "David" was removed into the Palazzo Vecchio some twenty years ago. The only removal recorded by history was its removal in 1873 to the Accademia, where it now stands.

On page 96 he says that one of Michelangelo's "Captives" is in the Louvre and the other in the Boboli Gardens at Florence. Both pieces have been in the Louvre whenever I visited it, and as far as I can ascertain both have been in France since the reign of Francis I.

On pages 130 *et seq.* he says, in speaking of the Tombs of the Medici, that the statue called "Il Pensieroso" is Giuliano and the other Lorenzo. All other writers reverse this. Have the bones of these worthies been changed, or any new light thrown on the subject?

On page 233 he states that Raphael's "Dispute on the Sacrament" is on the *ceiling* of the Stanza, and on page 234 he states that the altar in the picture is in the centre of the ceiling. When I was there last, a few months ago, it was still where Raphael painted it, firmly frescoed on the side wall, while the ceiling was covered with other frescoes equally famous. Has an earthquake turned the venerable edifice upon its side?

On page 311 he says that from the windows of the Antecollegio in the Doge's Palace, where are Tintoretto's "Marriage of Bacchus and Ariadne" and Paul Veronese's "Rape of Europa," you have a beautiful view of the Adriatic and the Lido. When I was there you could see nothing from the windows except the court-yard of the Ducal Palace. If the rest of the building were thrown down (and I have not heard of such a disaster) you might see the Adriatic, but as these windows, which are on one side, turn away from the Lido I do not understand how that could be seen.

In his preface the author says that he had years of study and experience before beginning to write the book; but as I read these things, I wonder whether I have been wandering in a dream or the amiable author has written his book in the comfortable seclusion of a New England village without troubling himself to visit the places he writes about so well. G. B. ROSE.

Little Rock, Ark., Feb. 18, 1896.

SOME RECENT JAPANESE LITERATURE.

(To the Editor of THE DIAL.)

Three or four brief specimens of recent Japanese classic literature may possibly be of interest to the constituency of THE DIAL. The death of Prince Kitashira-

kawa naturally called forth many literary memorials. One such production may be translated somewhat as follows: "Alas! the water of 'the White River' is gone forever, for man's life is like a floating bubble, which soon disappears. We knew such an end would come to men; but we did not expect it for the noble Prince so soon."

Another lament over the death of that beloved Prince is attributed to the pen of Mr. Konakamura, "one of the best living authorities on Japanese classic literature." This has been roughly translated as follows: "Pitiable is the life of men. It is like the water of a flowing stream, which goes, but never returns. Troubles of sickness are common to all. Distinctions of rank make no difference here. The sad memories of the Prince are too many to be conceived of in our hearts, too great to be uttered by our tongues." A Japanese, writing in "The Japan Evangelist," while commending the style of the original of this, condemns the general tenor of its thoughts as "quite unsatisfactory as a healthy expression of sentiments awakened by such an occasion"; and he goes on to contrast very forcibly the despair and pessimism of these two productions with the optimism and inspiring hopefulness of Tennyson's "Ode on the Death of the Duke of Wellington." This same contrast serves only to emphasize the sharp difference between the influences of Christianity and of Buddhism upon human thought. The latter teaches that eternity is oblivion and life a bubble; the former, that life is worth living and is full of hope.

Not at all pessimistic, however, were the poems written by Their Imperial Majesties of Japan, at the New Year's poetical *fête*, on the subject, "Congratulatory Poems in Connection with Mountains." I quote from the "Japan Mail":

"The Emperor's poem ran as follows: —

'*Ame no shita*
Nigiwó yo kosu
Tanoshi kere;
Yama no oku made
Michi no hirakete.'

"[Happy the age when
The country prospers; for then
Does truth reach the remoteness
Of remote mountains.]

"The Empress composed the following couplet: —

'*Amatsu hi no*
Hikari wo ukete
Kurai Yama;
Mi no hodo-hodo ni
Noboru Mi-yo kana.'

"[The rays of the sun
Of heaven reach to the dark
Mountain recesses.
Auspicious age! Each in
His sphere happily prospers.]

"In His Imperial Majesty's poem there is a play on the word *michi* (road, way, truth), while the play in that of Her Majesty's turns on the phrase *kurai yama* (mountain of rank — dark mountain)."

ERNEST W. CLEMENT.

Tokyo, Feb. 3, 1896.

"THE Monroe Doctrine and the War Spirit in the United States," by Professor Felix Adler, and "The Venezuela Question," by Mr. William M. Salter, are two "Ethical Addresses" in pamphlet form, published in Philadelphia under the auspices of the Ethical Society.

The New Books.

LITERARY ANECDOTES OF THE NINETEENTH CENTURY.*

The initial volume of Dr. Nicoll's "Literary Anecdotes of the Nineteenth Century," a tempting *olla podrida* of waifs and fragments, literary, epistolary, biographical, and anecdotal, presents, amid a good deal that is mainly curious and out-of-the-way, a fair amount of important and instructive matter. The work was suggested by Nichols's familiar "Literary Anecdotes of the Eighteenth Century"; and the editors intend to provide in it fresh matter illustrative of the life and work of British authors, including the less-known ones, of the period, recourse being had mainly to manuscript sources, and to inaccessible texts and fugitive writings. It is proposed to supply concise biographies, letters hitherto unpublished, additions from manuscript sources to unpublished works, together with a series of full bibliographies of the writings of the greater authors — rather more than a third of the opening volume falling under the heading, "Materials for a Bibliography of the Writings in Prose and Verse of Robert Browning." Illustrations and numerous *fac similes* will be furnished in each volume; and only one thousand copies of each are to be printed, two hundred and fifty of them for America. The book is handsomely made, and contains an especially attractive pictorial feature in the form of a fine portrait (frontispiece) of William Blake, after a rare plate etched by William Bell Scott from Phillips's life-size oil sketch. The initial volume includes: "The Trial of William Blake for Sedition" — being a detailed account of the curious episode mentioned in Gilchrist's life of the painter-poet, together with transcripts of original documents, the speech of Blake's counsel, etc.; "Arthur Henry Hallam as Advocate of Alfred and Charles Tennyson," comprising two hitherto unpublished letters written by Hallam to Leigh Hunt, one of them enclosing and commending the two volumes published by the Tennysons in 1830, the other concerning mainly Shelley's "Masque of Anarchy"; "An Opinion on Tennyson," by Mrs. Browning; "Thomas Wade," by Mr. H. Buxton Forman, a critical and biographical sketch, followed by some fifty of Wade's sonnets, together with his longer poems,

* LITERARY ANECDOTES OF THE NINETEENTH CENTURY. Edited by W. Robertson Nicoll, M.A., and Thomas J. Wise. Illustrated. New York: Dodd, Mead & Co.

"The Contention of Death and Love," and "Helena"; "The Landor-Blessington Papers"; "A Brief Account of Richard Henry Horne," by Mr. H. B. Forman, followed by Horne's "Ballad of Delora," as originally printed in "The Monthly Repository"; "Hawthorne in the Shadow of Johnson"— mainly a pleasant little essay on Uttoxeter originally written by Hawthorne for "The Keepsake," and afterwards embodied by him in a chapter of "Our Old Home"; "A Dramatic Scene," by Charles Wells, with a biographical note on the author by Mr. H. B. Forman; "A Bundle of Letters from Shelley to Leigh Hunt"— an interesting and representative series, of which the editor says:

"Not one of them was written in the year when the true Shelley was born, the year 1814; only one was written before that year, namely in 1813, the year of 'Queen Mab,' the last and best work of the preliminary or portentous Shelley; and all the rest are alive with the heart's blood and intellectual ferment of that unique personality that started suddenly into fulness of life when it came into contact with a notable personality of the other sex, Mary Wollstonecraft Godwin."

The first of the Hallam letters (1831) was written, as already said, to Hunt *a propos* of the two Tennyson volumes ("Poems Chiefly Lyrical," by Alfred, and "Sonnets and Fugitive Pieces," by Charles) of 1830. Hallam was then at Cambridge, and Hunt was editing "The Tatler." The former wrote:

"Will you excuse the liberty that a perfect stranger to you takes in sending you two little volumes of Poetry, with which I cannot but think you will be pleased? They are the compositions of two brothers, both very young men, and both intimate friends of mine. The larger volume was reviewed in the last number of 'The Westminster Review' (I believe by Dr. Bowring), and the high praise bestowed upon it by the reviewer is not higher in my opinion, and I hope in yours, than its merits demand. I flatter myself you will, if you peruse this book, be surprised and delighted to find a new prophet of those true principles of Art which, in this country, you were among the first to recommend both by precept and example. Since the death of John Keats, the last lineal descendant of Apollo, our English region of Parnassus has been domineered over by kings of shreds and patches. But, if I mistake not, the true heir is found: 'if ever truth were pregnant by circumstance, that which you hear you'll swear you see, there is such unity in the proofs. The mantle and the jewel about the neck! The letters whose character is known! The majesty of the creature in resemblance of its father, the affection of nobleness, and many other evidences proclaim him, with all certainty, to be the king's son. . . .' I do not suppose that either of these poets is likely to become immediately or extensively popular: they write not to the world at large, which 'lieth in wickedness' and bad taste, but to the elect Church of Urania, which we know to be small and in tribulation. Now in this church you have preferment, and what you preach will be considered by the faithful as a sound form of words. . . ."

The second Hallam letter (1832), thanking Hunt for a copy of the "Masque of Anarchy," contains an allusion to an episode of Cambridge life familiar to lovers of Shelley, and known as the Revival of 1829:

"While at Cambridge I partook largely in the enthusiasm which animated many of my contemporaries, and indeed formed us into a sort of sect in behalf of his character and genius. If I have since somewhat tempered that enthusiasm in so far as it extended to some of his peculiar opinions, I have not ceased, and shall not, to regard him as one of the most remarkable men and greatest poets whom this country has produced. . . ."

Of the "Landor-Blessington Papers" (letters, and pieces in verse and prose lavished by the poet on his fair correspondent for use in her Annuals) the chief constituent is a literal transcript from a bundle of papers in Landor's autograph. On some of these documents biographers have already drawn, and much of the verse has been collected into Landor's Poetical Works. It may be noted here, touching Landor's "Citation and Examination of William Shakespeare," the manuscript of which he sent to Lady Blessington, in care of N. P. Willis, that while her ladyship derived yearly from her "Keepsakes" and "Books of Beauty" an income of £1000 to £2500, she was unable to get the "Citation" printed except at the author's cost. Some of the letters to Lady Blessington are rather in the "Boythorn" vein, notably one giving vent to some explosive views on social progress — a theme, be it said, which the writer was singularly unfit to handle:

". . . He (Dr. Verity) tells us, what I cannot think, that civilization has always been progressive. If it has, it has for ages and ages been in the gout and on crutches. The wild North-American hears in dignified silence the scoffs of those vile barbarians who deal in slaves. He never interrupts the person who is speaking, and reserves all violent gestures for the tomahawk, after a solemn declaration of war. Yet a member of the British or even of the French parliament would have the impudence to tell me that his assembly gives evidence of higher civilization. The very opposites to the North-Americans are the Chinese. In internal policy they far excel the Europeans; and altho highly commercial, the government consents to lose incalculable revenues rather than admit a drug which demoralizes the people. Which affords the higher proof of civilization — the casting of opium into the canals of China or the erection of gin-shops in the streets of London? In fact, no nation is, or ever was, half civilized. How the Arts flourished in the reign of Elizabeth, and the Sciences in George IV.'s! Yet what odious monsters!— without one virtue. Henry VIII. was warm in friendship—Mary, both in love and religion. Nearer our own times, look at Swift and Rousseau — Moralists! Philosophers! Two such scoundrels are nowhere to be found outside of royalty. Henry VIII. and Nero would never have acted as Rousseau did, when he permitted the poor girl his fellow-servant to be punished for his theft — and tho

they might burn seditious sectaries, would never have lighted up those sad slow fires which consumed Vanessa and Stella. Where and what is our civilization? . . ."

And so the testy old lion goes on growling at gods and men — little reflecting that, but for the social progress, with its attendant increased freedom of speech and opinion, which he denied and to which the "scoundrel" Rousseau materially contributed, he, Walter Landor, Esquire, one time of Tachebrooke, must infallibly have been laid by the heels (to name a very moderate penalty) for a tithe of his habitual railings at the existing order. Noisy social and political malcontents who rail unpunished should have the grace to admit that the modern State has at least one cardinal virtue — tolerance. Among the Landor-Blessington papers is a half-sheet, unaddressed, containing two pungent stanzas referring to Wordsworth — little tokens of good feeling toward a brother-poet. The first one needs no comment; the second is plainly levelled at Wordsworth's amazing lines,

> " . . . Almighty God!
> But thy most dreaded instrument
> In working out a pure intent
> Is man arrayed for mutual slaughter?
> Yea; Carnage is thy daughter"—

(to which Shelley also paid his respects in "Peter Bell the Third") in the "Thanksgiving Ode on the Battle of Waterloo." We subjoin the stanzas:

> "Tho Southey's poetry to you should seem
> Not worth five shillings (as you say) per ream,
> Courage! good wary Wordsworth! and disburse
> The whole amount from that reluctant purse.
> Here, take my word, 'tis neither shame nor sin
> To hazard . . . throwing all your own stuff in.
>
> "No more on daisies and on pilewort fed
> By tiresome Duddon's ever troubled bed,
> Lo! Grasmere's cuckoo leaves these tranquil scenes
> For cities, shovel hats, and dandy deans,
> And, prickt with spicy cheer and portly nod,
> Devoutly fathers Slaughter upon God."

Passing to the Shelley letters (to Leigh Hunt), we may cite first an eloquent passage in one dated at Marlow, 1816, wherein the writer dwells painfully on the fatal discrepancy between his high humanitarian aims and ideals, and his position before the world resulting from the view the world not unreasonably chose to take of his conduct and opinions.

" . . . Next, will I own the 'Hymn to Intellectual Beauty'? I do not care—as you like.* And yet the poem was composed under the influence of feelings which agitated me even to tears, so that I think it deserves a better fate than the being linked with so stigmatized and unpopular a name as mine. You will say that it is not thus,—that I am morbidly sensitive to what I esteem the injustice of neglect—but I do not say that I am unjustly neglected,—the oblivion which overtook my little attempt of 'Alastor' I am ready to acknowledge was sufficiently merited in *itself;* but then it was not accorded in the correct proportion considering the success of the most contemptible drivellings. I am undeceived in the belief that I have powers deeply to interest, or substantially to improve, mankind. How far my conduct and my opinions have rendered the zeal and ardor with which I have engaged in the attempt ineffectual, I know not. Self-love prompts me to assign much weight to a cause which perhaps has none. But thus much I do not seek to conceal from myself, that I am an outcast from human society; my name is execrated by all those who understand its full import,—by those very beings whose happiness I ardently desire. I am an object of compassion to a few more benevolent than the rest, all else abhor and avoid me. With you, and perhaps some others (though in a less degree I fear) my gentleness and sincerity find favor, because they are themselves gentle and sincere; they believe in self-devotion and generosity because they are themselves self-devoted and generous. Perhaps I should have shrunk from persisting in the task which I had undertaken in early life, of opposing myself in these evil times and among these evil tongues, to what I esteem misery and vice; if I must have lived in the solitude of the heart. Fortunately my domestic circle incloses that within it which compensates for the loss. . . ."

In a letter from Naples, dated Dec. 22, 1818, Shelley draws a comparison between the social and human Italy, and what may be termed the Byronic or the Gœthean Italy, in which the chiaroscuro is amusingly strained:

" . . . There are *two* Italies — one composed of the green earth and transparent sea, and the mighty ruins of ancient time, and aerial mountains, and the warm and radiant atmosphere which is interfused through all things; the other consists of the Italians of the present day, their works and ways. The one is the most sublime and lovely contemplation that can be conceived by the imagination of man; the other is the most degraded, disgusting, and odious. What do you think? Young women of rank actually eat—you will never guess what —*garlick!* Our poor friend Lord Byron is quite corrupted by living among these people; and, in fact, is going on in a way not very worthy of him."

That his lordship added garlic-eating to his other Italianate iniquities does not appear; but we find Shelley declaring in a later letter that "particular dispositions in Lord Byron's character render the close and exclusive intimacy with him in which I find myself intolerable to me." Shelley's insensibility to music (a strange flaw in one of the most melodious of poets) is well known; and one gathers from the following passage that he had, like Tennyson, an imperfect appreciation of pictorial art:

". . . With respect to Michael Angelo I dissent, and think with astonishment and indignation of the common notion that he equals, and in some respects exceeds, Raffaele. He seems to me to have no sense of moral

*The question (of signature) here alluded to was settled thus: the poem appeared in "The Examiner," Jan. 19, 1817; and, though Hunt had previously announced it to come out over the signature "Elfin Knight," it did finally appear over that of Shelley.

dignity and loveliness; and the energy for which he has been so much praised, appears to me to be a certain rude, external, mechanical quality, in comparison with anything possessed by Raffaele, or even much inferior artists. His famous painting in the Sixtine Chapel seems to me deficient in beauty and majesty, both in the conception and the execution. It might have contained all the forms of terror and delight — and it is a dull and wicked emblem of a dull and wicked thing. Jesus Christ is like an angry pot-boy, and God like an old ale-house keeper looking out of window. He has been called the Dante of painting; but if we find some of the gross and strong outlines which are employed in the most distasteful passages of the Inferno, where shall we find *your* Francesca — where the spirit coming over the sea in a boat, like Mars rising from the vapors of the horizon — where Matilda gathering flowers, and all the exquisite tenderness, and sensibility, and ideal beauty, in which Dante excelled all poets except Shakespeare?"

The Herculean forms that still loom in their craggy grandeur from the smoke-dimmed vault of the Sixtine Chapel certainly have little in common with the exquisite, æriform shapes which peopled the reveries and haunt the verse of Shelley; and one may reasonably find them lacking in grace, and even in beauty. But to pronounce the works of Michael Angelo deficient in majesty of conception and execution seems a judgment too hollow to be imputed to imperfect sympathy alone.

A poet of a temper widely different from that of Mr. Arnold's "beautiful and ineffectual angel" was erratic Richard Henry (or Hengist) Horne, best known, we need scarcely say, as the author of "Orion, an Epic Poem." Horne was a man of varied talents, and, while it can scarcely be said of him, as Lamb said of Dekker, that "he had poetry enough for anything," he wrote some good verse that has been unduly slighted by the anthologists. We may perhaps agree with our editors who predict that "sooner or later he, who enjoyed much well-merited fame of many sorts in his day, will have 'one day more.'" In the present volume Horne's "Ballad of Delora, or the Passion of Andrea Como," a romantic production greatly praised by Browning, is printed entire. "Delora" seems to us a singular mingling of fire and fustian, elevation and bathos — gold and dross in pretty even proportions. But there is a fine ballad ring, a strain of wild harmony and wilder passions, in the quaint stanzas; and we are glad to see them rescued from obscurity.

Dr. Nicoll's work will probably comprise six volumes; but these will be separately indexed, and each may be regarded as complete in itself. The slender quota set apart for America should be promptly exhausted.

E. G. J.

The European Development of Africa.*

The most important movement of the last half of our century, the most far-reaching in its influence upon the future of the world, is undoubtedly the opening of Africa to civilization under the auspices of the powers of Western Europe. Even such unlovely sentiments as French chauvinism and English jingoism, and their German equivalent, are working out for the world beneficent results that may perhaps induce us to view their existence with toleration if not with satisfaction. What are the questions about which the Great Powers continue to excite themselves — the balance of power between the nations of Europe, the possession of small provinces, tariffs, and commercial rivalries — but petty and insignificant as compared with the work of opening and preparing for civilization the vast regions of the Dark Continent? Twenty years ago there were but two white men in Central Africa; to-day it is apportioned among the nations of Europe, each in its "sphere of influence" opening up routes of commerce, pushing forward railroads, putting steamers upon the lakes and rivers, stamping out the slave-trade, teaching the savages the elements of civilization and order. South Africa has seen the same swift progress, mainly under the spur of British hunger for land and gold. No part of the continent, except Morocco and a portion of Sahara, is left without its European owner or protector.

Such changes, so great and widespread, furnish material for a most interesting volume, and Mrs. Latimer has made good use of her opportunity in her work on "Europe in Africa in the Nineteenth Century." Her book was needed, for there is nowhere a full and clear account of this movement as a whole. She has interpreted her title generously, and given a sketch of the modern history of those countries that have a past, as well as America's little contribution to Africa in the state of Liberia. This is not the book of a political philosopher nor of a scientific historian, but of a bright woman of wide experience and knowledge of the world, who has told what interested herself, in the hope that it would be interesting to other people. It has the interest of remarkable personalities, in the work of Livingstone, Stanley, Gordon, Cecil Rhodes, Mehemet Ali, and Ab-

* Europe in Africa in the Nineteenth Century. By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co.

Chronicles of Uganda. By the Rev. Robert P. Ashe. New York: A. D. F. Randolph & Co.

del Kader; the interest of variety in life and character, from the savage to the saint and the high-spirited university man; and the interest we have already spoken of, that of a great development in the history of man. It would be ungracious to note flaws and deficiencies in the author's work after the modest disclaimer of her preface; and the task she set herself is so difficult that we can only be grateful for the useful book she has given us. Its usefulness and attractiveness are greatly enhanced by the three maps and twenty-three full-page portraits which the publishers have provided.

Mr. Ashe's book on Uganda is an excellent complement to Mrs. Latimer's general work. It is of about the same size, yet treats only of one little spot under the equator, giving in full detail those events and processes at which the general account can only hint. Uganda furnishes a typical example of the work of missionaries, traders, explorers, and chartered companies, among a purely savage people. Three faiths have contended for supremacy in Uganda—Mohammedan, Roman Catholic, and Protestant; and the strife of Arabs, French, and English has been keen, if not wholly exemplary. Heroic service has been performed by Mackay, Hannington, and their associates, of whom Mr. Ashe was one; and much noble Christian character has been developed, faithful even unto death. Yet the story is almost throughout one of intrigue, cruelty, and war, the weak king and a great number of his followers becoming Protestant, Catholic, or Mohammedan, according as their greed or their passions were most liberally encouraged.

The study of such a narrative makes one very doubtful whether this people, or any Central African peoples, can ever reach a high degree of civilization, or whether any immigrants to that region who can endure the climate of the torrid zone can maintain such civilization. The elements of civilization can supplant savagery; slavery and the slave-trade can be abolished; certain kinds of production can be developed there; but any large part of the world's work can hardly be done in Africa, except in those regions north of the desert and south of the Zambezi.

An instructive feature of this book is the light that it throws upon the methods of the chartered companies to which some of the powers have committed the development and control of their portions of the Dark Continent. The irresponsible position of these companies, with the necessity upon their officers of making dividends or displeasing the directors, has led even well-disposed agents into courses of action that have greatly hindered the prime work of introducing civilization. It may have been necessary under existing conditions, but it was none the less unfortunate. Recent events have shown the same results in South Africa. And one cannot but feel the absurdity of making treaties, and applying the civilized theories of international relations to blood-thirsty savages, as was done in Uganda, and of making great interests depend upon such treaties.

CHARLES H. COOPER.

DANTE IN SPENSERIAN VERSE.*

Dante is so great in the untranslatable qualities of style — in musical successions of syllables, in phrases which suggest the true thoughts by their sound — that every new version of the Divine Comedy needs an apology. It requires but a few weeks of easy work to learn enough Italian to read in the original this most stupendous art-work of the human spirit. Helps of all kinds abound, so that one may begin with no very heavy equipment of grammatical acquirement, and yet be able to appreciate the fine appropriateness in diction, the delicate and noble constructions, and, above all, the singing qualities of the poem. The scholar, and the lover of poetry who possesses leisure, will have none of your translations, being well aware that the exquisite essences of a poem can only by the greatest skill and the most remarkable good-luck be transferred from one language to another. A literal prose rendering they may indeed find useful as a help to understanding difficult passages. But for readers ignorant of Italian who wish to feel somewhat of Dante's beauty and power, a literal prose translation is disenchanting and wholly unsatisfactory. The only thing to be done for them is to make another poem, reproducing the general effect of Dante's as far as may be, and containing his thoughts as much as possible, but especially giving an impression of his symphonic movement, his volume of harmonious sound. Longfellow's versified and yet exceedingly literal rendering does not belong to either of these two classes, and it is difficult to see to whom it can be useful now. No metrical translation can be sufficiently literal, after all, to help the

* DANTE: THE INFERNO. A Version in the nine-line metre of Spenser. By George Musgrave, M.A., St. John's College, Oxford, and Barrister-at-Law. New York: Macmillan & Co.

scholar who knows Italian. Yet to follow the original closely, Longfellow has often sacrificed grace and clearness, so that one has to refer to Dante to translate the translation. Mr. Norton's prose version should supplant all metrical ones in the use of scholars. And for a popular book, to be in the hands of persons who cannot hope ever to taste the incommunicable poetical essences which are and must be lost in translation, Mr. Musgrave has the right idea. His intention is to represent Dante as much in the music of words and lines as in his thoughts. This is a translation for people who want to be pleased fully as much as they want to be instructed, and who will not receive instruction unless it is pleasingly conveyed.

For a poem which is not only epical but lyrical, the Spenserian stanza is a remarkably suitable form. It contains possibilities of harmony within itself, second only to those in the sonnet. The oft-recurring and intricately interwoven rhymes enable it to ring with the enduring complexity of a musical chord; while the length of the lines, and the additional syllables of the ninth, impart dignity and permit of a full slow cadence. It is less evident that this stanza is a good form for long narratives. For its adaptability to this purpose we have the testimony of Spenser's own successful employment of it, not to mention Byron's. But we might as well admit that while it very well renders the lyrical music of Dante, it does not so happily reproduce the deep continuous orchestration of his epical movement. The only form of verse which combines both properties is the *terza rima* which Dante himself used. It is astonishing that English poets should venture still to try to render him in any other form. But the *terza rima* Mr. Musgrave has "discarded as too alien to the genius of the English tongue." Having seen fit to do this, he has made some amends by adopting the next best —the one in which the combination of rhymes most nearly approaches *terza rima*. Linked and repeated rhymes are essential to any representation of the sound-effects of Dante. A translator in verse cannot afford to throw away any means of musical charm, especially when the original is Italian, for by no possibility, using both rhyme and rhythm to the utmost, can he hope to equal the harmony of Italian poetry. Moreover, in rendering into verse, a process wherein personal inspiration must often be intermitted, there is needed all the artificial help available, and the constant stimulus of seeking rhymes is one of the two golden spurs with which the rider of the phantom Pegasus at the service of translators urges forward his unwilling steed. And to consider specially the requirements for translating Dante, it must be borne in mind that there are certain effects of grotesqueness, and a wide range both of harsh and gentle notes, which the rhyme, because of its concreteness, is better able to express than metre, which bears the same relation to rhyme that Time does to Space.

Blank verse is out of the question. When made by an excellent poet in his hours of strength, there is no mightier music than English blank verse. But the labor of a translator can in few cases be limited to these rare intervals. It must go on through weak moods and strong. Rhyme will cheer up the tired spirits aud put marching humor into weary feet. That which in a work of creation might be a vexatious cause of delay is indispensable in a work of artifice.

Critics who forget the wants of common, busy people, may deal severely with Mr. Musgrave for his occasional expansions or contractions of Dante's ideas. But the strong point of this translation is one which makes it fit for readers on whom minute accuracy would be wasted; it is a vigorous, musical rendering, in the spirit of mediæval art. The rhymes are abundant and melodious; the best of Mr. Musgrave's effects are produced with triplets of feminine rhymes interlinked with the characteristic English masculine rhymes. The metre is sometimes bad. The English language has reached too great fixity for a poet to permit himself such licenses of ellipsis as Mr. Musgrave occasionally employs. There are also infelicitous and even incorrect translations. But this was inevitable.

GEORGE M'LEAN HARPER.

MR. L. A. WADDELL'S work on "Lamaism" (Allen, London) is one to make scholars of Northern Buddhism — the so-called Mahayana school — nothing less than thankful. To extensive personal acquaintance with the people and literature of Thibet, the land of Lamaism, the author adds thorough acquaintance with the European authorities on the subject, and has thereby produced a comprehensive treatise — not a compilation — which simply supersedes all previous ones. Noticeable also is the rare and invaluable combination of literature and archæology in elucidation of the theme. The numerous and very beautiful illustrations are most appropriate in treating a religion so dominated by ceremonial. Nothing better need be expected for decades, or until foreigners enjoy the freedom of travel and research in Thibet hitherto denied them.

Seven Books of Travel.*

Mr. Thomas Hughes, the well known and well beloved author of "Tom Brown's School-days," gives us in "Vacation Rambles" a series of letters of travel descriptive of his European and American trips during the last thirty years. Most of these letters are reprinted from "The Spectator," the remainder being letters to his wife from America; and all are edited for this volume by his son. Mr. Hughes flits so rapidly from place to place that little consecutive interest is possible; but when, as at Dieppe, he makes some connected description, it is very agreeably done. American readers will be most interested in the letters written during his various excursions to "the States." He finds us "the most silent and reserved of any race" he has visited. "Emerson is perfectly delightful: so simple, wise, and full of humor and sunshine." Of Lowell he says: "He has not a grain of vanity in his composition, but is as simple and truthful as the best kind of boy. . . . I found him much better than his books." The second series of Mr. Hughes's American letters gives some account of the Rugby colony in Tennessee. The chief charm of this book is an intimate revelation of a thoroughly honest, large-souled, genial Englishman, of the best type. The style is the man, brisk, bright, sturdy, and of a healthy and hearty humor. There is no sting in this book, and none of that self-conscious intellectual brilliancy and literary smartness that mar even the letters of James Russell Lowell and Matthew Arnold. This volume could be improved by adding a portrait of the author and an index. But on the whole it is a most readable and companionable book, and we hope it is only the first installment of the letters of Thomas Hughes.

In the next book on our list, Mr. A. C. Bicknell gives an account of his travels in Northern Queensland. Mr. Bicknell has knocked around the world a good deal, with varied experiences; but not having the gift of style — as he himself acknowledges — nor yet that of close and trained observation or careful reflection, he produces a book of only mediocre quality. His style may be excusably uncultivated, but it has no right to be slangy, which it often is. If such Australian terms as "sundowner," "swagmen," "squatter chairs," etc., must be used, they should be explained. Nor can we pardon such carelessness as this, in speaking of a kind of geese as "rare, and found only in Northern Queensland. Enormous numbers may sometimes be seen in a single flock." In this book we get some light on prospecting, mining, and on various phases of Australian frontier life, which much resembles the life in our Far West. Much extraneous matter creeps into this book, as the stories of Nicaragua life, Ecuador experience, and other tales, sufficiently interesting perhaps, but out of place. The volume has neither map nor index. It is illustrated with wood-cuts of slight pretentions.

In "An Artist in the Himalayas," Mr. A. D. McCormick, who was a companion of Sir Martin Conway in his famous tour in the Kashmir region, gives by pen and pencil his impressions of the trip. The book is not in any sense a general account of the expedition, but is merely a personal narrative, and that of a rather slight order. Notwithstanding the author's modest disclaimer that his book "has no pretensions to be literature, an art by no means within my province," he yet writes in a very agreeable and bright fashion. The real artist in one kind of art is rarely a sloven in another kind. Mr. McCormick describes no very startling adventures, but he gives us interesting impressions of the beauty and grandeur of the great Himalayas. One of the grandest landscapes he saw "was composed of valleys with glittering ice walls, their sides ribbed with avalanche tracks, and away in the hot, hazy distance, peak after peak topped and overtopped each other in bright tones of pure pearl." Again, he says:

"At the entrance to the Astor Valley I learned what the grandeur of the mountains really meant. We were in the bottom of a narrow valley, in which great grey rock cliffs rose high up on either hand, and disappeared in the mist at the end of the gorge, across which the

* Vacation Rambles. By Thomas Hughes, Q.C. ("Vacuus Viator"). New York: Macmillan & Co.

Travel and Adventure in Northern Queensland. By Arthur C. Bicknell. With illustrations by J. B. Clark, from sketches by the author. New York: Longmans, Green, & Co.

An Artist in the Himalayas. By A. D. McCormick. Illustrated by over one hundred original sketches made on the journey. New York: Macmillan & Co.

Persian Life and Customs. With Scenes and Incidents of Residence and Travel in the Land of the Lion and the Sun. By the Rev. S. G. Wilson, M.A. With map and illustrations. Chicago: Fleming H. Revell Co.

From Far Formosa. The Island, its People and Missions. By George Leslie Mackay, D.D. Edited by the Rev. J. A. Macdonald. With portraits, illustrations, and maps. Chicago: Fleming H. Revell Co.

Rambles in Japan, the Land of the Rising Sun. By H. B. Tristram, D.D., LL.D., F.R.S. With forty-five illustrations by Edward Whymper, from sketches and photographs. Chicago: Fleming H. Revell Co.

Fire and Sword in the Sudan. A Personal Narrative of Fighting and Serving the Dervishes, 1879–95. By Rudolf C. Slatin Pasha, C.B.; translated by Major F. R. Wingate. Illustrated. New York: Edward Arnold.

clouds trailed, when someone shouted "look up, Mac," and away in the heavens above I saw three great ice peaks, like towers of polished silver, which the passing cloud shadows dimmed and brightened as when one breathes on bright metal. The colors that played in the depths of this blaze of light can never be imagined nor described. I gazed spellbound. I never saw anything which had such an effect on me in all our journey as this. I had eyes for no other scenery that day, for I had seen heaven, and the great white throne."

The pencil sketches which illustrate the volume are slight enough, but they have some quality. The work is pleasantly written and will serve as an agreeable companion for an idle hour.

In "Persian Life and Customs," Mr. S. G. Wilson, a Presbyterian missionary in Persia, gives a popular and summary sketch of the country, with some account of his travels therein. However, as the author's way was chiefly along well-known routes, and as he does not appear to have had any exceptional sources of information, his book contains little that is new. During one of his journeys Mr. Wilson sees multitudes of lizards, and this is the rather strange account he gives: "Lizards, both numerous and active, continually dart before the eye. There are literally millions of them. They are divided into believers and infidels. The latter it is lawful to kill." Mr. Wilson found in his travels that a few Persian inns were paying some special attention to the wants of Europeans. A Kasvin hotel "even excelled in providing not only combs, but also tooth-brushes and night-caps for the public use!" Further, the author elsewhere says: "The mining of coal at Teheran, the use of Russian petroleum throughout the country, and gas and electric light in the public squares of the capital, are all signs of progress." Yet, on the whole, he concludes that "the present outlook is not favorable to a speedy reception of nineteenth century ideas in the way of commercial exploitation, or to any marked change in the religious beliefs of the people." Perhaps the best chapter in the book is that on the little-known sect of the Ali-Allahis. This book is rather dry in style, largely because the sentences are cut too short and the statements are too bald. It has a fair map, and some photographic illustrations of interest.

Another Presbyterian missionary, Mr. G. L. MacKay, gives us in "From Far Formosa" an account of his extended stay in that island, and adds some notes on natural history and anthropology. This book is concerned almost entirely with North Formosa, which is a very distinct division. Formosa is a tropical island off the China coast about twice the size of New Jersey, and contains nearly 2,000,000 inhabitants. As a result of the late Chino-Japanese war, it has been annexed to Japan. Mr. MacKay explored North Formosa quite thoroughly, and was very successful in interesting the natives in Christianity. His drawing card was teeth-extracting. At one place his record is: "Before dark I extracted five hundred and thirteen teeth and addressed an immense throng." Very vigorously, plainly, and piously, he narrates the story of his pioneer missionary experiences. As a specimen of his style, we quote a bit of prophetic prose from the chapter on Bang-kah:

"The citizens of Bang-kah, old and young, are daily toiling for money, money-cash, cash. They are materialistic, superstitious dollar-seekers. At every visit, when passing through their streets, we are maligned, jeered at, and abused. Hundreds of children run ahead, yelling with derisive shouts; others follow, pelting us with orange peel, mud, and rotten eggs. For hatred to foreigners, for pride, swaggering ignorance, and conceit, for sensual, haughty, double-faced wickedness, Bang-kah takes the palm. But remember, O haughty city, even these eyes will yet see thee humble in the dust. Thou art mighty now, proud and full of malice; but thy power shall fall, and thou shalt be brought low. Thy filthy streets are indicative of thy moral rottenness; thy low houses show thy baseness in the face of heaven. Repent, O Bang-kah, thou wicked city, or the trump shall blow and thy tears be in vain!"

We may add that Bang-kah did "repent," and the missionary scored a great triumph. Mr. MacKay is a true nineteenth century prophet and apostle. On the whole, this book is a very striking and interesting record. It is provided with good maps and illustrations.

In "Rambles in Japan," Canon Tristram, a practised traveller and writer, gives us his impressions of a short sojourn in that beautiful land. The prime object of his "rambles" was to investigate missionary work, but he also paid much attention to field botany and zoölogy and to nature in general. We had not thought it possible that a fresh book on Japan could be written, but this may fairly be called so, as it shows much original and close observation. Canon Tristram's style, while not very vivacious, is by no means dull. Mr. Whymper's illustrations are well done and interesting.

Both the secondary title and the preface of his work convey the idea that Slatin Pasha's book, "Fire and Sword in the Sudan," is merely a personal narrative, whereas we find that fully one-half of the material is general history. But the commingling of these two subjects is apt to confuse and tire the reader, and as the volume is rather unwieldy, the best

disposition of the material would have been, one volume to narration of his own experiences, and a second volume to the general history of Mahdism. This at least is the division we shall make in this review. Slatin was a young lieutenant in the Austrian army, when in 1879, by invitation of General Gordon, he went to the Sudan. Here he was soon appointed Governor of the province of Darfur. At the opening of the Mahdist revolt he held Dara for some time against the insurgents, but after the destruction of the Hicks Pasha expedition he was obliged to surrender. As Slatin had already made a profession of Mohammedanism, and appeared obedient, he was for some time well treated by the Mahdi and by Khalifa Abdullahi, in whose service he was. But at length, suspicion having fallen upon him on account of a letter he had written to Gordon, he was put in chains and rigorously guarded. In this condition, and filled with hopes and fears, he lay in his ragged tent during the siege of Khartum by the Mahdists. The night of the twenty-fifth of January, 1885, he describes as the "most excitingly anxious one in my life."

"If only the attack were repulsed, Khartum would be saved; otherwise, all would be lost. Utterly exhausted, I was just dropping off to sleep at early dawn, when I was startled by the deafening discharge of thousands of rifles and guns; this lasted for a few minutes, then only occasional rifle-shots were heard, and all was quiet again. . . . Soon shouts of rejoicing and victory were heard in the distance; and my guards ran off to find out the news. In a few minutes they were back again, excitedly relating how Khartum had been taken by storm, and was now in the hands of the Mahdists. Was it possible the news was false? I crawled out of my tent, and scanned the camp; a great crowd had collected before the quarters of the Mahdi and Khalifa, which were not far off; then there was a movement in the direction of my tent; and I could see plainly they were coming towards me. In front marched the three black soldiers; one named Shatta, who formerly belonged to Ahmed Bey Dafalla's slave body-guard, carried in his hands a bloody cloth in which something was wrapped up, and behind him followed a crowd of people weeping. The slaves had now approached my tent, and stood before me with insulting gestures; Shatta undid the cloth and showed me the head of General Gordon. The blood rushed to my head and my heart seemed to stop beating; but, with a tremendous effort of self-control, I gazed silently at the ghastly spectacle. His blue eyes were half-opened, the mouth was perfectly natural; the hair of his head, and his short whiskers, were almost quite white."

Soon after the fall of Khartum, Slatin was released from imprisonment and became one of the body-guard of Khalifa Abdullahi, who was one of the three Khalifas or vicegerents of the Mahdi. It was Slatin's duty to be constantly on guard at Abdullahi's door, and when he went out, to follow barefoot. However, he was allowed some huts for himself and servants, and on several occasions, to his great distress, was presented with wives by his lord and master. Slatin was in this slavery for more than ten years before he escaped in February, 1895. On his return to Egypt, the Khedive bestowed on him the title of Pasha. Next to Slatin the most prominent figures in this book are the Mahdi and Khalifa Abdullahi. We have much new information concerning the Mahdi, which corrects such reports as we find in common reference books like Chambers's Cyclopædia. A glossary of African and Arabic terms would be a useful addition to this book, and the index might be much improved. The author's style is simple and direct, and in general correct, though it sometimes shows signs of haste. "Recovered his defeat" (p. 84) is an instance. This is so good a book that we only regret it was not bettered by a clear literary plan carried out deliberately and artistically. But as it is, we have a very interesting narrative of remarkable and thrilling adventures, and a most important contribution to the history of the Sudan and to the history of African Mohammedanism.

HIRAM M. STANLEY.

RECENT BOOKS ON AMERICAN HISTORY.*

The scope of American history-writing is constantly widening. There seems no limit to the possibilities for earnest workers in the rich fields, to be found in the West as well as in the East. One may investigate the work of the Pilgrim Fathers in New England, another the toilsome privations of the heroic Roman Catholic pioneers among the Iroquois, and a third the sufferings of the Protestant missionary in distant Oregon, and each may contribute much to the story of American achievement and American development. Mr. Grinnell's "The Story of the Indian" is about another kind of pioneer. It is the first volume in a "Story of the

* THE STORY OF THE INDIAN. By George Bird Grinnell. New York: D. Appleton & Co.

THE IROQUOIS AND THE JESUITS. By Rev. Thomas Donohoe. Buffalo: Catholic Publication Co.

THE STORY OF MARCUS WHITMAN. By Rev. J. G. Craighead, D.D. Philadelphia: Presbyterian Board of Publication.

THE CAMPAIGN OF TRENTON. By Samuel Adams Drake. Boston: Lee & Shepard.

GEORGE WASHINGTON DAY BY DAY. By Elizabeth Bryant Johnston. New York: Baker & Taylor Co.

THE PILGRIM FATHERS OF NEW ENGLAND and their Puritan Successors. By John Brown, D.D. Chicago: Fleming H. Revell Co.

SOUTHERN HEROES; or, The Friends in War Time. By Fernando G. Cartland. Poughkeepsie, N. Y.: Published by the Author.

West" series, which is to be concerned with strictly Western types, such as the Indian, the cowboy, the miner, the soldier, the trapper, and others who have played a prominent part in the history of the trans-Mississippi country. Mr. Grinnell, who is an adopted chief of the Pawnees and also of the Blackfeet, and who has published hero-stories and folk-tales of his favorite tribes, tells his story in an attractive manner. The daily life of the wigwam, the sports, the avocations, the food, the prejudices, and the passions of the Indian, are well brought out, not the least interesting being the description of the course of love-making and marriage. Perhaps the most striking chapter is that devoted to an account of the coming of the white man into the Indian-life, a chapter especially suggestive in connection with the general title of the series, of which this is the initial volume. The book is full of interesting stories, and must prove a popular one with young or old who desire to appreciate the part played by the Indians in the history of the West. A supplementary chapter on the North American Indians is furnished by a member of the Bureau of Ethnology, and adds much to the value of the work, because of the information regarding the red men in all stages of our history.

Every American has some notion of the important labors performed by the Roman Catholic missionaries among the Indians east of the Mississippi. Francis Parkman has told the story in words of great power, which make deep impress upon the mind of the reader who follows him in his description of the development of New France. His "Jesuits in North America" covers the ground quite thoroughly, and yet the subject is so interesting that it must have appealed strongly to Mr. Donohoe, as he delved into the antiquated tomes which contain the "Relations de la Nouvelle France," in search of material for his "The Iroquois and the Jesuits." But his book contains little not to be found in Mr. Parkman's works, although there can be nothing but good results from the publication, in simple language and with devout spirit, of the tales of the pioneers of the Church among the Iroquois.

Recent movements for the establishment of some form of memorial for Marcus Whitman have greatly increased the interest in the story of his relation to the settlement of the Northwest boundary. Dr. Barrows, in his "Oregon" ("American Commonwealths" series), gave by far the best account of the matter, and later writers have but repeated his story in other words. Despite the efforts of those who would eliminate from history everything that seems to indicate providential leading, the work done by Whitman has become recognized as important in its day, and as far-reaching in its influence. The little book by Dr. Craighead is well worth having, since it gives a succinct account of the early history of the Northwest Coast, and puts in convenient compass and in clear language much that, otherwise, can not be ascertained, except by examination of numerous volumes. There are hundreds of events in our history which afford opportunity for just such simple treatment. It is that which makes valuable the monographs by Mr. Samuel Adams Drake, which he has grouped under the general title, "Decisive Events of American History." He has treated the "Taking of Louisburg," the "Burgoyne Invasion of 1777," the "Battle of Gettysburg"; and now he gives us the "Campaign of Trenton." The story begins with the movements around New York which forced Washington to retreat through the Jerseys, and ends with the rejoicing over the brilliant achievements amid ice and snow, as the American army at Trenton and Princeton found the year of 1776 blending with 1777. There are various helpful diagrams and footnotes, and the volume, which may easily be read through at a short sitting, will appeal to everyone who examines it as worthy of a place upon the shelf. Mr. Drake has written much for the young, and it is a feature of his writing that, while what he describes is always intelligible to the boys and girls, those of more mature mind never fail to find enjoyment and intellectual refreshment as they follow his leading through the fields of American history.

The campaign of Trenton displayed the character of George Washington to better advantage, perhaps, than any other series of movements of the Revolution. But everywhere he proved his right to be considered "an indispensable man," as Goldwin Smith has so well put it. Turning to the dainty bit of book-making called "George Washington Day by Day," this idea is emphasized, for in it, classified according to the days of the year, the student may find countless reasons for disagreeing with Mr. McMaster in his statement, "George Washington is an unknown man." There are biographical data of pleasing interest, showing the little details of the life of the most illustrious of Americans; there are important public acts of the great commander; there are sentiments of a patriotic nature from distinguished admirers of the Father of his Country; there are illustrations of famous houses and public buildings connected with our early history, some of the ornamental chapter-headings being as suggestive as the more elaborate full-page engravings. The book was written primarily for boys and girls, but it is a veritable mine of information, and does not deserve classification with mere juveniles, since it is written in the best style, with each reference carefully identified, and each quotation carefully credited.

In a certain passage Mr. Morse says that Thomas Jefferson, under particular conditions, did not hesitate to speak respectfully of the Constitution — and then disregard it. This has often been the fate of the Pilgrim Fathers. Every American is inclined to believe in the great obligation due to the founders of New England, but there has been little interest in them, except as their quaint and curious lives have furnished materials for writers on social life, who have emphasized the amusing features. Those who have attempted description of the foundations of the society have too often been so influ-

enced by the heavy themes of theology that their volumes have not been readable. Such criticism can in no way be made of the new work by Dr. John Brown, "The Pilgrim Fathers of New England." Long familiar with the homes and haunts of the Mayflower settlers, he has written in charming style of the movements in Old England which led eventually to the establishment of the New. The volume readily divides itself into two parts, exactly half of it being devoted to the history of the Pilgrims before the sailing of the Mayflower. The first half is by far the more important. Every single inch of New England history has been traversed again and again; every stone has been rolled over and over, until some of them, as if to disprove the ancient proverb, have gathered moss. But we do not remember to have found elsewhere that familiarity with life in the old world which is afforded by this most admirable work. The reader gets accurate impressions of the homes and the home life, of the steps toward separation from the established faiths, of the actual beliefs of the leaders of the Pilgrim movement; and he goes on board the Mayflower for the famous epoch-making voyage with clearer notions of the purposes which animated those godly men and women, whose heroic courage and deep-seated devotion have been honored for nearly three centuries by all who cherish the heritage of American citizenship. The second part is written in the same interesting style, and is necessary to the completeness of the monograph. It contains many suggestions for students of the origin of the Constitution, and is a distinct contribution to the literature of American history. It strikes one as a little peculiar that, while other secondary sources are mentioned in the select bibliography which accompanies the volume, the author does not seem to have heard of Goodwin's "Pilgrim Republic," or of Ellis's "The Puritan Age and Rule in the Colony of Massachusetts Bay."

Mr. Fernando G. Cartland has used a somewhat misleading title in his "Southern Heroes." One expects stories of Robert E. Lee or Stonewall Jackson, or of the boys in gray who sadly turned their faces southward after the mournful meeting at Appomattox. But the sub-title, "The Friends in War Time," at once calls attention to the fact that not alone are those heroes who actually *fight* in war. George Washington was a hero, "day by day," as he carried on the campaign of Trenton, but so was Isaac Jogues, the Jesuit, who gave up his life while preaching to the Iroquois, and Marcus Whitman, who made the long journey over the mountains to carry to the Flatheads the story of the white man's God. The Pilgrim Fathers were heroes, as they sought a faith's pure shrine, and so were the Quakers, as they raised their voices for Freedom and lived their quiet lives of protest against War. "Southern Heroes" is a compilation of materials for history, rather than a history itself. It is the outcome of a desire to preserve the record of experiences of Southern Friends, who naturally favored the Union, but also found their faith against war at a time when and in a region where every able-bodied man was needed in the service of the Confederacy, and who were tormented and persecuted in every possible way, many of them suffering untold horrors under those who had charge of the prison pens at Andersonville and Salisbury. There are occasional digressions to show the work of the Friends elsewhere, the two chapters devoted to the "underground railroad" being a very interesting contribution to the history of that famous highway to freedom. The volume is one long protest against war, and it gives the reader a stronger regard for the peace-loving people who, by precept and example, since the days of George Fox, have been helping to hasten the coming of that glorious day when men shall beat their swords into ploughshares, their spears into pruning-hooks, and learn war no more.

FRANCIS W. SHEPARDSON.

BRIEFS ON NEW BOOKS.

Reminiscences of Concord and Appledore.

Mr. Frank P. Stearns's "Sketches from Concord and Appledore" (Putnam) is a really delightful book, about evenly compounded of reminiscence, anecdote, and criticism. There are nine papers in all: "Concord Thirty-odd Years Ago"; "Hawthorne"; "Emerson Himself"; "Matthew Arnold's Lectures"; "Whittier"; "David A. Wasson"; "Wendell Phillips," etc. Mr. Stearns says in his preface that his especial object is to attract public attention to the lives and works of Mr. Wasson and Mr. Phillips, "two distingnished men, one of whom has hitherto been little appreciated, and the other greatly misunderstood. Mr. Stearns's plea for his two friends is forcible and sincere, if perhaps not altogether convincing. The reminiscential and personal portions of the book are fresh and interesting, affording us some instructive and amusing glimpses of the distinguished coterie of New England writers whom it was the author's privilege to know more or less intimately. Hawthorne's shy, inscrutable face peeps out perhaps most frequently. Some ten years after his death, a friend, looking towards the Hawthorne house, asked Mr. Bronson Alcott, "Would you be surprised, Mr. Alcott, to see Nathaniel Hawthorne some day gliding past your rustic fence as he used to do?" "No, sir, I should not," replied the old philosopher, "for while he lived he seemed to me like an apparition from some other world. I used to see him coming down from the woods between five and six o'clock, and if he caught sight of anyone in the road he would go under cover like a partridge. Those strange, suspicious side-glances of his! They are not anywhere in his writings." Alas, the "getting under cover" and the "suspicious side-glances" may well have been not remotely connected with the approach or proximity of the wordy philosopher himself—from

whom, it is recorded, even the patient Emerson would sometimes flee in dismay. After the latter's death, the domestic, doing the honors of the untenanted homestead to curious pilgrims, used to point to a certain low window and say: "That is the window Mr. Emerson used to jump out of, when he saw Mr. Alcott coming down the garden path." So, at least, runs the story. Mr. Stearns's volume contains a number of illustrations, comprising Concord views, and portraits of Hawthorne, Miss Alcott, Miss Thaxter, Mr. Whittier, and others. We should be sorry to have conveyed the impression that the book is a mere pleasant medley of chat and reminiscence. The author's appreciations of works and characters are often singularly just and discriminating.

On things in general.

Almost everybody has pretty good ideas nowadays, which may be the reason why people always talk when they get together, and especially why they make so many occasions to get together with nothing else to do but talk. It may also explain the number of columns and departments in the periodicals, called "Standpoints," "Men and Things," and so on. People read them, not because they want information on any definite topic, but because they assume that the ideas, on whatever subject, will be good; the particular subject is of minor import. Very often they are not disappointed; if one gets one of the collections of such writing, he generally finds that the author has a good deal that is interesting. So it is with "Cousin Anthony and I" (Scribners). One has no idea to start with as to what Mr. E. S. Martin and his "Cousin Anthony" will talk about, but assumes that there will be some original or amusing ideas, some new things neatly put, some old things newly turned. Nor is the book a disappointment to such expectation. Mr. Martin's quality is pretty well known and liked, and this book is quite up to "Windfalls of Observation." In one respect, however, this book has a characteristic which, as we remember it, the other had not, namely, the ingenious way in which bits of writing on diverse topics are dove-tailed in together and made to seem as though they really had some connection. It would often puzzle the higher criticism to take the essays apart and tell why and when each separate bit was written. The result is, rather unfortunately for some readers perhaps, to emphasize the diffusive effect of such reading. It is interesting to think of the mental condition of the reader of such a book. He begins with a willingness to think any thoughts that "Cousin Anthony" and Mr. Martin may have had; the intellect is in a state of readiness for anything, blank but on the alert. When the reader begins a particular essay he can concentrate a little; he can get down to "Civilization and Culture" or "Ourselves and Other People." Still he must be able to gather in the application to one subject of "English and American Homes," "Tips," "Japanese Manners," "French Traits"; he must be mentally ready to get the best out of everything. Such a necessity may be rather a strain for some people. But then, as we have remarked, whatever one gets is likely to be rather good.

From the Spanish of Echegaray.

One of our strong literary interests at present is in the drama as literature, not only in English but in other languages. So we have the curious productions of John Davidson, Oscar Wilde, William Sharp, and turn with pleasure to Ibsen, Sudermann, and Maeterlinck. Ranged now with these last names is that of the Spaniard Echegaray. Whether he turn out for us English-reading people merely a transitory "discovery" or a new planet in our ken, the two plays of his just translated —"The Great Galeoto," and "Folly or Saintliness" (Lamson, Wolffe & Co.) —are very striking things. The translation is made by Hannah Lynch, who also supplies a singularly discouraging preface. On reading this preface one gets rather a low-toned conception of the merits of the dramatist, and it is with no little rebound that one finishes an act or two of the first play and feels assured that things are on the whole better than the translator seems to imagine. Echegaray's plays are often set in romantic periods, but these two are plays of modern life, which is perhaps one of the reasons why they are more attractive than some of the others on which the translator comments. In them Echegaray handles a subject by no means new, — the conflict of the modern conscience with the world. But he handles the topic with a sort of vigorous power and much originality. There is a refreshing simplicity and directness in the way in which he works straight ahead, without novelties of expression or eccentricities of conception. He attains his end by what seems really dramatic art. Character is not his strong point, nor humor, nor imagination, of the ordinary type at least,— things which are good in the drama as elsewhere, but not of its essence. His effort seems to be to imagine certain people and certain circumstances, and then so to manipulate them that some idea, some conception, shall be brought to white heat before the spectator. At any rate this is what he does most successfully in "The Great Galeoto," but well also in the other. Some of his plays have been already translated, but the two in this book are stronger work and probably more representative of their author.

Two books of advice and precept for young men.

Mr. E. W. Bok's "Successward (F. H. Revell Co.) is addressed to the average young man — the young man, we take it, of office, shop, and "dry goods" store; and we cheerfully assure the average young man that he will find its maxims sound and practical, its ideals within reach of a mental Zaccheus, and its philosophy of life a good, plain, durable fabric, that will wear well and suit all seasons. The central object of the book is, as its title implies, to point out to the average young man the general line of conduct he is to pursue in order (to adopt the

young man's own phraseology) to "get there" in life, and possibly to become a "magnate" of some sort or other. Mr. Bok, however, has a good deal of advice to offer on topics less severely practical,— such as "Social Life and Amusements," "Religious Life," "Attitude towards Women," "Matters of Dress," etc. Mr. Bok's little book contains much sound precept tersely and plainly put; and it may be read with profit by those for whom it is meant. — Another book similar in character to Mr. Bok's is Mr. Orison Swett Marden's "Architects of Fate" (Houghton), described by its author as "a book designed to inspire youth to character-building, self-culture, and noble achievements." It is a companion volume to Mr. Marden's "Pushing to the Front," which has run through several editions. Mr. Marden's method is largely the time-honored one of teaching by examples; and of these he has gotten together, and classified under such headings as "Dare," "Self-Help," "Clear Grit," "The Will and the Way," etc., a most bewildering variety from sources the most diverse. Mr. Marden's labors, of the excerpting and arranging order, must have been something really appalling; and one is glad to reflect that his method was one which relieved him from the additional strain of severe and continuous thought. A notable feature of the volume is the portraits of eminent people — Columbus, Walter Scott, Hamilton, Lafayette, Irving, Ruskin, Blaine, Edison, Clay, and so on. Mr. Marden's style is rather spasmodic, and his reflections are sometimes trite; but his book is, in the main, an excellent one for popular reading, and should repeat the success of its predecessor.

Tennessee's constitutional development.

In a convenient volume entitled "Studies in the Constitutional History of Tennessee" (Robert Clarke Co.), Mr. Joshua W. Caldwell of that state presents many of the more prominent features of its constitutional development. He begins with the early attempts at the establishment of an independent government in the western wilderness: Watauga, 1772; Cumberland, 1780; and Franklin, 1784. He calls due attention to the distinctive characteristics of these early constitutions, chief among which were general suffrage and religious freedom. His criticism that the Franklin experiment at state-making in 1784 is, in historic importance, inferior to its two predecessors, seems hardly justified by the facts which the author presents, showing it to be a step in a continuous evolution. In his claim that the Watauga settlers "were the first Americans to establish absolutely free and democratic institutions," he seems to ignore the earlier example of Rhode Island. The causes which led the New England settlers to adopt the township system of government, while those of the "Virginia group" of colonies preferred the county system, are tersely set forth. It is a part of Mr. Caldwell's thesis that, under present conditions, the township system should not only be preferred in the South, but that that region now needs, for its full development, the form of local self-government by which New England democracy became so successful; and he urges that an early constitutional revision in Tennessee shall abolish the outgrown county system and erect upon its ruins the township system. His account of the early jealousy of the Tennessee settlers toward their courts and judges shows that in Tennessee, as well as under the national constitution, the power of the judiciary has been a growth from feeble beginnings. Mr. Caldwell would have made this part of his thesis more clear by reference to the official oath first prescribed for her judges, by which Tennessee, in imitation of North Carolina, sought to furnish backbone for the development of a truly independent judiciary.

Short essays on literary topics.

We do not have much literary criticism nowadays, except in homeopathic doses. Few of our magazines have anything of the sort; Travel, Art, Politics, Questions of the Day, Biography, Fiction, are more interesting to the public, and so are provided in larger quantity. So there is no place to publish long articles, and then it is easier to write short ones. In England it is still the tradition that some literary articles are to be included in the monthly reviews, but even in England much of the best writing goes into the comparatively short articles of the literary weeklies. For these reasons we have lately had several collections of short essays, of which "Impressions and Memories," by Mr. J. Ashcroft Noble (Putnam), is a good example. Too short for more than a pleasant *resumé* or a judicious noting of a few salient points, such essays are rather unsatisfactory in book form. One can hardly put them on the shelf along with more solid literary criticism: one reads them and is apt to forget them. But aside from the inevitable disadvantage of form, these particular essays are excellent,—a pleasure to read, and, as often as not, with something to remember. There are a few essays on general critical subjects, particularly a very interesting one on "The Music of Prose." There are also, though less successful in giving a definite idea, one or two bits of direct criticism, as on Christina Rossetti, or Dr. Holmes. But the greater number are on what would be called in a general way "literary topics"—"The Charm of Autobiography," "The Hypocrite of Fiction," and so on,—and answering probably to the "memories" of the title, are several sketches of places pleasant in themselves and made noteworthy by the life of some man of letters.

Some bits of literary history.

No suggestion of its contents is given in the title "In a Walled Garden" (Macmillan), which is a collection of essays and reminiscences by Mme. Bessie Rayner Belloc, an advanced woman of her time, a devout Catholic, and the intimate friend of George Eliot. The papers are written in a somewhat disconnected and rambling style, as if they were familiar letters to a friend; scattered recollections, odds and ends

brought forth from the memory of a woman now nearing the close of her life. The essays—"The Modesty of Nature," "On Living Well to the Front," and three suggested by the theories of Count Tolstoy — are mere suggestions of her thoughts, rather than completed wholes. The reminiscences, chiefly of people she knew in her early life, have an old-world atmosphere of times not so far gone by, and are full of interest for this generation, particularly the chapters on George Eliot, Mary Howitt, Lady Georgiana Fullerton, and the one entitled "Montagus and Procters." One of the more recent characters described is Catherine Booth, the "mother of the Salvation Army." The paper on "Dr. Manning of Bayswater" is of especial interest in view of Mr. Purcell's recently published life of the Cardinal. "A Chapter of War" and "The Shoemaker's Story" deal with the Franco-Prussian War, of which Mme. Belloc had personal knowledge, having been driven from her home in Bougival by the approach of the Germans. The book as a whole forms a pleasant addition to those bits of literary history which serve to throw side-lights on the great people of the world.

"A House-boat on the Styx."

Mr. John Kendrick Bangs's humorous extravaganza entitled "A House-Boat on the Styx" (Harper) has already appeared in serial form, and calls for little in the way of comment or description. Mr. Bangs's device of grouping a lot of more or less celebrated "shades"—Homer, Shakespeare, Confucius, Artemus Ward, Emerson, Socrates, P. T. Barnum, and so forth — on board a Stygian house-boat, surrounding them with earthly "modern conveniences," and making them talk in a flippant, slangy, up-to-date dialect, is at least a novel one, and the resulting incongruities make us laugh in spite of ourselves. Mr. Bangs shows us, for instance, Dr. Johnson, "playing pool with Nero," and addressing Shakespeare with: "Hullo, William! How's our little Swanlet of Avon this afternoon?"—while Lord Bacon settles a vexed question by saying: "Shakespeare was my stenographer, gentlemen. If you want to know the whole truth, he did write 'Hamlet,' literally. But it was at my dictation." Mr. Bangs's fun is rather enjoyable at times; but candor compels us to say that, in our opinion, a generation which can relish it in book doses is intellectually past praying for. The book is a pretty one outwardly, and contains the quaint original cuts.

The story of a great soldier.

Some men are admitted to the calendar of great men, not on account of the magnitude and number of their achievements, but because of what they have shown themselves to be in the lesser deeds they have had to perform. In Mr. Bradley's life of General Wolfe, recently added to the "English Men of Action" series (Macmillan), we have the story of a great soldier told in a most fascinating way. Wolfe was only thirty-two when he died, and the Quebec expedition was his first independent command; but his success was based upon seventeen years of intense application to his profession, and every duty assigned him had been perfectly done. The ministry that sent the young colonel to take the Canadian stronghold little realized the hopelessness of the undertaking. Wolfe himself was at the point of despair. But he would not fail. To have failed in accomplishing the impossible, if that were set him to do, would have broken his heart. He succeeded, and by one stroke put his name on the short list of great English soldiers. This little book is a hero-tale that stirs one's enthusiasm.

BRIEFER MENTION.

The new edition of Professor C. A. Young's "The Sun" (Appleton) acquaints its readers with the remarkable results of the last fifteen years of investigation, and brings the subject fully up to date. We have given the latest solar parallax determinations, the spectroscopic work of Professors Hale and Deslandres, accounts of prominence photography and coronal observation, Professor Langley's infra-red spectrum investigations, and even so new a subject as the discovery of terrestrial helium. It is one of the best books of popular science ever written, and deserves to find a host of readers.

"Karma, a Story of Early Buddhism," by Dr. Paul Carus, is a recent publication of The Open Court Publishing Co. It is a prettily-written moral apologue, issued in a form that is sure to attract attention. The booklet is manufactured in Tokyo, printed on a curious kind of Crêpe paper, and illustrated in colors by Japanese artists. The drawings are very charming, and will repay close study; some of them are full-page designs, while others share their pages with the text.

A new and beautifully-printed edition of "The Marvellous Adventures of Sir John Maundevile, Kt.," edited and strikingly illustrated by Mr. Arthur Layard, having also a preface by Mr. John Cameron Grant, comes to us from Messrs. Macmillan & Co. We hope that this edition may acquaint a good many people, who have hitherto thought of the work as possessing only antiquarian interest, with the fact that it offers delightfully entertaining reading for both young and old. A more fetching dress than this, at least, the work could not easily have, with its rich covers, its clear type, and its quaintly sympathetic designs.

We note the publication of two very helpful guides for the reading of the young. One is a "List of Books for Girls and Women and their Clubs," edited by Miss Augusta H. Leypoldt and Mr. George Iles, and published by the Boston Library Bureau. Over two thousand works are enumerated, classified, and briefly characterized. Each section of the work is prepared by a specialist, Mr. Krehbiel, for example, writing of music, Mrs. Olive Thorne Miller of natural history, and Mr. Russell Sturgis of fine art. The comments on books of fiction are by "a reviewer for the 'Nation'". The characterizations are terse and usually trustworthy. Our other book of this class is Mr. W. M. Griswold's "Descriptive List of Books for the Young" ("descriptiv" is the perverse way in which Mr. Griswold spells it). History and fiction are the chief groups in this bibliography. Both of these works are simply invaluable.

Literary Notes.

"The Heroes" has just been added to the Macmillan "Pocket Edition" of Kingsley.

The third volume of Mr. James Hamilton Wylie's "History of England under Henry the Fourth," covering the period 1407–1410, has just appeared from the press of Messrs. Longmans, Green, & Co. A fourth volume, which the author hopes "will not be long delayed," will complete the work.

"Coriolanus" and "Troilus and Cressida" are added by Messrs. Macmillan & Co. to their "Temple" Shakespeare. The Roman Forum and the Swan Theatre are the subjects of the etched frontispieces. The same publishers send us "Enoch Arden" and the second half of "The Princess" in the "People's" Tennyson.

The beautiful edition of the "Faerie Queene," now publishing in parts, is progressing apace. Part XI., including Cantos 5 to 8 of the Fourth Book, is the latest to appear. Mr. Crane's illustrations are as original and graceful as ever, and really illustrate the text of the poem. Messrs. Macmillan & Co. are the publishers.

The founders of "McClure's Magazine" have undertaken to establish at Knox College a new department, to be known as "The Abraham Lincoln School of Science and Practical Arts." It is expected that an endowment fund of a quarter of a million dollars will be raised for this purpose. Knox College will celebrate in October the anniversary of the Lincoln and Douglas debate.

Professor Cowell, of Cambridge, who has just completed his seventieth year, was presented on his birthday with his portrait, which has been painted at the cost of fifty-six of his old pupils and others who in maturer years have continued to work with him at any of the numerous languages — Sanskrit, Persian, Pali, Old Welsh, to say nothing of Italian and Spanish — in which the veteran professor is thoroughly versed.

Messrs. Way & Williams announce for early publication "The Lamp of Gold," a sonnet sequence composed of forty-nine sonnets divided into seven parts of seven sonnets each, by Miss Florence L. Snow, with decorations by Mr. E. H. Garrett; a collection of stories by Mrs. E. W. Peattie, entitled "A Mountain Woman"; and a new Irish novel by Mr. Frank Matthew, called "The Apostle of Temperance." The same publishers say that the interest in Mrs. Wynne's book, "The Little Room and Other Stories," now in its second thousand, is on the increase.

The MS. of "Trilby" is preserved in a locked glass case at the rooms of the Fine Art Society of London. It is written in little exercise-books, each of which cost a penny, and is not entirely in Mr. Du Maurier's hand. That author has a pet superstition to the effect that all the members of his family should take a small part in the work of writing out his imaginings. Consequently the MS. exhibits various calligraphies. A translation of "Trilby" has lately appeared in Russia, with Mr. Du Maurier's illustrations. It is printed under the title of "Katia," and is ascribed to one "Teminoff"; and all the names are altered to Russian ones — the three immortal Companions of the Brush being turned into Russians.

The New York State Library has just issued its sixth annual comparative summary and index of state legislation, covering the laws passed in 1895 by thirty-seven states and two territories. Each law is briefly described or summarized and classified under its proper subject-head, with a full alphabetic index to the 4847 entries. There is steadily growing appreciation of this Bulletin by all persons interested in improving state legislation. It is already widely used and helps materially in raising standards and promoting uniformity in the laws of the different states. This year additional intermediate marginal heads give closer classification and make it much easier to grasp the contents rapidly. The great problems of municipal government have received special attention.

Mr. Charles Sprague-Smith is conducting in New York a series of weekly "conferences upon literature." Each conference opens with a paper by Mr. Sprague-Smith, which is followed by supplementary papers and a general discussion. The method is thus described: "Starting with a great epic poem, which voiced the thought of a primitive age and civilization, the literature of which this poem formed the centre is followed in its evolution. Where it has inspired some greater production, that all recognize as belonging to universal literature, the attention is centred upon this, and a comparison made between the new and old expressions of the ideal. In every conference one of these supreme moments is considered, and the monument it produced placed in its historical and literary setting, with the lines of development traced up to and away from it."

Topics in Leading Periodicals.

March, 1896 (First List).

Africa, European Development of. C. H. Cooper. *Dial.*
American Family Life. Th. Bentzon. *Forum.*
Army as a Career, The. O. O. Howard. *Forum.*
Bee-Ranching. Ninetta Eames. *Harper.*
Binders, French, of To-Day. S. T. Prideaux. *Scribner.*
Boers, Manners and Customs of the. T. L. White. *Forum.*
British Opinion of America. Richard Whiteing. *Scribner.*
Carnations. J. H. Connelly. *Scribner.*
Cassatt, Miss Mary. William Walton. *Scribner.*
College Training, Benefits of. Charles F. Thwing. *Forum.*
Cretan Pictographs and Pre-Phœnician Script. *Dial.*
Critic, The, as Picker and Stealer. *Dial.*
Dante in Spenserian Verse. George M. Harper. *Dial.*
Ellsworth, Colonel. John Hay. *McClure.*
England, An Alliance with. Sidney Sherwood. *Forum.*
European Situation, The. F. H. Geffcken. *Forum.*
Falconry in Art. J. E. Harting. *Magazine of Art.*
Florentine Villas. Lee Bacon. *Scribner.*
History, American, Recent Books on. *Dial.*
Horse or Motor? Oliver McKee. *Lippincott.*
Household Life in the Fifteenth Century. *Lippincott.*
Irish, The, in American Life. H. C. Merwin. *Atlantic.*
Kites, Scientific Uses of. Cleveland Moffett. *McClure.*
Lakeland, Some Rivers of. E. R. Dibdin. *Magazine of Art.*
Leighton, Lord. M. H. Spielmann. *Magazine of Art.*
Lindisfarne, The Island of. Eugenia Skelding. *Atlantic.*
Literary Anecdotes of the Nineteenth Century. *Dial.*
Love. Jean Wright. *Lippincott.*
MacDowell, E. A. Edith Brower. *Atlantic.*
Manitoba Schools Question, The. Goldwin Smith. *Forum.*
Money Borrowers. Junius H. Browne. *Harper.*
Nicaragua Canal, Impracticability of the. *Forum.*
Novel, The Decadent. Edward Fuller. *Lippincott.*
Presidency, The, and Secretary Morton. *Atlantic.*
Public Schools, Case of the. G. Stanley Hall. *Atlantic.*
Roads in France. Mary H. Catherwood. *Atlantic.*
Social Departures, Two New. J. M. Ludlow. *Atlantic.*
Travel, Recent Books of. H. M. Stanley. *Dial.*
War, Anglo-American, Cost of an. Edw. Atkinson. *Forum.*
War-Ship, Nerves of a. Park Benjamin. *Harper.*
Washington as a Colonel. Woodrow Wilson. *Harper.*
Wedding-Cake, Evolution of the. Agnes Sage. *Lippincott.*

LIST OF NEW BOOKS.

[*The following list, containing 50 titles, includes books received by* THE DIAL *since its last issue.*]

HISTORY.

History of England under Henry the Fourth. By James Hamilton Wylie, M.A. Vol. III., 1407-1410; 12mo, uncut, pp. 482. Longmans, Green, & Co. $5.

The Union of England and Scotland: A Study of International History. By James Mackinnon, Ph.D. 8vo, uncut, pp. 524. Longmans, Green, & Co. $5.

Woman under Monasticism: Chapters on Saint-Lore and Convent Life, A. D. 500 to 1500. By Lina Eckenstein. 8vo, uncut, pp. 496. Macmillan & Co. $4.

BIOGRAPHY AND MEMOIRS.

The Life and Correspondence of Rufus King: Comprising his Letters, Public Documents, and Speeches. Edited by his grandson, Charles R. King, M.D. Vol. III., 1799-1801. With portrait, 8vo, gilt top, pp. 580. G. P. Putnam's Sons. $5.

Memoirs of an Artist: An Autobiography. By Charles François Gounod; trans. by Annette E. Crocker. With portrait, 16mo, gilt top, uncut, pp. 223. Rand, McNally & Co. $1.25.

Joan of Arc. By Francis C. Lowell. 12mo, gilt top, pp. 382. Houghton, Mifflin & Co. $2.

Bayard Taylor. By Albert H. Symth. With portrait, 16mo, gilt top, pp. 320. "American Men of Letters." Houghton, Mifflin & Co. $1.25.

GENERAL LITERATURE.

A History of Nineteenth Century Literature (1780-1895). By George Saintsbury. 12mo, uncut, pp. 477. Macmillan & Co. $1.50.

Regeneration: A Reply to Max Nordau. With Introduction by Nicholas Murray Butler. 8vo, uncut, pp. 311. G. P. Putnam's Sons. $1.75.

Jewish Ideals, and Other Essays. By Joseph Jacobs, author of "Studies in Jewish Statistics." 8vo, uncut, pp. 242. Macmillan & Co. $2.50.

The Literary Study of the Bible: An Account of the Leading Forms of Literature Represented in the Sacred Writings. By Richard G. Moulton, M.A. 12mo, pp. 533. D. C. Heath & Co. $2.

Renaissance Fancies and Studies: Being a Sequel to "Euphorion." 12mo, uncut, pp. 260. G. P. Putnam's Sons. $1.25.

Curiosities of Olden Times. By S. Baring-Gould, M.A., author of "Mahalah." 12mo, uncut, pp. 301. Thomas Whittaker. $1.50.

NEW EDITIONS OF STANDARD LITERATURE.

Spenser's Faery Queene. Edited by Thomas J. Wise; illus. by Walter Crane. Book IV., Part XI., Cantos V.-VIII.; large 8vo, uncut. Macmillan & Co. $3.

The "Temple" Shakespeare. Edited by Israel Gollancz, M.A. New vols.: Coriolanus, and Troilus and Cressida. Each, with frontispiece, 24mo, gilt top, uncut. Macmillan & Co. Per vol., 45 cts.

"People's" Edition of Tennyson's Poems. New vols.: The Princess, Part II., and Enoch Arden. Each 24mo, uncut. Macmillan & Co. Per vol., 45 cts. *net.*

The Heroes; or, Greek Fairy Tales for my Children. By Charles Kingsley. "Pocket Edition"; illus., 18mo, pp. 228. Macmillan & Co. 75 cts.

POETRY.

England's Darling. By Alfred Austin, Poet Laureate. With portrait, 12mo, gilt top, pp. 111. Macmillan & Co. $1.25.

Leviore Plectro (Occasional Verses). By Alfred Cochrane, author of "The Kestral's Nest." 16mo, uncut, pp. 82. Longmans, Green, & Co. $1.25.

An Oaten Pipe. By James B. Kenyon. 16mo, gilt top, uncut, pp. 133. "Fleur de Lis Poets." J. Selwin Tait.

FICTION.

The Parson's Proxy. By Kate W. Hamilton, author of "Rachel's Share of the Road." 16mo, pp. 303. Houghton, Mifflin & Co. $1.25.

Persis Yorke. By Sidney Christian, author of "Sarah: A Survival." 16mo, pp. 426. Macmillan & Co. $1.25.

Mariposilla. By Mrs. Charles Stewart Daggett. 12mo, gilt top, uncut, pp. 268. Rand, McNally & Co. $1.25.

Golden Gwendolyn. By Evelyn Everest Green, author of "The Last of the Dacres." Illus., 12mo, pp. 366. A. I. Bradley & Co. $1.25.

Diana's Hunting. By Robert Buchanan. Illus., 18mo, uncut, pp. 218. F. A. Stokes Co. 75 cts.

Siegfried the Mystic. By Ida Worden Wheeler. 12mo, pp. 295. Arena Pub'g Co. $1.25.

Paul French's Way. By Jennie M. Drinkwater. 12mo, pp. 278. A. I. Bradley & Co. $1.25.

A Whirl Asunder. By Gertrude Atherton. With frontispiece, 24mo, uncut, pp. 192. F. A. Stokes Co. 50 cts.

NEW VOLUMES IN THE PAPER LIBRARIES.

Rand, McNally's Globe Library: Stanhope of Chester, by Percy Andreae; pp. 285.—The Sea-Wolves, by Max Pemberton; pp. 227. Each 12mo, 50 cts.

POLITICS.

A History of Political Parties in the United States. By J. P. Gordy, Ph.D. In 3 vols.; Vol. I., 12mo, pp. 512. Athens, O.: Ohio Pub'g Co.

Proportional Representation. By John R. Commons. 12mo, pp. 298. "Library of Economics and Politics." T. Y. Crowell & Co. $1.75.

THEOLOGY AND RELIGION.

The Spirit in Literature and Life: A Course of Lectures. By John Patterson Coyle, D.D. 12mo, gilt top, uncut, pp. 247. Houghton, Mifflin & Co. $1.50.

Visions and Service: Fourteen Discourses Delivered in College Chapels. By William Lawrence. 16mo, gilt top, uncut, pp. 235. Houghton, Mifflin & Co. $1.25.

SCIENCE.

Elementary Treatise on Electricity and Magnetism. Founded on Joubert's "Traité Elémentaire d'Electricité." By G. C. Foster, F.R.S., and E. Atkinson, Ph.D. Illus., 12mo, pp. 552. Longmans, Green, & Co. $2.25.

BOOKS FOR SCHOOL AND COLLEGE.

A Manual of Physics: Being an Introduction to the Study of Physical Science. By William Peddie, D.Sc. Second edition, revised and enlarged; illus., 12mo, pp. 573. G. P. Putnam's Sons. $2.50.

Latin Lessons for Beginners. By E. W. Coy, Ph.D. 12mo, pp. 330. American Book Co. $1.

Elements of Botany. By J. Y. Bergen, A.M. Illus., 12mo, pp. 332. Ginn & Co. $1.20.

Robinson's New Higher Arithmetic for High Schools, Academies, and Mercantile Colleges. 12mo, pp. 506. American Book Co. $1.

Trigonometry for Schools and Colleges. By Frederick Anderegg, A.M., and E. D. Roe, Jr., A.M. 12mo, pp. 108. Ginn & Co. 80 cts.

Selections from Carlyle. Edited by Henry W. Boynton, M.A. 12mo, pp. 283. Allyn & Bacon. 75 cts.

Laboratory Work in Chemistry: A Series of Experiments. By Edward H. Keiser. Illus., 12mo, pp. 119. American Book Co. 50 cts.

Milton's Paradise Lost, Books I. and II. Edited by Albert S. Cook. 18mo, pp. 201. Leach, Shewell, & Sanborn. 35 cts.

Stories from Aulus Gellius. Edited for sight reading by Charles Knapp, Ph.D. 16mo, pp. 93. American Book Co. Paper, 30 cts.

Seidel's Herr Omnia. Edited by J. Matthewman. 12mo, pp. 85. American Book Co. 25 cts.

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A CRISIS IN PUBLIC EDUCATION.

The public schools of Chicago have, on the whole, approved themselves to the intelligent educational opinion of the country. They have shared in the defects of all large city systems of education, but, relatively to other systems of similar magnitude, they have done well, and their management has been liberal, progressive, and fruitful of good results. They constitute a well-organized system, fitting their students both for the practical demands of life and for the prosecution of work along higher educational lines. They have construed education to mean something more than mechanical instruction and text-book memorizing, to mean rather the development of the whole nature of the child, physical, moral, and intellectual. They have enriched their curricula in a noteworthy degree with those elements of culture of which the older public education had slight knowledge, and which the saner modern view holds no less essential than the time-honored fundamentals. They have developed the observant faculties by substituting objects to be seen and handled for pages of print to be learned. They have encouraged the study of nature, and have sought to train the mind, in large part, at least, through training of the eye and the hand. They have done much, by the provision of libraries and supplementary reading-books, to make of reading a pleasure instead of a dull formal exercise. They have done away with the old break between the grammar school and the high school by placing the beginnings of the higher studies in the lower grades. And they have done all these things, and done them fairly well, for a population that has been increasing more rapidly than in any other large city of the United States. Even in the matter of providing accommodations for all applicants, the Chicago schools have done as much as could reasonably have been expected. It is true that some buildings are rented, and that others are lacking in modern improvments, but the frequently reiterated charge that elementary education is not provided for all applicants is true only in the sense that some of the lower grades have "double divisions"; in other words, that some children six or seven years of

age go to school for three hours a day instead of going for five.

The Common Council of Chicago, in making its appropriations from the taxes of 1896, has just seen fit to reduce the estimates of the Board of Education by more than two millions of dollars. Since the taxes for one year are not collected until the year following, this reduction applies to the school expenses of 1897. The greater part of the reduction is made in the estimate for new sites and school buildings, but a considerable fraction of it falls upon the estimate for "educational purposes"; that is, for salaries and supplies. It is doubtless unfortunate that the work of providing new buildings should be thus arrested, for it will make the task of "catching up" all the harder in the future; but its only immediate effect will be to increase the number of "double divisions," which is not, after all, a very serious evil. The reduced estimate for "educational purposes" is, unfortunately, made absolutely unavoidable by the constitutional limitation and the disgraceful condition into which the assessment system has fallen in Chicago. The tendency to lower assessments in order to lower the basis of state and municipal taxation is at work everywhere in the United States, but is not often carried as far as it has recently been carried in this city. For several years past, the assessed value of Chicago property has been declining (while the real value has, of course, been growing), until it now amounts to about one-tenth of what the law directs it to be. That is, property actually worth in the neighborhood of twenty-five hundred millions is estimated, for purposes of taxation, as worth less than two hundred and fifty millions. Now, the Illinois Constitution limits the expenditure of the city for "educational purposes" to a two per cent rate upon this assessment; the appropriation for such purposes has at last reached the full amount allowed by this rate, and we are confronted with the fact that it is not enough for the educational needs of the city. Hence, it may be said without exaggeration that a crisis in public-school education is upon the city, and that the problem of making the wisest use of the inadequate amount provided is not easy of solution.

When educational affairs become a subject of popular discussion it is nearly always found that a certain undercurrent of narrow and prejudiced or ignorant thought comes to the surface, and has considerable influence in shaping the final decision. The newspapers may too often be counted upon to lead the attack upon whatever is most valuable in a public-school system. In Chicago, at least, and probably elsewhere, the chief points of popular attack upon the public schools are three in number: 1. The salaries paid for the higher kinds of work. 2. The new subjects of instruction that the more enlightened educational ideals of recent years have added to the curriculum. 3. The high schools. The educational interests of every large city are always peculiarly in danger of being crippled by an attack at these three points, and what we have to say about them, although illustrated by the problem as now existing in Chicago, has a far wider application than to the situation in any one city.

That the compensation bestowed upon those who do the higher grades of work should be singled out for popular attack simply offers one more illustration of an intellectual defect that seems inherent in democracy, of the inability to understand why one man's services should be so much more valuable than another's. The levelling tendency that results from this misapprehension is conspicuous in all departments of our public life, from the school service of a city to the national service of the capital. Almost everywhere it is found that the lower grades of work receive compensation at a rate relatively too high, while the higher grades are relatively underpaid. We fail thereby to command the best leadership and executive ability, while, on the other hand, the evil of place-hunting becomes greatly magnified. Yet when, for example, the cry of retrenchment in the school expenses of a city is heard, an outcry is at once made that the burden should fall chiefly or wholly upon those who, while receiving the larger salaries, are still relatively underpaid in proportion to the importance of their work. It thus often happens that a burden which would be trifling if equitably distributed, becomes intolerable when loaded upon the shoulders of the few, and the educational work of the city is forced to depend for leadership upon a still lower grade of ability than before, thus becoming weakened at the very points where strength is most needed. Of all the forms of the socialist propaganda, that which takes the shape of a graduated tax is the most insidious and the most dangerous. It is the most insidious because its effect is so disguised that comparatively few people take the trouble to think for themselves what it really means, the most dangerous because it subverts a fundamental principle of justice.

The popular attack upon the enriched modern curriculum usually begins with stigmatizing all the new subjects and methods by applying to them collectively some such epithet as "fads," a term especially chosen that the argument may start with a prejudice in its favor. The cost of each "fad," such as drawing (Heaven save the mark!), singing, or the study of nature, is then carefully figured out, and the public is invited to contemplate the frightful waste of good money upon ornamental work. The fact that skilled educators are practically unanimous in regarding such subjects as equal in educational value to any others is carefully concealed from the readers to whom the young men who carry on the newspaper crusades appeal; and the other fact that to reduce a school curriculum to the simple old-fashioned terms would reduce expenses slightly, if at all, is concealed with even greater care. Of course, anyone who stops long enough to do a little elementary thinking upon the subject can see that the whole question is not one of expense, but simply one of educational theory and method. A certain subject, it is said, costs the city so many thousands of dollars annually. Yes, but to do away with that subject would not result in any considerable saving. It would simply release a certain number of hours to be applied to other kinds of work in the charge of other instructors. In any public school system the unit of cost is the schoolroom with its teacher. For every fifty children, say, there must be a room and a teacher. Multiply the number of rooms by the average salary paid, add from five to ten per cent for supervision, and the result is the total cost for instruction. Starve or enrich the curriculum as much as you please, the total cost will be but slightly affected by either course. The question is wholly one of educational theory, not in any sense one of public policy, and the public at large is not entitled to an effective opinion upon a question that nowise concerns the pocket.

Last of all, we wish to say a few words about high schools. The high school is perhaps the most characteristic product of American ideals of education, and is so firmly intrenched in the good-will and sympathy of the vast majority of taxpayers that it may safely be counted upon to hold its own. Yet there is no doubt that in our larger cities a certain numerically small but active element of antagonism to the high school as an institution makes itself felt upon critical occasions, and succeeds in weakening the influence and efficiency of high-school work. The arguments directed against the high school may be reduced to three. 1. Its work is ornamental and therefore superfluous. 2. Only a small percentage of the school population receives its benefits, while all are taxed for its support. 3. It is mainly an institution for the wealthy classes, who alone send their children to it. To the first of these arguments we may reply that the question involved is one of degree and not of kind. No one, not invincible in his own ignorance, can safely divide school work into two sorts, the useful and the ornamental; nor can anyone, subject to the exception before noted, intelligently assert that the leaven of good citizenship (which it is the chief object of all public schools to produce), is less successfully cultivated in the high school than in the school of lower grade. The only question suitable for the public to consider is that of the number of years for which it is proposed to support a school system, and the answer will depend upon the economic condition of the community concerned. If the majority decides for a twelve-year course, those who would have preferred eight years, or six, or ten, cannot fairly claim that any question of principle is involved in their disagreement. The argument that high schools being for the few, the many should not be taxed for their support, may be disposed of in a similar way. Here again we have merely a question of degree. If a public-school system covered only two years of study, there would be fewer children in the second year than in the first. Whatever the length of the course, there will be fewer students in each year than in the year preceding. Or, taking the argument of "the few and the many," as it is sometimes put, it would be just as fair to select any one school, high or low, in a city system, and say: "This school only accommodates five per cent of the children of the community, yet all the community is taxed for its support. Behold the monstrous injustice!" Such is the logic with which the friends of public education sometimes have to contend.

As for the final argument of the enemies of the high school, it more often than not rests upon a falsehood. We do not know how it is in all other cities, but we assert that in Chicago, at least (and the assertion is based upon a quarter-century of intimate acquaintance with the facts), the high schools are not institutions for the wealthy and well-to-do classes. It might very reasonably be argued that if they were, there would be no inherent injustice in the arrangement, since the wealthy classes pay taxes

in a proportion greatly exceeding the number of their children; but there is no necessity for resorting to this plea. The truth of the matter is that in Chicago parents of all classes very generally send their children to the public schools of primary and grammar grade, but that when these children reach the high school grade a considerable fraction of them are taken out of the public schools and sent to private institutions. Hence, as far as any class distinction of patronage exists at all, it operates in the direction of restricting the benefits of the high schools to the poorer classes, of making them, in the phrase of a popular rhetoric, the "poor man's colleges." Moreover, the high schools of a compact and well-organized system like that of Chicago are in a very real sense the most important part of the whole. They not only perform the usual function of higher schools in holding up the lower schools to a fair standard of efficiency, in acting as the keystone of the whole educational arch; but they also perform the far more important service of training for their work nearly all the teachers of the lower grades. The expanding educational system of Chicago requires every year some three or four hundred new teachers, and the great majority of them are selected from the graduates of the high schools. With this fact in view, it is simply amazing that anyone should seriously think the high-school system of the city either unimportant or ornamental, that anyone having the interests of education at heart should not realize that a weakening of the high-school work would be the most serious disaster possible, making its unfortunate consequences felt, not merely at the time when it occurred, but for long years to come.

A SONNET OF OBLIVION.

The earth hath holy places, unadorned
  With sculpture or commemorative brass;
  Across whose ways unheeding footsteps pass,
Whose memories by forgetfulness are scorned.
Well were it if some solemn voice had warned,
  "Tread softly; in this dewy, velvet grass
  The daisy grew that Chaucer plucked. Alas,
Such blossoms spring no more, and few have mourned."

Nature's true heart alone doth now enfold
  The tree where Herrick carved his Julia's name;
    Keats' "little hill"— forgotten long ago.
Yet would that we could bind in grateful gold
  The bank of thyme that shares in Shakespeare's fame,
    The path Vittoria trod with Angelo.

GRACE DUFFIELD GOODWIN.

THE NEW "KING ARTHUR."

In selecting the old story of King Arthur and his Knights of the Round Table as a good subject for stage treatment, Sir Henry Irving has followed in the footsteps of many previous stage managers, including Garrick, Kemble, and Macready; and Mr. J. Comyns Carr, in writing the play, has had as predecessors William Rowley, John Dryden, and many less-known dramatists. How far back we should have to go in dramatic history to find the first play founded on this popular theme is something only to be conjectured. That there was an exhibition of mingled archery and pageantry called "Arthur's Show" in the time of Henry VIII. is known, and that it continued until Shakespeare's time and was seen by him is probable from his allusion to it in the Second Part of King Henry IV., where Justice Shallow says to Falstaff, "I remember at Mile End Green (when I lay at Clement's Inn) I was then Sir Dagonet in Arthur's Show." Mile End Green was a training-ground near London, and the troupe consisted of an association of archers who personated characters taken from the old romance of "Morte d'Arthur," a magnificent prose poem written by Sir Thomas Mallory in 1461. But neither was Mallory himself the originator of these knightly tales. He wrought his narrative from old Welsh and Breton ballads and from the "Chansons de Geste,"— as Homer wrought his "Iliad" from the preceding warlike ballads, or as the unknown compiler of the "Niebelungenlied" wrought his poem from similar ancient sources. Living when men still wore armor, and so near to the actual age of chivalry as to be in full sympathy with the spirit of its fiction, the good knight gave to these stories an epic completeness which they lacked before, and created a group of real men and women, and not a series of lay figures on a background of romance, as were his originals. The characteristics with which he endowed these individualities have persisted throughout all the centuries since. Kay is still the man of satirical tongue, Lancelot is bold and chivalrous, Elaine tender and trusting, Arthur kingly but adventurous, Guinevere jealous but queenly, when they step upon the stage to-day as when they first received the breath of life from Mallory.

To speak of Mr. Carr's new play as a dramatization of Tennyson's "Idylls of the King," or to judge it, as many seem inclined to do, according as it follows or departs from that delightful poem, is to show a very inadequate understanding of the situation. The fact is that the mystical figures of Arthur and his knights have quite stepped out of the historic page and are recognized as the common property of all imaginative writers. It is no exaggeration when it is said of Mallory's "Morte d'Arthur" that "it is as truly the epic of the English mind as the 'Iliad' is the epic of the Greek mind." Whether there ever was an actual Arthur, King of

Britain, or not is nothing to the purpose; but the truth remains that he has appealed to the imagination of English writers oftener, probably, than any other figure, real or fictitious. Milton long had in mind an epic with King Arthur as hero, but abandoned it for "Paradise Lost"; Spenser took his machinery for the "Faerie Queene" from the popular legends about King Arthur; Dryden wrote a drama and projected an epic on the theme; Bulwer wrote a heavy "King Arthur" which nobody reads; Tennyson wrote a series of splendid poems which everybody reads,— and thus to most people King Arthur is the Arthur of the "Idylls of the King."

Mr. Carr, like his predecessors, has allowed his imagination to have its way with the old material, and has felt at liberty to use such portions as seemed to him best suited to his own purposes. This purpose being to make a good stage play, the proper test to apply to his work is his success or failure in this respect. At least this must be said of it, that it is much more satisfactory than the effort of any previous playwright, as may be seen by passing the others hastily in review.

It is interesting to note that it is exactly 309 years ago — namely, on the 28th of February, 1587 — that the earliest instance of which we have any record, a play called "The Misfortunes of Arthur (Uther Pendragon's Son)" was presented before Queen Elizabeth at the court in Greenwich. Then, as now, the cast included Arthur, Guinevere, Mordred, and the train of valiant knights. The play was preceded by a prologue, and each act had an argument, a dumb show, and a chorus. A curious circumstance in connection therewith is that Francis Bacon's name occurs in the list of writers by whom the dumb shows and additional speeches were "partly devised." So, whatever may be assumed concerning the Baconian authorship of the Shakespeare plays, it is reasonably certain that Sir Francis had something to do with the production and composition of at least one Elizabethan play. During the same year, it was "reduced into tragicall notes" by Thomas Hughes, one of the Society of Gray's Inn by whom the play had been presented, and afterwards printed. Copies of this book are now extremely rare; a more accessible reprint may be found in the little volume edited by John Payne Collier, under the title "Five Old Plays." There is no indication that the play ever became popular; nor was Richard Hathawaye's play, "The Life of Arthur, King of England," two years later, more successful.

One other Elizabethan dramatist—William Rowley — was attracted by the Arthurian legends. He called his play "The Birth of Merlin." For many years this play was attributed to Shakespeare. Translated into German, it may be found in the Newberry Library, Chicago, included in the first volume of the complete works of Shakespeare in German.

The first of the King Arthur plays to become really popular was the "dramatic opera" of John Dryden in 1691, called "King Arthur, or the British Worthy." It was received with great applause at its first appearance, was often repeated, and held its place on the stage longer than any other of Dryden's numerous plays. Doubtless a considerable part of its success on its first presentation was due to the fact that its cast included such actors as Betterton, Kynaston, and Mrs. Bracegirdle, and that the music was written by the foremost composer of his time, Henry Purcell. Dr. Burney in his "History of Music" says of this work of Purcell's, "A century has not injured it, and especially the duet of Sirens in the enchanted forest, 'Two Daughters of this Aged Stream,' and the 'Fairest Isle all Isles Excelling,' contain not a single passage that the best composers of the present times, if it presented itself to their imaginations, would reject."

Strange as it seems, although the text of the play was published in 1691, this delightful music, with the exception of a few songs, remained unpublished until 1843, when all that could be collected was issued by the Musical Antiquarian Society. A copy of this volume, which includes text, music, and history of the play, is in the Newberry Library.

The most important revivals of the play have been, in 1770, under Garrick, with Bannister, Mrs. Baddeley, and Thomas Jefferson (ancestor of our much-loved actor) in the cast, and with additional music by another eminent composer, Dr. Arne; in 1784, under Kemble, with Mr. Kemble as King Arthur and Miss Farren as leading lady; in 1842, under Macready, when it had a run of thirty-three successive nights at Drury Lane Theatre.

As for the play itself, it has little to do with the king and his knights. The scene is laid in Kent, and the story resembles a fairy extravaganza; there is an enchanted wood with a Saxon magician and a British enchanter, an "airy" spirit and an "earthly" spirit, and many dances.

In 1776, William Hilton, a poet of little merit, wrote a tragedy called "Arthur, Monarch of the Britons," which he never succeeded in getting accepted at any theatre, and there is a record of a tragedy by E. J. Riethmuller, published in London in 1841, which seems to have been equally unfortunate.

Thus the "King Arthur" of Mr. Carr, first presented at the Lyceum Theatre in London on Jan. 15, 1895, and with the cast much the same as now playing in America, is easily chief among the stage King Arthurs. He is a flesh-and-blood hero, surrounded by knights and ladies clearly individualized, who, while moving in a world whose manners are remote from our own, yet appeal to our modern taste and serve to make us realize why this chivalric romance was the favorite fictitious literature of Europe during the three or four mediæval centuries, and why it has been such a favorite theme from those days until now. The action is conceived on true dramatic principles. There are no anti-climaxes, no superfluous lines, but all the incidents bear upon the development of the story and push it towards a con-

clusion which is both unexpected and thoroughly effective. It sweeps through a wide range of passions; love, jealousy, falsehood, revenge, a manly and heroic forgiveness, are deftly woven together and compel the interest from start to finish. Less satisfactory poetically than dramatically, it yet contains many fine passages, and the last scene between Arthur and Guinevere will even bear comparison with Tennyson's treatment of their parting. Guinevere having called for a champion to do battle against Mordred, her accuser, Arthur, who is supposed to have been killed, enters with lowered helm. Disclosing himself to Mordred, they fight, and Arthur falls wounded to the earth. Guinevere reenters, sees the face of Arthur, and falls at his feet, crying, "My lord! my lord!"

Arth. Whose face was there? I pray you some one say,
For all grows dark: I know not where I am.
Guin. Her name was Guinevere.
Arth. What sirs? why then,
This should be Cameliard.
(*Rousing himself with sudden energy.*)
See, 't is the spring!
Down in the vale the blossoms of the May
Are swinging in the sun! and there she stands
That shall be England's Queen!
Far up I hear
The ceaseless beating of Death's restless wing,
And round mine eyes the circling veil of night
Grows deeper as it falls. Henceforth my sword
Rests in its scabbard. What remains is peace.
(*He falls back dead.*)
Guin. He 's gone, the light of all the world lies dead.

ANNA BENNESON MCMAHAN.

COMMUNICATIONS.

UNIVERSITY CHANGES.

(To the Editor of THE DIAL.)

The future development of our universities is a very fruitful subject, but I am surprised to see by your article of Feb. 16 that you concur with the views of some of the Harvard faculty that it is likely to be after the English model. It is plain enough why Harvard men would incline to that idea. Eastern universities generally have not the democratic idea of education. Their endowments are never turned towards making education more accessible to the masses. In that respect there is already much similarity between some of our institutions and the English. It is as impossible for a poor American to go to Harvard or Yale without some kind of assistance as it is for a poor Englishman to take his degree at Oxford or Cambridge without assistance. There is an evident purpose to make them exclusive. But there are many reasons why these ideas will not now become widely diffused. In the first place Harvard and Yale, while progressive along some lines, no longer set the pattern for the country. Our ideals have become, what they should be, cosmopolitan and democratic,— that is, the ideals of the growing institutions, which are in the West mostly, but some are also in the East. The state universities have generally but a nominal fee, and the great Leland Stanford University, in California, has no fees.

But you are right in assuming that we are on the eve of changes to meet changed conditions; we are, in fact, in the midst of such changes. The larger institutions are adding three years to the undergraduate courses leading up to the degree of *Ph.D.*, and the *A.B.* is no longer the stopping place in academic life. The recitation system is almost antiquated in what is beginning to be known as the university proper. The lecture and seminary systems are coming into universal vogue. These are the most characteristic changes of the time, and they are not after the English but the German model. If present developments continue, the time is not far distant when our universities will very closely correspond to the German type. It will only be when the graduate departments have grown to such size that what we are beginning to call the college part of the university may be completely segregated from it, as the preparatory departments have been segregated from our colleges.

This development seems inevitable for a number of reasons. Great numbers of our professors are being and have been trained in Germany. But the principle reason is because Germany has both reached the highest scholarship yet attained and the most perfect facilities for imparting it. Her system is designed for mature, self-respecting men. The scholarly temper takes the place of the English boating, cricket, and horse-play.

There seems to me to be more doubt about what form the future college will take than the university,— whether it be large or small, and where it will leave off and the university begin.

But our universities will have an opportunity to improve upon the German type. We may expect the security of tenure of professorial positions, and their grading into three ranks, something like the ordinary, extraordinary, and docent of the Germans, the salaries being supplemented by fees according to the number of students a professor may attract — appointments always coming from the class below to the next higher. But we may improve upon their plan by making it easy for students to come. Free dormitories may be considered as legitimate a use for endowments as that for professorial chairs is considered now. The ideal of the greatest possible dissemination of higher education will be kept constantly in view, and the fact that universities are designed to serve society and not a class.

J. H. HAMILTON.

Madison, Wis., March 5, 1896.

THE MOTHER'S INFLUENCE AS A FACTOR IN TEACHING POETICAL LITERATURE.

(To the Editor of THE DIAL.)

I trust you will allow a mother to add a corollary to your discussion in respect to the best method of teaching literature, even if it is but an expression of individual opinion.

Bishop Spalding has said, "I have little hesitation in affirming that our home life, our social and political life, and our religious life have contributed far more to make us what we are than any and all of our schools," and with his words in our minds, it might be pertinent to inquire, What was the home life of the last generation, the generation which is responsible for our present home and social life? Mr. Howells has recorded that in simpler days it was thought quite a proper thing for young men to read poetry to young women when they made an evening call,— if they happened to be upon intimate terms with the family. To-day, a young man who would do such an unheard-of thing would be jeered at throughout his whole set. Yet I know that at least one-third of my early knowledge of the poets was unconsciously acquired in this pretty fashion. I was for-

tunate enough to have several masculine cousins somewhat older than myself who led me in this wise to Shelley, Keats, Goethe, and Alfred de Musset. One of the accomplishments expected in those days of the educated young man in New York City was the ability to read some quotations from his favorite poets with fair rhetorical effect. This training was due to the influence of the mothers, sisters, and wives.

For some reason, I know not what, although the sexes are educated together, the old literary and musical sympathy between them which existed in the days just after the Civil War is gone. The average business man of to-day neither loves poetry nor music. His whole time and energy are absorbed in the accumulation of money. If he collects a library, it is largely composed of the gossip of the courts of the times of Charles II. and George IV., for the modern book-collector is a little too fond of gossip, and he admits the poets simply because he is ashamed to leave them out. How much of this is due to the loss of mother-training at the fireside, and how much to worldly influences over which mothers and sisters have no control, it is impossible to say. But so far as my personal knowledge goes, outside of the *literati*, the average woman of to-day is no more fond of poetry than the average man. But a few weeks since a woman-editor wrote me, "I cannot conceive of anyone buying a volume of poems simply for the pleasure of reading it." This remark shocked me, not so much as the expression of an individual opinion, for we have scores of writers among us who have no inherent taste for poetry, but because it voiced the great majority of women. On the other hand, the minority, headed by a few of our women poets, such as Mrs. Dorr in Vermont, Miss Ina D. Coolbrith in California, Miss Harriet Monroe and Mrs. Coonley in Chicago, are working tirelessly in the women's clubs to revive poetical taste. What a paradoxical age is ours! The era of women-poets and the era in which women, for the most part, have ceased to love and be inspired by poetry.

Women read too much in their clubs *about* Dante, Shakespeare, and the Brownings, and devote too little attention to the words of the great masters. One club I know of in a small Western town, after studying for three weeks all that could be found in the one free library in respect to the man, Dante, concluded that the "Divine Comedy" and "The New Life" were a little bit too hard for them to "tackle," and went on to something easier.

If we would revive this lost poetical instinct and appreciation, we must take a few lessons from primitive times. It may be a myth that Alfred the Great received his first incitement to learning from his stepmother, or that Shakespeare's teacher in fairy lore was Mary Arden; but the stories illustrate the good old Saxon and Norman customs, which made the mother light the first spark of inspiration; and perhaps there could have been no Provençal literature if women had not invented, for the encouragement of poetical art, the "Courts of Love" where the Trouveur or Troubadour was encouraged to express his hidden thought in faultless measure.

Mothers can scarcely begin to instruct their children in merry jingles at too early an age. Many a restless baby will let a nurse handle him without crying if she will but babble the Mother Goose melodies. Mother Goose should be systematically followed up by the child-verses of, say, Eugene Field, Miss Edith M. Thomas, or Mrs. Mary Mapes Dodge; then the American and British poets, as the child's mind develops. Emerson's idea quoted in a recent number of THE DIAL (Feb. 16, 1896), "Would you inspire in a young man a taste for Chaucer and Bacon? Quote them," is the ideal method. The mother who can describe the Canterbury Pilgrims to her child, can relate the quaint tale of Palamon and Arcite, or the Clerk of Oxenford's story of the patient Griselda, has given her child a glimpse of Chaucer's time which the teacher might not be able to picture. Also some of the clean stories from Boccaccio can be told the child in the version found in Tennyson's "The Lover's Tale" or Keats's "Isabelle; or, the Pot of Basil." If to this were added the story of Petrarch's life, dwelling more upon his tastes as a bibliophile and expounder of the text of Cicero than upon the story of Laura, the three prominent literary figures of the fourteenth century would be indellibly stamped upon the child's mind years before it would be possible to send him to the volumes. When the mother allows the teacher to be the sole quickener of the child's imagination, part of the instinctive mother-love of the child is transferred to the teacher, as in the notable case of Lady Jane Grey. Yet I happen to know that the young teachers are doing very efficient work in the right direction in the public schools. In a family I know and love, a youngster of eight has for supplementary reading Longfellow's "Hiawatha." He can quote more of the verses upon Hiawatha's childhood than any other member of the family. Another boy acquired a love of Lowell in the public schools, but the eldest (the one who always has the greatest influence in forming the literary taste of a family), has passionately loved Shakespeare ever since his mother read with him the trial scene of the "Merchant of Venice,"—the first reading taking place when he was but ten years old.

A Shakespeare quotation combat, to which might by added a small prize to the successful competitor; a famile reading in Plumptre's translation of Sophocles' "Antigone," or Euripides' "Iphigenia in Aulis," are not difficult things for mothers to manage, and have an untold educational advantage. If these suggestions are scarcely feasible, what might a mother not accomplish with Stedman's "Victorian Anthology" as a guide? "The Land of Wonder-Wander"; the ballads; the fresh revelations of our time from the Dominion of Canada; Matthew Arnold's "Sohrab and Rustum" and "Balder Dead"; Edwin Arnold's poems, so attractive to the young; and Andrew Lang's fantastic ballades — may all be found in this wonderful collection.

If parents would allow their children to express their preferences for the poets (however crude) at the family board; with the idea that it does not make much difference which side the young person takes in an argument, so long as he has original ideas, and can clearly state the whys and wherefores of the faith that is in him,—the young person would be tempted to read more. The American *pater-familias*, whatever his virtues elsewhere, is apt to be a stern, bigoted creature at home. He has very fixed ideas upon all sorts of subjects, and he does not like to be opposed in his own family. But the mother should hold her little courts with her children, if she would preserve the "inner light," to use the quaint Quaker phrase. I believe that the vestal virgins keeping watch over the sacred fires in the Roman temples, and Vesta's close association with the home as goddess of the hearth, were but symbols of the watch which women must ever keep over the sacred fire of poetry.

MARY J. REID.

St. Paul, March 1, 1896.

The New Books.

Dante Gabriel Rossetti.*

The biographical literature of the current year is not likely to include any work more fascinating in theme and richer in varied personal interest than the two handsome volumes containing severally a Memoir of Dante Gabriel Rossetti, by Mr. William Michael Rossetti, and a collection of the former's "Family-Letters." Mr. Rossetti's Life of his brother is a frank and rather discursive Boswellian record, profuse of fact and sparing of disquisition, which may fairly be said to leave no reasonable question as to Dante Rossetti's career and personality unanswered.

Gabriele Rossetti, father of Dante Gabriel and Christina Rossetti, was born at Vasto on the Adriatic coast of the then Kingdom of Naples, Feb. 28, 1783. Proscribed for Carbonarism, he fled from Italy in 1821, and in 1824 settled in London as a teacher of Italian, where he married a Miss Polidori, and in 1831 was appointed Professor of Italian in King's College. Gabriele Rossetti is described as a man of energetic and lively temper, sensitive to slight and quick to resent it, devoted to his family, a fervent apostle of Italian freedom and unity, and effusively grateful to those who had befriended him in his darker hour of exile. One of the author's most vivid memories is of the day when the death of his father's benefactor, John Hookham Frere, was announced: "With tears in his half-sightless eyes and the passionate fervor of a southern Italian, my father fell on his knees, and exclaimed, '*Anima bella, benedetta sii tu, dovunque sei!*' ('Noble soul, blessed be thou wherever thou art!')" The Rossetti household was of Italian, not English, environment. The renown won by Gabriele in his own country as an Improvisatore and writer of fervid political lyrics ("singable" is the term Carducci applied to his verses), followed him oversea; and the Charlotte Street home in London became a notable *rendezvous* for his compatriots of all social grades, from the titled refugee to the liberalized maccaroni-man and plaster-cast vendor —waifs and strays, largely, cast up and stranded by the sea of expatriation. These picturesque quasi-political gatherings, to which all Italians, save the suspected *spia* (spy), were welcome, were commonplace (rather tedious ones) in the lives of the young Rossettis. The special political *bête noire* of the excitable guests was the French king, Louis Philippe — or "Luigi Filippo," as they called him. Says the author:

"The number of times I have heard 'Luigi Filippo' denounced would tax the resources of the Calculating Boy. My mind's eye presents a curious group, though it seemed natural enough at the time. My father and three or four foreigners engaged in animated talk on the affairs of Europe, from the point of view of patriotic aspiration and hope deferred until it had become hopeless, with frequent recitations of poetry intervening; my mother, quiet but interested, and sometimes taking her mild womanly part in the conversation; and we four children — Maria more especially, with her dark Italian countenance and rapt eyes — drinking it all in as a sort of necessary atmosphere of the daily life, yet with our own little interests and occupations as well — reading, coloring prints, nursing the cat, or whatever came uppermost. . . . Gabriele Rossetti's noble declamation, taken along with his subject-matter, was indeed enough to carry any sympathizers away on the wave of excitement. His auditors hardly appeared to have any fleshly appetites. Such a thing as a solid supper was never in question, neither did they ever propose to smoke. They would come into our small sitting-room, greet the 'Signora Francesca,' and sit down, as the chance offered, amid the whole family, adult and semi-infantine. A cup of tea or of coffee, with a slice of bread and butter, was all the provender wont to be forthcoming."

The grand concern and *magnum opus* of the elder Rossetti was of course his Dante commentary (in which he proposed to show that the "Commedia" is chiefly political and anti-papal in its inner meaning); and at this task he was to be found daily grinding away, "surrounded by ponderous folios in italic type, 'libri mystici,' and the like,— often about alchemy, freemasonry, Brahminism, Swedenborg, the Caballa, etc." These labors were contemplated by the juniors with a certain awe not untinged with levity; and our author notes that Dante Gabriel, so far from being, as fancifully stated, from childhood a lover of Dante, had not, up to the age of sixteen, read twenty consecutive lines of him. In fact, the abstruse turn of the father's Dantesque talk and labors bred in his children an *a priori* distaste for the mighty Alighieri, and even led them to regard him as a kind of household bogey second only in malign potency to "Luigi Filippo" himself. Says the author:

"The *Convito* was always a name of dread to us, as being the very essence of arid unreadableness. Dante Alighieri was a sort of banshee in the Charlotte Street house; his shriek audible even to familiarity, but the message of it not scrutinized."

Gabriele Rossetti's four children were born in four successive years: Maria Francesca, in 1827; Gabriel Charles Dante (Dante Gabriel,

* Dante Gabriel Rossetti: His Family-Letters. With a Memoir by William Michael Rossetti. In two volumes. Boston: Roberts Brothers.

he chose to style himself), in 1828; William Michael, in 1829; and Christina Georgina, in 1830. In 1836 Dante Rossetti, then "a pleasing, spirited-looking boy, with bright eyes, auburn hair, and fresh complexion," was sent to the day-school of a Mr. Paul, and thence, in 1837, to King's College School, where he remained five years, gaining a fair knowledge of Latin and a smattering of Greek, and evincing a turn for drawing and rhyming that won him a degree of mild popularity, despite his "unschoolboylike" ways and rather maidenly avoidance of the rough sports and Homeric battles of his schoolmates.

Mr. Rossetti notes that he cannot remember any date at which it was not understood in the family that "Gabriel meant to be a painter"; and so in 1842, on leaving school, he at once entered the drawing academy of Mr. F. S. Cary, where he remained till 1846, drawing from the antique, dabbling a little in anatomy, and, as always, following mainly his own bent and fancy. "He liked to do what he himself chose, and, even if he did what someone else prescribed, he liked to do that in his own way." From Cary's, Rossetti went to the Royal Academy School; and here, as before, he went on working with much enthusiasm as to the main end, and with equal laxity as to the prescribed means. Holman Hunt has left a graphic sketch of him as an Academy student:

"A young man of decidedly foreign aspect, with long brown hair touching his shoulders, not taking care to walk erect, but rolling carelessly as he slouched along,* pouting with parted lips, staring with dreaming eyes. . . . He was careless in his dress. So superior was he to the ordinary vanities of young men that he would allow the spots of mud to remain dry on his legs for several days. . . . With his pushing stride and loud voice, a special scrutiny would have been needed to discern the reserved tenderness that dwelt in the breast of the apparently careless and defiant youth. . . . In these early days, with all his headstrongness and a certain want of consideration, his life within was untainted to an exemplary degree, and he worthily rejoiced in the poetic atmosphere of the sacred and spiritual dreams that encircled him, however some of his noisy demonstrations at the time might hinder this from being recognized by a hasty judgment."

In 1848, Rossetti entered the studio of Mr. Ford Madox Brown, whose somewhat abstruse canvases he greatly admired. It is related that he had previously penned a note to Brown (asking to be received as a pupil) so lavish of praise that the recipient, believing himself twitted, seized a stout stick and set out to chastise the unknown joker. Arrived at Rossetti's room and finding the occupant within, he asked fiercely, "Is your name Rossetti, and is this your writing?" An affirmative reply was followed by, "What do you mean by it?" To this the startled Rossetti mildly answered that he "meant precisely what he had said," whereupon the touchy painter, seeing his error, warmly granted his admirer's request, taking him as a pupil *gratis*, and thus founding an intimacy that led up to the companionship with Holman Hunt and Millais, and so to the famous Præraphaelite Brotherhood,— of which, however, Madox Brown was never a member. Of this much-canvassed coterie the author gives an interesting account; but we shall only note in passing that Dante Rossetti, after the fervor of youth was past, wearied exceedingly of the P. R. B., and was disposed to resent any allusion to it. In 1880 he said to Mr. Hall Caine, "As for all the prattle about Præraphaelitism, I confess to you I am weary of it, and long have been. Why should we go on talking about the visionary vanities of half-a-dozen boys? What you call the movement was serious enough, but the banding together under that title was all a joke." To a lady who asked him if he were "the Præraphaelite Rossetti," he replied curtly, "Madame, I am not an 'ite' of any kind; I am only a painter." Rossetti's first exhibited picture was "The Girlhood of Mary Virgin" (signed "Dante Gabriel Rossetti, P. R. B."), which he sent to the Free Exhibition in 1849. The work was well received by the critics (the storm against Præraphaelitism began in the following year), and was promptly sold at the painter's own price of £80.

Turning to our author's account of the literary side of Rossetti's career, we find that his first printed poem was "Sir Hugh the Heron," a boyish attempt imitative of Scott, begun when the author was twelve, and printed two years later at his grandfather Polidori's private press. In 1861 appeared his unsurpassed translations from "The Early Italian Poets." In 1867 he was attacked by insomnia, accompanied by partial failure of eyesight. Disabled thus from the practice of one art, he turned his thoughts more exclusively to the other; and his former vague project of one day issuing a volume of poems quickly took shape. Those familiar with Rossetti's life will recall a romantic incident connected with the preparation of this volume. His wife, to whom he was tenderly attached, died in 1862, after two years of wedded life. This loss seemed to the stricken painter to cover life with a funeral pall; and in his early trans-

* James Smetham somewhere describes Rossetti as "lolling about, and behaving like a seal on a sandbank."

ports of despair he went into the room where his dead wife lay, and placed his cherished book of MS. poems in her coffin — putting, says Mr. Hall Caine, "the volume between her cheek and beautiful hair, and it was that day buried with her in Highgate Cemetery." "I have often," he said, "been writing at those poems when Lizzie was ill and suffering, and I might have been attending to her, and now they shall go." In 1869 he yielded to his friends' solicitations that his wife's coffin be exhumed, and the MS. recovered. This was done on October 10; and he was thus again put in possession of the correct form of his old poems, and also of some pieces of which he had retained no fragments. The volume was published on April 25, 1870; and the chorus of praise for it was "eager, loud, and prolonged." But there was presently a bitterly dissentient voice. In the "Contemporary Review" for October, 1871, appeared an abusive article headed "The Fleshly School of Poetry — Mr. D. G. Rossetti," and signed "Thomas Maitland"—"Maitland" soon proving to be Mr. Robert Buchanan. As Mr. Rossetti lays great stress on this deplorable episode, owing to its averred serious effect on his brother, we shall briefly review his version of it. The animus of the "Maitland" article is, he states, primarily traceable to a review he himself had written in 1866. It was in that year that Mr. Buchanan's burlesque poem, "The Session of the Poets," appeared in the "Spectator," following the issue of Mr. Swinburne's "Poems and Ballads." It contained these lines:

"Up jumped, with his neck stretching out like a gander,
Master Swinburne, and squealed, glaring out through his hair,
'All virtue is bosh! Hallelujah for Landor!
I disbelieve wholly in everything! There!'
With language so awful he dared then to treat 'em,
Miss Ingelow fainted in Tennyson's arms;
Poor Arnold rushed out, crying '*Saeci' inficetum!*'
And great bards and small bards were full of alarms:
Till Tennyson, flaming and red as a gipsy,
Struck his fist on the table, and uttered a shout:
'To the door with the boy! Call a cab! He is tipsy!'
And they carried the naughty young gentleman out."

At about this time Mr. William Rossetti was writing a review of Mr. Swinburne's book; and the above lines moved him to open his critique as follows:

"The advent of a great poet is sure to cause a commotion of one kind or another; and it would be hard were this otherwise in times like ours, when the advent of even so poor and pretentious a poetaster as a Robert Buchanan stirs storms in teapots."

So scored, Mr. Buchanan soon found occasion to "pitch into" an edition of Shelley prepared by his assailant, amiably affirming it to be "the very worst edition of Shelley which has ever seen the light"; and thus was the battle joined.

Rossetti was not much cast down, it seems, by the "Maitland" article; but it was far otherwise when this piece reappeared (1872) much enlarged and trebly charged with venom, in a pamphlet volume entitled "The Fleshly School of Poetry, and other Phenomena of the Day, by Robert Buchanan." As to Rossetti's Poems, the pamphlet avers:

". . . There is thorough nastiness in many pieces. A sickening desire is evinced to reproduce the sensual mood. Rossetti has not given us one rounded and noteworthy piece of art. He is fleshly all over, from the roots of his hair to the tips of his toes. Bad rhymes become the rule, and not the exception. . . . Sonnets 11 to 20 are one profuse sweat of animalism. 'The House of Life' is a very hotbed of nasty phrases. . . . In Rossetti's poetry there is a veritably stupendous preponderance of sensuality and sickly animalism. He and Mr. Swinburne merely echo what is vile"— etc.

It may be charitably assumed that the writer of this precious "appreciation" was not aware when he wrote it that many of the compositions which he thus characterized as deliberate and unredeemed filth had once been placed by their author as a pious sacrifice in his dead wife's coffin. When the pamphlet appeared Rossetti was in a distressing state, mentally and bodily, partly from insomnia, but chiefly through overdosing with chloral. He had resorted to the drug as a soporific in 1870; and from eighteen grains nightly, he had rapidly increased his allowance to 180 grains! Mr. Gosse states that "no case has been recorded in the annals of medicine in which one patient has taken so much, or even half so much, chloral as Rossetti took." Thus, domestic grief and the strain of a restless, teeming imagination had brought on insomnia; insomnia had led to chloral; and chloral to depression, with a turmoil of distempered fears and fantasies. When Mr. Buchanan's pamphlet appeared, Rossetti was on the verge of mental collapse; and this unhappy screed seems to have finished the work. His fancies, says the author, "now ran away with him, and he thought the pamphlet was a first symptom in a widespread 'conspiracy' for crushing his fair fame as an artist and a man, and for hounding him out of honest society." His manifold delusions were thenceforth tinged with this notion. Having received, for instance, from Mr. Browning a copy of his "Fifine at the Fair," he at once fastened upon some lines at the end as being a spiteful attack upon himself; and Mr. Browning was thereupon set down as a leading member of the "conspiracy." Rossetti was never able to quite rid himself of

this fancy. To Mr. Browning was soon joined, as a fellow-conspirator, Mr. Dodgson, whose wildly absurd nonsense-poem, "The Hunting of the Snark," the unhappy man declared to be a pasquinade against himself. Another delusion may be recorded, if only as a curiosity in mental pathology. While staying at Broadlands, a friend's seat in Hampshire, Rossetti one day became angered at a thrush which trilled its lay in an adjoining garden, conceiving that the bird had been trained by the conspirers against his peace "to ejaculate something insulting to him"! Rossetti's illness culminated in the attempt at suicide (at the house of a Dr. Hake) to which Mr. Bell Scott has vaguely alluded, and of which the author, "rather than leave the matter open to dubious conjecture," gives a frankly detailed account, saying that his brother's despair impelled him finally to swallow the contents of a bottle of laudanum. "Of course his intention was suicide."

Mr. Rossetti, as we have seen, inclines to view the Buchanan attack upon his brother as contributing largely to his mental upset; and his tone throughout the chapter treating of the matter (even where he mentions Mr. Buchanan's final retraction) is charged with bitterness. "It is," he avers, "a simple fact, that from the time when the pamphlet had begun to work into the inner tissue of his feelings, Dante Rossetti was a changed man, and so continued till the close of his life." It seems clear that the pamphlet, appearing when it did, inflamed Rossetti's malady, and determined the peculiar drift of his hallucinations; but we must conclude, on our author's own showing, that had Mr. Buchanan never written of the "Fleshly School," insomnia and chloral, acting upon so sensitive and delicately balanced an organism, must have wrought approximately as they did.

Mr. Rossetti's narrative is a little jumbled, but it is eminently candid, and full of telling color and detail. It sets before us most vividly the true Dante Rossetti — a widely different figure, let us add, from the affected, fantastic Rossetti, half coxcomb, half mystic, as painted by the popular fancy. The letters are familiar, rather off-hand compositions, valuable mainly as reflecting the personality of the writer. The volumes form a desirable memorial of that rare genius whose distinction it is to have furnished his time with new and worthy pictorial and poetical ideals, and to have left the world appreciably richer in two arts.

E. G. J.

The Paris Commune of 1871.*

The Commune of 1871 can never impress our imagination as does her terrible elder sister of '89. The events are perhaps too near us and the personal insignificance and selfish pusillanimity of the chief actors stand out too clearly in the pitiless glare of modern publicity. Moreover, the Revolution was a justified revolt against an organized system of political oppression and caste privilege, and amid all its extravagances and atrocities pursued a definite policy to a successful result. The leaders of the Commune never made it quite clear to themselves, their adherents, or the world, whether they were contending for municipal autonomy, for the social revolution, or for the temporary command of the luxuries of Paris. And the vague social distress and discontent which found vent through them is a phenomenon concerning the causes, the justification, and the possible cure of which we are still in the dark. Their sole contribution to the problem has been to strengthen the deep distrust with which sober men regard any attempts at reform that begin by weakening the restraints which the present organization of society enforces upon the brute beast within the man.

But though the higher historical imagination is not deeply stirred, there is a certain horrible fascination in reading of events like these taking place, not in the dimly conceived pre-Haussmannic Paris, but in the streets and squares of that very capital of pleasure and happy hunting-ground of the Cook's tourist that we know so well — how the Place de la Concorde shelled the Arc de Triomphe, and the Arc de Triomphe swept with grape-shot the Champs Elysées, how fiends in the shape of women fired the Rue Royale with petroleum, how the dead lay in heaps on the floor of La Madeleine, while the Louvre was encircled with a cordon of fire, and frenzied horsemen galloped from the fortress of the Hôtel de Ville to the armed camp in the Place Vendôme with orders to "blow up everything." It is as hard for us to realize as it was for the dazed French trooper whom Ludovic Halévy in his amusing reminiscences speaks of meeting at the gates of the city, and who to all inquiries could only reply breathlessly: "It 's jess paralyzin' in Paris—barricades all over the place, and bombs, and gun-shots, and pistols going off, it 's jess paralyzin', even if nothin' hits you."

*The History of the Paris Commune of 1871. By Thomas March. New York: Macmillan & Co.

This story has just been told by Mr. Thomas March in his "History of the Paris Commune of 1871." The book is a somewhat amateurish performance, but merits attention as the first attempt in English to present a systematic impartial narration of these events based on a study of the sources. Mr. March cites as his authorities, and conscientiously uses, the official reports of the French Commission of Enquiry, the military report of Marshall MacMahon, the proceedings of the Conseils de Guerre and a number of other minor French treatises apologetic or explanatory. But his main reliance has evidently been the classical work of Maxime du Camp —"Les Convulsions de Paris," first published in the form of articles in the "Revue des Deux Mondes." A brief introductory chapter sketches the rise of the International and the fomentation of radical sentiment by the repressive régime and the injustices of the Third Empire. The narration proper begins with the arrival of the news of the Capitulation of Sedan, and the consequent deposition of the Emperor by an infuriated Parisian mob on the 4th of September. Three or four chapters are devoted to the history of the siege, including a full description of the unsuccessful attempt of the revolutionary party on the 31st of October to oust the Government of National Defence from the Hôtel de Ville. We are then shown the gradual growth and consolidation of this party, the federation of the national guards, the organization of the Central Committee, the daily increasing popular distrust and discontent, and the final exasperation of the populace by the terms of the truce and the German occupation of the Champs Elysées. Only a spark was needed to ignite this inflammable material. It was struck from a collision of the mob with the forces of the government in a blundering attempt of the latter to seize the cannon which the guards had dragged up to Montmartre for fear that Thiers would abandon them to Bismarck. The failure of this attempt, and the consequent withdrawal of Thiers to Versailles, delivered Paris over to the revolutionary leaders, somewhat to their own surprise and embarrassment. Of their rule, or misrule, from March 18 to May 21, when the reorganized army of Versailles reëntered the city, Mr. March gives a full, clear, and impartial account. It would not be easy to lend artistic unity to this part of the story. For among these improvised rulers no man and no party possessing a definite policy exercised effective predominancy; and so the narration of their actions breaks up into a fragmentary history of committees, departments, and the sterile agitations of individual greed or ambition. Any member of the Commune who could get control of one of the great departmental buildings was practically master there, unless he interfered overmuch with his colleagues, or seemed to be compromising the safety of the whole. The ultimate test of a man's influence was his power of "bluff," or perhaps rather the number of federated battalions that it was believed would rise at his bidding.

Mr. March confines himself to a plain narrative of the military operations, if they may be so called, and the legislative action of the Commune. He would have made a far more readable book if he had availed himself more freely of the stores of interesting anecdote and amusing character-sketches accessible in Maxime du Camp and his other sources. Of the real aims and motives of the more serious-minded among the leaders, of their justification in their own eyes, he tells us little, and his portraits of their characters are slight and not always discriminating. He recognizes the essential integrity of purpose of Delescluze and Varlin, whom he calls, "in honor, modesty, and sincerity the noblest . . . of the entire Commune." He does more than justice to that contemptible dandified bully, Raoul Rigault, when he pronounces him "the one strong-willed man of the Commune," and perhaps something less than justice to Jourde, who probably saved the Bank of France, and who at any rate handled millions without a suspicion attaching to his honesty.

The most readable part of the book is the full vivid description in the last hundred pages of the terrible eight days of fighting in the streets, which gradually strained the nerves of the soldiers as well as of the insurgents to the point where men become more or less than men, and culminated in wholesale cold-blooded butchery on both sides. A brief conclusion sketches the dealings of the French courts with the 36,000 prisoners taken, and the fate of some of the prominent leaders of the movement. The author's style, though straightforward and not unpleasant, is unformed and at times incorrect. He abuses the historic present — a form of vivacity in which only a Carlyle may safely indulge—and now and then relieves his emotions by naive apostrophes and ejaculatory moralizings, such as: "Alarmed, no! disgusted and humiliated," "Take heed, ye men of strong persuasions!" "Speed ye, Versaillais, if ye would

save your idolized city from a frightful calamity." There is a more than Thucydidean license of anacoluthon in the syntax of "and Paris was shut in upon herself for a few days only partially but presently to be absolute." And what Mr. March would call an "undisciplinary" imagination expresses itself in such metaphors as: "The hot-headed youthdom which studies in Paris and becomes the feeding-trough of successive revolutions," or "the Commune borne into existence by a *current* of supposed patriotism which was only a *cloak*," etc. And in addition to these oddities of expression, the reader's attention is now and then startled by such freaks or monstrosities as: "inflammagent," "infuriated simples," "arson as a principle of practiques," "light-souled bouncers," "Rigault's body was lain beside a barricade," "punctilious for his own safety," "*la dechéanse*" [*sic*], "a motley and disorderly paraphernalia." General ideas and illuminating philosophic criticism are wanting, unless we can accept as such the sapient observation that "hasty retributions are swift and often irremediable iniquities," or the aphorism "the intolerance of one sect is and ever shall be compensated by that of another," or the apocalyptic final utterance that "only the dumb have a universal language, and only the outcasts — actual or prospective—of society can own a universal republic."

Perhaps no very definite lesson can as yet be derived from this casual outburst of the appetites and envies that are always seething beneath the thin crust of civilization. We can see that, even apart from the peculiar conditions created by the siege, Paris was the predestined theatre of this uprising. For Paris is the one city in which the pleasures of *l'homme sensuel moyen* are most persistently and tantalizingly dangled before the eyes of the disinherited. And there is no other city in which a little money is so easily and obviously convertible into those pleasures as Paris. I mean that the poor devil in the street of Paris has a much more vivid conception of what it would be like to descend from his garret to a first floor apartment, to sip his absinthe at the Café Riche, dine at the Café Anglais, and enjoy the other delights obtruded upon his notice by the capital of pleasure, than his Chicago counterpart can possibly have of the discreet and sheltered luxury of a home on the Lake Shore Drive or on Prairie Avenue. He would know better how to transmute a purse of money into the pleasures he covets. And frequent revolutions have familiarized him with the idea that the shortest way to this consummation is the seizure of political power. This reflection will not explain the action of the few honest fanatics of the Commune, but it contains the entire "psychology" of a majority of its "colonels" and "generals" and minor officials. The chief lesson of the miserable story for the student of history — after the obvious warning that our civilization is only skin deep — is the ruinous folly of procrastination, of half measures, of drifting with the tide in matters that concern the passions of the unthinking masses of men. Neither the revolutionary nor the governmental leaders intended or foresaw in the beginning the horrors of the final week. But both, while playing with the passions of their supporters, allowed affairs to drift until concession and retreat were impossible. A series of blunders and untoward accidents intensified the exasperation of the combatants on either side, and so, to apply a phrase of Mr. Ruskin, they saw "The resolved arbitration of the destinies conclude into precision of doom what they blindly and feebly began."

PAUL SHOREY.

ANGLICAN AND CATHOLIC.*

Mr. Saintsbury recently said that Cardinal Manning "was less a man of letters than a very astute man of business." But Manning was much more than even a very astute man of business, because just as surely as his consumate diplomacy in ecclesiastical affairs rose at times to the dignity of statesmanship was Manning a great ecclesiastical statesman. His life was, indeed, so complete that he once intimated it would require at least three biographers to write it adequately: "an Oxford man for the first period; a priest for dogmas and councils and diocesan business (though I doubt if the same one could do the Roman part and the Westminster part); and for the political and social questions of my latter days a third, '*in rebus vitæ publicæ apprime versatus.*'"

If Mr. Purcell, therefore, in his new "Life of Cardinal Manning," was called upon to perform the work of three men, he was, on the other hand, given an abundance of material sufficient for at least three ordinary biographies. Besides having access to diaries, journals, au-

* LIFE OF CARDINAL MANNING, Archbishop of Westminster. By Edmund Sheridan Purcell. In two volumes. New York: Macmillan & Co.

to biographical notes, and a multitude of letters, he had constant opportunities of learning from Cardinal Manning himself the story of his life and the motives of his action. Mr. Gladstone, than whom no one was more intimately associated with Manning in his Anglican days, was also an inspiring source of information. This invaluable material (and it should be added that in his private diaries the Cardinal had revealed the inner workings of his mind with unusual clearness) Mr. Purcell has used with utmost liberality, allowing Cardinal Manning to relate, in so far as was possible, his own life in his own words.

The truth is, Mr. Purcell has been generous with his material to the point of indiscretion, and, not content with this, he has lingered over the weaknesses of his hero, while he does not seem to have emphasized his greatnesses. But if this be undeniable, it is just as undeniable that Mr. Purcell's book throws a flood of light on matters of importance hitherto hidden in obscurity.

One of these is the conversion of Archdeacon Manning to Catholicism. It has always been supposed that Manning seceded from the English Church because of the acceptance by that church of royal supremacy on doctrinal matters, resulting from the decision in March, 1850, which permitted its priests to deny the doctrine of Baptismal Regeneration. But the extracts from Manning's diary, and from his letters to Charles Laprimaudaye and Robert Wilberforce, prove beyond a doubt that as early as May, 1846, he had intellectually broken from the Anglican Church, although there is not a trace of this rupture in his public utterances until after the Gorham Judgment. Afflicted all these years by conflicting claims of conscience, his faith in the Catholic Church steadily increasing, Manning still preached with as much apparent assurance and authority as ever. The only explanation of this seeming duplicity lies in what Cardinal Vaughan, the present Archbishop of Westminster, has said about Manning. "Those who knew the Cardinal well," he observes, "knew that he had two moods of character. One of great caution and self-restraint when he spoke or wrote in public. Measure and prudence were then dictated by a high sense of responsibility. Another, of singular freedom and playfulness of speech, when he thoroughly unbent with those whom he trusted in private." Mr. Purcell furthermore suggests:

"Manning had, to put it broadly, two sets of people to deal with: the one set, those who put their trust in him — the ecclesiastical authorities and his own penitents; the other set, those in whom he put his trust — his intimate friends and confessors. He dealt with each set from different standpoints: from the one he considered it his duty to conceal his religious doubts and difficulties; to the other he laid bare, as in conscience bound, the secrets of his soul."

Although Mr. Gladstone belonged to the former of these sets, there existed between the statesman and the churchman a very ardent friendship. Until Manning's conversion they were, according to Mr. Gladstone's own account, "in close and constant communication"; in many of the battles of belief they fought side by side. In 1838 they were together in Rome.

"'Ask Gladstone,' the Cardinal once said, 'whether he remembers standing side by side with me in the Church of S. Luigi dei Francesi, listening to the sermon of a Dominican friar, and saying to me, 'Such preachers we want at home — eloquent and impassioned, yet singularly dogmatic in their teachings.' This incident Mr. Gladstone remembered well. 'Ask the Cardinal,' he said in retort, 'if he remembers how, when we were walking together one Sunday morning in the Piazza dei Fiore, he rebuked me for buying apples on a Sunday. The Cardinal Archbishop,' he added with a smile, 'is, I fancy, far more tolerant than the straitlaced parson of that day.'"

After Manning was received into the Catholic Church in 1851 he and Gladstone did not meet for twelve years; their interrupted correspondence was then renewed, but it was without the warmth that marked their early friendship.

However, the friendship between Gladstone and Manning was much more sincere and lasting than that between Newman and Manning. Between these men a mutual mistrust seems to have arisen after Manning, who at no time was very strongly influenced by the Oxford Movement, and had, indeed, withdrawn from the Movement upon becoming Archdeacon of Chichester, attacked the Tracterians in his Fifth of November Sermon, 1843. This distressing mistrust was never overcome on the part of either, and a conciliatory correspondence begun in 1867 resulted in each expressing the not unhumorous resolution of saying a series of masses for the friendly intentions of the other. Two years later Newman wrote to Manning: "I do not know whether I am on my head or my heels when I have active relations with you." After they became cardinals they met but twice. Yet such is the eloquent complexity of man's character that at Cardinal Newman's death Manning spoke of him as his "brother and friend of more than sixty years"!

As a churchman Manning's work was three-

fold,—that of the author, of the preacher, and of the spiritual guide. As an author, his style was sometimes obscure, seldom distinctive, always unpolished. He was not an original thinker, nor a profoundly read theologian; he was not logical enough to be a successful controversialist, nor imaginative enough to produce literature of lasting merit. As a pulpit orator, a clear penetrating voice added to a dignified and impressive manner. But with Manning, even more than with Matthew Arnold, conscience was three-fourths of life, and the rules of conduct which he prescribed as a spiritual guide were often extremely rigorous. In the fulness of his piety he thought more of the spirit than of beauty.

In the larger sphere of public action Manning was, with his tact, his diplomatic skill, his persuasive and conciliatory manners, and his great tenacity of purpose, everywhere so eminently successful, that he was once likened to "a pawn on the ecclesiastical chessboard, pushing his way through hostile lines to the goal of his desires." If his methods were sometimes open to criticism, as in the Errington case (upon which Mr. Purcell dwells much too minutely), his conduct was always inspired by pure and exalted motives. His most brilliant honors as an ecclesiastical statesman were won as a Father of the Vatican Council, where, turning aside all opposition, he brought about the definition of Papal Infallibility. The meeting of the Vatican Council at which this definition was carried is vividly described by Mr. Purcell:

"On Monday the 18th of July, 1870 [the Vatican Council] held its fourth and last public session. The excitement was intense. The moral as well as the material atmosphere was charged with electricity. Men to whom the Faith of the Church was as a breath to their nostrils stood in that hour trembling on the verge of future events, they knew not what—revolt, schism, apostacy, perhaps the fall, if not of nations and peoples, as the prophets of ill had predicted, of individuals, bishops, priests, and even whole communities. The thunder-storm, the lightnings from Heaven which burst over the Vatican, as the Council received and ratified the Papal Decree, was but a pale reflex or faint whisper of the moral storm which agitated the hearts of men, and shook for a time from their balance the minds of but too many. The more subdued the excitement, the more intense. The white-mitred Fathers of the Council, as they took part in the last scene of the moving drama, were subdued into a silence by a feeling akin to awe. Manning was, perhaps, the most silent; but, as an eye-witness related, his face was flushed with excitement and transfigured with an indescribable look of triumph at the unanimity with which the Council, in obedience to the Divine Will, ratified, as he had predicted, the dogma of Papal Infallibility. . . . On the day after the Definition—Tuesday, 19th of July—War was declared between France and Germany. And War, the great prorogner of Councils, prorogued the Vatican Council for an indefinite period."

Unfortunately, all the chapters of Mr. Purcell's work do not show the really masterful treatment of that from which I have just quoted. The value of the work is seriously marred by an unusual quantity of misprints and oversights, and by mistakes in matters of fact which might have been remedied by a careful revision. Mr. Purcell, moreover, has shown little skill in the treatment of his material, and almost no sense of proportion. There are many needless repetitions. Further than this, Mr. Purcell is unjustly severe with his hero, and frequently imputes to Cardinal Manning motives utterly unworthy of so good and great a man.

TULEY FRANCIS HUNTINGTON.

RECENT BIBLICAL CRITICISM.*

American interest in matters of Biblical criticism, instead of waning, is constantly growing. The theories of German scholars have not merely become known to technical students, but they are permeating also the atmosphere of popular knowledge. Books are being prepared which the ordinarily intelligent person can read with profit, and which will enable him to thread his way through the somewhat devious paths of the Higher Criticism with clearer view and surer step. As a result, some clearly defined attitudes on the part of a larger company than that of the scholars are easily discernible. There is, first of all, a small number of those who have accepted, without much study, the most radical conclusions of the most radical of German scholars. These are for the most part clergymen who are proud to be numbered among the favorers of all new things, who have accepted these views, not because they have become convinced by careful study that here is the only safe ground, but because these theories are destructive of much that has been for a long time accepted among us. At the other extreme stands the class of rigidly orthodox persons, who are equally ignorant with the former class of the real facts in the case, but who are always against anything that is new. Between these are several other classes standing at varying distances from one or the other. There are those who, having examined

* THE ELEMENTS OF THE HIGHER CRITICISM. By Andrew C. Zenos. New York: Funk & Wagnalls Company.

THE HIGHER CRITICISM OF THE PENTATEUCH. By William Henry Green, D.D. New York: Charles Scribner's Sons.

THE UNITY OF THE BOOK OF GENESIS. By William Henry Green, D.D. New York: Charles Scribner's Sons.

THE HISTORY OF THE HEBREWS. By R. Kittel. Volume I., Sources of Information and History of the Period up to the Death of Joshua. Translated by John Taylor, D.Lit. London: Williams & Norgate.

THE WISE MEN OF ANCIENT ISRAEL AND THEIR PROVERBS. By C. F. Kent, Ph.D. Boston: Silver, Burdett & Co.

in some degree these topics and perceiving their extreme difficulty, are inclined to leave the matter alone until more definite conclusions have been reached. Some, having given careful study to the subject, feel that the orthodox position has not been seriously disturbed; others recognize that new points of view must be taken, but are not prepared to take them. There are still others who hold that the results of Biblical criticism, while affecting the outward form of the Biblical revelation, have not at all changed the essential truth of it. They either reduce the discredited material to moral teaching through symbolism, or hold faith and science strictly apart from one another.

Meanwhile, the field is being cleared somewhat by the examination of fundamental principles. A little book by Professor A. C. Zenos, entitled "The Elements of the Higher Criticism," is of exceeding value in this respect. With steady judicial balance the true meaning and proper methods of the Higher Criticism are set forth, as well as the relation of this science to other associated sciences, and the dangers that threaten the scholar in his employment of this instrument. The book is a model of clearness, and, coming as it does from one who is recognized as belonging to the conservative wing of the Presbyterian church, will be of great influence in opening the eyes and clarifying the judgment of those who are associated with that party, while it is of real service to their opponents to have pointed out to them in so reasonable a manner the difficulties and extravagances into which one may fall by an unwarranted use of the Higher Criticism. It is interesting to notice that Professor Zenos draws all his illustrations of the methods of Higher Criticism from its abuses. One reading his book would be inclined to think that the higher critics have been constantly making mistakes, and that the method has accomplished little or nothing. We can understand the hindrances under which Professor Zenos labored, and, on the whole, think him eminently wise in the cautious way in which he has proceeded. It would be of inestimable benefit to any intelligent student of the Bible to read and digest this clear and valuable manual.

Professor William Henry Green is recognized as the champion of the conservative school in Biblical study, and from no other writings can one gain so clear an understanding of the merits and the defects of this school than from his two books now before us. In "The Higher Criticism of the Pentateuch" he has set forth the general principles which should govern any proper study of this portion of the Old Testament and his criticisms of the methods and results of the progressive school. He starts with the acceptance of the unity of the Bible, and has here done excellent service in bringing forward an often forgotten fact, namely, that the Bible, as it stands, has a single message, an organized character. But it seems to us that the conclusion which he has drawn from this important fact, namely, that therefore there is presumptive evidence that the Bible was originally a unity in all its parts, cannot but be regarded as unwarrantable. His whole discussion is vitiated by this begging of the question; and, indeed, we find it difficult to follow him, since he is constantly making those assumptions which should not precede, but follow, a study of the material itself. The question, *e.g.*, in what respect the Bible is the Word of God, is answered in the Bible itself, by a study of its own statements and contents; one particular theory on this point cannot be accepted beforehand and made the basis of argument.

In his second work, "The Unity of the Book of Genesis," Dr. Green has done some most excellent service by testing in detail the hypotheses of the advanced critics concerning the formation of the Book of Genesis. The volume is not one suited for popular reading, but demands a knowledge of Hebrew. To anyone who is willing to give time and patience to the examination of this book in connection with a book of the other school there will come a clearer and juster view of the scope and the results of the work of the Higher Criticism as it has dealt with the book of Genesis.

Such a work of the advanced school is found in the translation of Kittel's "The History of the Hebrews." Professor Kittel is a representative of the so-called Dillmann school of Old Testament criticism,— not the most radical of the German schools. His mediating attitude has been severely criticized by some modern scholars (notably in a fierce review of the "History" by the late W. Robertson Smith), but without reason. The book requires the same detailed study that is demanded by Professor Green's "Genesis," and anyone who hopes to find in it an interesting story, such as Stanley gave us in his lectures on the Jewish Church, will be disappointed. It is a book for scholars and for those who can give time to the study of processes. We are not especially impressed with the excellence of the translation. Some passages, fortunately not many, are made quite unintelligible, and the whole is not up to the standard required of modern translations. Still, we hail this book with great satisfaction, because now for the first time is presented to students the opportunity of studying in English speech a History of Israel, based on the most approved results of Higher Criticism and written by a learned, devout and candid scholar.

Few people know that there was another class of teachers in Ancient Israel besides the prophets and the priests, but so we learn from Professor Kent's "The Wise Men of Ancient Israel and Their Proverbs." Merely to call attention to the work of the wise men of the Old Testament is a sufficient reason for this book. The kernel of its usefulness is found in a classification of the precepts of the Book of Proverbs according to their significance rather than on the helter-skelter method of the original collection. Dr. Kent has also furnished a series of introductory studies in which he discusses fully and very satisfactorily the work of the wise men, the

wisdom literature of the Old Testament, and the peculiarities of the Book of Proverbs. Two supplemental studies are also added, — the first dealing with that inevitable topic contained in every book nowadays, "the 'social teachings' of the Wise Men," and the second handling in a fresh way Jesus' use of the Book of Proverbs. While there is nothing especially original in the book, it is a clever and instructive presentation of material which one hitherto would have had to go far to find.

GEORGE S. GOODSPEED.

SHORT STORIES BY AMERICAN WRITERS.*

Every season brings to the library-table a number of books which serve particularly to illustrate how wide a field is offered the story-writer by the diversified geography of our continent and the heterogeneous population by which it is inhabited. This literature of the locality and the lesser community, taking for the most part the form of the short story, swells rapidly in volume, but its possibilities are almost infinite, and the staid city-dweller is only beginning to realize the variety of the life that finds shelter within the broad confines of the Republic. Mr. John Fox, Jr. is one of the newest workers in this field of the distinctly localized tale or character-study, and his first book, "A Cumberland Vendetta and Other Stories," exhibits strength of conception and finished workmanship. The Kentucky mountaineer is the chosen theme of Mr. Fox, who writes from intimate association with the types and scenes he has sought to portray, and puts the impress of truth upon his pages. "A Mountain Europa" is a little more conventionalized than the remaining stories in the volume, and suggests some of the work of Mr. Bret Harte. Two of the three others are practically one continuous narrative, having for their theme a grim mountain feud, as romantic in interest as any Corsican vendetta. The last piece, "On Hell-fer-Sartain Creek," is a sketch of only two pages, but is a masterpiece of condensed dramatic narrative. There is a great deal of dialect in these stories, but they would be impossible without it, and we never feel that it is used out of pure wantonness. Mr. Fox has, in this volume, achieved a distinct success, and it will not take much more of such work to give him high rank among our story-writers.

Mr. Owen Wister's "Red Men and White" is a collection of frontier sketches and stories, eight in number, which present with vividness of portrayal the various types of civilized and uncivilized humanity to be found in the far West. Arizona and Idaho are the scenes of most of these sketches, and the pages are peopled with Indians, cowboys, miners, barroom-loafers, tenderfeet, and soldiers, all drawn to the life, and all participating in picturesque, adventurous, or humorous situations. Mr. Wister's story of "The Second Missouri Compromise" is one of the best short stories that have ever been told of our frontier life. It deals with the unreconstructed members of the Territorial Legislature of Idaho in the year 1867, and is a story of allegiance to the Lost Cause brought into conflict with the very human yearning to draw a periodical stipend from the money-chest of the despised but victorious government. Another of the stories — "The General's Bluff" — contains some excellent Indian strategy, and has General Crook for a central figure. These stories have a moral, two morals in fact. One of them is the danger to our civilization resulting from the lawlessness of the frontier; the other is the difficulty of dealing with Indian affairs at long range, by a lot of wiseacres at Washington who have never seen an Indian in his native haunts. Both morals are impressively put, and we should as a nation do well to heed them.

"There are gentlemen vagabonds and vagabond gentlemen. Here and there one finds a vagabond pure and simple, and once in a lifetime one meets a gentleman simple and pure. Without premeditated intent, or mental bias, I have unconsciously to myself chosen some one of these several types — entangling them in the threads of the stories between these covers." Thus Mr. Hopkinson Smith prefaces his new volume of nine stories and sketches, and thus we are to interpret their lesson. The fine although decayed Southern gentleman of the titular story, and the physician who is the unconscious hero of "A Knight of the Legion of Honor," are the most carefully studied types of gentleman to be found in these pages, and their conduct speaks well for the ideals of character that most appeal to the author. Slight as some of these sketches are, they are all informed with a kindliness of spirit that cannot fail to touch the heart of the reader, while their picturesque observation and shrewd humor give them a charm that almost makes one forget how fragmentary they are.

Five other stories go with "The Bachelor's Christmas" to round out Mr. Robert Grant's new book. These stories are studies in light comedy, based upon

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*A CUMBERLAND VENDETTA and Other Stories. By John Fox, Jr. New York: Harper & Brothers.

RED MEN AND WHITE. By Owen Wister. New York: Harper & Brothers.

A GENTLEMAN VAGABOND and Some Others. By F. Hopkinson Smith. Boston: Houghton, Mifflin & Co.

THE BACHELOR'S CHRISTMAS and Other Stories. By Robert Grant. New York: Charles Scribner's Sons.

PEOPLE WE PASS. Stories of Life among the Masses of New York City. By Julian Ralph. New York: Harper & Brothers.

A MAD MADONNA and Other Stories. By L. Clarkson Whitelock. Boston: Joseph Knight Co.

THE LITTLE ROOM and Other Stories. By Madelene Yale Wynne. Chicago: Way & Williams.

THE MYSTERY OF WITCH-FACE MOUNTAIN and Other Stories. By Charles Egbert Craddock. Boston: Houghton, Mifflin & Co.

THE CUP OF TREMBLING and Other Stories. By Mary Hallock Foote. Boston: Houghton, Mifflin & Co.

LOVERS' SAINT RUTH's and Three Other Tales. By Louise Imogen Guiney. Boston: Copeland & Day.

incidents frequently improbable, and not notable for constructive skill, yet easy, graceful, and entertaining. Mr. Grant's powers of invention are considerable, and his themes are therefore less hackneyed than with most writers. Humor and pathos alternately appeal to our attention, the one never boisterous, the other carefully subdued. The stories are of the approved "magazine" type, and their collection results rather in a magazine than in a book.

It is greatly to be hoped that the popularity of "Chimmie Fadden" will not result in swamping us with Bowery literature for the next few years, but when we think of the way in which the floodgates of Scotch dialect have been opened upon us by the chroniclers of Thrums and Drumtochty, we realize that almost anything may happen. For the present, at all events, without taking overmuch thought for what is to come, we may find a tempered delight in Mr. Townsend's work, and in that of one of the best of his rivals, Mr. Julian Ralph, whose "People We Pass" is a collection of eight Bowery sketches, written from intimate acquaintance with the scenes and types of that unique slum. But a few more books of the sort would make the Bowery a burden. Mr. Ralph's work is excellent journalism, hardly more than that. It entertains, touches the sentiment, and appeals to the sense of humor; which means that it attains a certain degree of success.

In "A Mad Madonna and Other Stories" Mr. Whitelock developes an idea which, although not exactly new, is sufficiently unhackneyed to be worthy of treatment. The notion is that of a picture or statue coming to life, the myth of Galatea, in short. It is the central theme of two out of the six stories, and one or two of the others play about the fancy. Unfortunately, the author does not possess the imagination necessary to deal successfully with material so elusive, his treatment being rather commonplace and unimpressive. He fails to get the right atmosphere, and atmosphere is everything in such dealings with the supernatural. The title-story is the best of the half-dozen.

Six mites of stories, mostly uncanny in subject-matter, make up Mrs. Wynne's pretty volume, of which we must make some such criticism as was given to Mr. Whitelock's collection. The imaginative atmosphere is lacking, and without it a ghost-story is naught. The tale of "The Little Room," together with the sequel thereto, fails to stimulate more than a languid curiosity, it is all so obviously impossible. The mystery is mechanically contrived, with but the faintest suggestion of a psychological explanation. We are far from asserting that mysteries should always be cleared up, but the fancy should be given some clue upon which to work, else are we merely baffled at the end, to say nothing of being irritated by mere invention without verisimilitude.

There are but three stories in Miss Murfree's volume, and they take us as usual to the Tennessee mountains. While there is something of novelty about the incidents with which they are concerned, the stories impress one, on the whole, as very familiar. The scenery, the types of character, and the motives, are those which the writer has employed many times before, as well as the style, which has all of the old almost magical quality. We think so well of this style that we are all the more pained by the false note occasionally sounded. "The blue ribbon decorated cattle and horses were bred within ten miles of the flaunting flag on the judges' stand, and the foaming mountain-torrents and the placid stream in the valley beheld no cerulean hues save those of the sky which they reflected." There is such a thing as going too far in search of synonyms, and repetitions are not to be avoided at *any* cost.

Mrs. Foote's new volume contains four stories, all upon Western themes, and all displaying the felicity of constructive design and the effective reserve of language that we have come to expect from this strong writer as a matter of course. Mrs. Foote has a way of getting inside her characters, of thinking with them from their own points of view, that is really remarkable, and that sets her work upon a high plane. "The Cup of Trembling" seems to us rather the best of these four admirable stories, and outlines a tragic situation not easily to be shaken from the memory.

There is a distinction of style in Miss Guiney's four stories that goes far to make up for the amateurish art by which they are otherwise characterized, which the writer, indeed, frankly admits when she says that "they stand for apprentice-work in fiction, and are my only attempts of that kind." One of them is based upon an incident so similar to the story of little Father Time in Mr. Hardy's latest novel that Miss Guiney feels it necessary to state that the incident was got by her from a newspaper some years ago, and worked into its present shape before the serial publication of "Heart's Insurgent." The first of the four stories, "Lovers' Saint Ruth's," for which the author seems to care the least, appears to us the most charming of them all. It is a sad sweet chronicle of seventeenth century England, deeply felt, and infused with some measure of the historical imagination. This book is artistically made, and very attractive externally.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

Two books by Mr. Saintsbury.

Mr. Saintsbury's work is familiar to all readers of current literary criticism. It is characterized by good sense and good temper; it exhibits wide reading and a retentive memory; its judgments are worded in a style that is often pretentious and affected but rarely obscure; it carries the reaction against pedantry so far as to care little for minor inaccuracy of statement; it makes pleasant and stimulating reading. It is not great criticism because it plays about the surface of the subject discussed instead of divulging the inner significance, because it lacks the quality of inevitableness except where the most

obvious things are concerned. But it conceals its lack of the deeper qualities of criticism beneath a brilliant display of "points," often acutely made, the product of a marked intellectual agility. The second series of Mr. Saintsbury's "Essays in English Literature, 1780–1860" (Imported by Scribner) abundantly illustrates the characteristics above enumerated. The subjects of these essays include Southey, Cobbett, Landor, Hood, Miss Ferrier, and Madame D'Arblay. There are also essays on "Three Humorists," "Some Great Biographies," "The Historical Novel," and "Twenty Years of Political Satire." The author disports himself nimbly in these diverse fields of investigation, and is always entertaining. But why does he persist in writing such English as this? "For who can praise enough, or read enough, or enjoy enough, those forty-eight volumes of such a reader's paradise as nowhere else exists? The very abundance and relish of their pure delightsomeness has obscured in them qualities which would have made a score of reputations." These sentiments are admirable, for Scott is their subject, but we cannot say much for the form in which they are expressed.— The other book by Mr. Saintsbury to which we now have to call attention is "A History of Nineteenth Century Literature, 1780–1895" (Macmillan). This is the fourth volume of the series projected some years ago, to cover the whole field of English literature. Mr. Saintsbury has already dealt with the Elizabethan period in a volume of this series, while Mr. Gosse has treated of the period intermediate between the Elizabethans and our own time. The first volume of the work remains to be written. The Rev. Stopford Brooke was to have done it, but has been prevented by illness. Meanwhile, his "History of Early English Literature" covers half the period of the unwritten first volume, although its scale is much larger than that upon which the volumes by Mr. Saintsbury and Mr. Gosse are prepared. In discussing the literature of the nineteenth century, Mr. Saintsbury has excluded all authors now living, with the one exception of Mr. Ruskin. The task of summarizing the literary product of England during the past hundred years was no trifling one, and has meant an enormous amount of reading on the part of the author. He has been called upon to express critical judgments by the hundreds, if not by the thousands,— a fact to be borne in mind before one says overharsh things about the airy parade of omniscience so characteristic of the work. It is a little startling, no doubt, to be told that Molière was no poet at all, that Coleridge's "Wallenstein" is better than the original, and that the letters of Shelley, Lamb, and FitzGerald are of distinctly lower rank than those of Gray, Walpole, Cowper, and Byron. But we expect startling *dicta* now and then from Mr. Saintsbury, and need not take them very seriously. On the whole, we are thankful for this extremely readable history of our nineteenth century literature, and predict for it a marked popular success.

An ideal set of "readers."

We have often spoken of the school "reader" as an evil, because of the scrappy nature of its contents, and because its use frequently means tiresome repetitions and the exclusion of children from the widest possible range in their reading. But we have never denied that the "reader" may have its value, or that the preparation of "readers" is an educational task well worth undertaking. The difficulty is that few persons who have sought to compile such volumes of selections have possessed the requisite taste and knowledge of literature; that most of them have disregarded the fundamental principle which declares that nothing should be admitted which is not marked by distinct literary value. We have recently received what may fairly be called an ideal set of "readers," the "Heart of Oak" books, in six numbers, prepared by Professor Charles Eliot Norton, and published by Messrs. D. C. Heath & Co. Beginning with a volume of nursery jingles and Mother Goose melodies, continuing with classical fairy-tales, hero-stories, and poetry that is simple yet noble, ending with such authors as Mr. Ruskin, Carlyle, Macaulay, Lowell, Wordsworth, and Tennyson, these books, from first to last, contain nothing but good literature. We may even say more than that. Coming upon each successive selection, we say not merely: "This is a good thing for children to read, and deserves a place in the volume," but rather we say: "What a singularly happy thought it was to include this particular piece." When we have said this a hundred times or so we begin to realize something of the toil and good taste that have gone to the making of this series. Two other features of the editing deserve to be noticed. One of them is that the selections are often very long; in volume three, for example, we have Lamb's "Adventures of Ulysses" entire. The other is the frequent grouping of pieces relating to a given subject. We find in one place, for example, the following selections: a prose passage on "The Bird" from Mr. Ruskin, Frere's translation of the great chorus from Aristophanes, Arnold's "Poor Matthias," Milton's sonnet to a nightingale and the ode of Keats, Arnold's "Philomela," Wordsworth's and Shelley's "To a Skylark," and Wordsworth's "To the Cuckoo." Such groups as this occur in many places, each selection in a group not only making its own impression, but also deepening the impression made by the others. We should also give a few words of praise to the notes at the close of each volume, and to the accuracy of the texts printed. And besides saying all these things, we must find space for a quotation or two from Professor Norton's preface. "Poetry is one of the most efficient means of education of the moral sentiment, as well as of the intelligence. It is the source of the best culture. A man may know all science and yet remain uneducated. But let him truly possess himself of the work of any one of the great poets, and no matter what else he may fail to know, he is not without education." "The youth who shall become

acquainted with the contents of these volumes will share in the common stock of the intellectual life of the race to which he belongs; and will have the door opened to him of all the vast and noble resources of that life."

Mr. Carr's King Arthur.

The greatest dramas of the world have all been shaped from tales, legends, or myths, already in some degree known to those who heard or read. In fact, it is perhaps one of the conditions of great dramatic art that it should be free from the requirement of ordinary curiosity as to the end and upshot of the matter, which is rather a mark of modern literature than a universal necessity. The great poet worked with material not unfamiliar to his audience, and so could count upon an appreciation of his art and an interest in his own creation made possible by familiarity with the traditional guise of the subject matter which gave him opportunity. Such is also the case with Mr. J. Comyns Carr's play, "King Arthur" (Macmillan), but in almost inverted wise. For while Shakespeare and Goethe took what they would from common tradition or the work of lesser men before them, this play is founded on material which has been fashioned into shape, into a form that for most of us is final, by one of the great poets of the century. It would be hard if all the associations which attach themselves to the names even of Lancelot, Guinevere, Elaine, to the mere mention of the Round Table and the Holy Grail, if all these feelings would not carry us on with interest to the end; and so they do. But the play has not a strong character of its own. Mr. Carr, while blending a number of Tennyson's motives into a dramatic whole, has here and there gone back to Malory, and here and there in the good old custom has trusted to himself. His play doubtless gives an excellent opportunity to Irving in more ways than one. But the great tradition and the well-known figures stand unchanged, and except for now and then a striking phrase, literature is never the richer. The old story has no more for us than it had a year ago: perhaps it was all that could have been asked, that it should mean no less.

A readable book of memoirs.

Charles François Gounod's "Memoirs of an Artist" (Rand, McNally & Co.), is a readable little book, eminently wholesome and stimulating in tone, which narrates briefly and unaffectedly the events bearing upon the writer's artistic career and development, from early childhood down to the period of the production of "Faust"— at which point the recital unaccountably breaks off. M. Gounod's pages are strewn with memories of his more or less distinguished friends and preceptors, M. Reicha, Cherubini, Ingres the painter, Mendelssohn, and Madam Henzel, etc. Ingres he met at Rome, whither he (M. Gounod) was sent in 1834, after winning at the Paris Conservatory the *grand prix de Rome.* He paints an engaging portrait of this artist, then director of the Academy of France, at Rome, and tells a pretty story illustrative of his devotion to artistic truth. M. Ingres was then at work on his fine "Vierge à l'Hostie," destined for the Demidoff collection; and M. Gounod states that in the original composition the foreground was not occupied, as now, by the mystic ciborium, but by an exquisite figure of the infant Jesus lying asleep, his head resting upon a cushion, one tassel of which he seemed to be playing with. M. Ingres, he continues, seemed well satisfied, and when the waning light obliged him to suspend work, he was delighted with the day's performance. But, adds M. Gounod, "in the afternoon of the next day I ascended again to his studio. No more infant Jesus! The figure had disappeared, scraped off entirely with a palette-knife, not a trace of it remaining. 'Ah! M. Ingres!' cried I, in consternation. And he, with a triumphant air, replied: '*Mon Dieu*, yes!' And then again, with stronger emphasis, '*Yes!*' The splendor of the divine symbol had just appeared to him superior to the radiant human reality, and, therefore, more worthy of the homage of the Virgin adoring her Son." It is interesting to note that M. Gounod's favorite employment at Rome was the reading of Gœthe's "Faust"; and that his first idea of the Walpurgis Night, of the opera composed seventeen years later, came to him during a nocturnal excursion to Capri. Aside from its purely narrative element, the memoir contains some valuable comment and criticism; and it deserves to be read and pondered by students of music. But the best of the book, to our notion, is the impression it leaves of the author's singularly pure and genuine character. The translation is acceptably done by Miss Annette E. Crocker, and the publishers have displayed due taste as to externals, the emblematic cover being especially well done.

The future American literary type.

A very readable and suggestive little book, albeit rather more abstractive in tone than its title seems to imply, is "Types of American Character" (Macmillan), by Gamaliel Bradford, Jr. Of the seven essays contained in the volume, three, "The American Pessimist," "The American Idealist," and "The American Out of Doors," have already appeared in the "Atlantic Monthly"; while the others, "The American Epicurean," "The American Philanthropist," "The American Man of Letters," and "The Scholar," are now printed for the first time. Mr. Bradford's book is fresh, thoughtful, and stimulating, and its style is indicative throughout of the excellent literary company its author has kept. Among the many interesting questions touched upon is the moot one: What will be the first really great original literary development of this country? The still lacking, though not impossible one, who is to shape the course of our impending distinctively national literature, and be its herald and morning star, will prove to be — not the novelist, not the dramatist, not even the threatened far-Western bard, fresh from the

ploughtails, free as the unyoked steer, and redolent of the virgin soil of his own billowy prairies — but, Mr. Bradford thinks, the humorist, some "true son of Aristophanes and Rabelais and Cervantes, who will prick the bubble of our vast self-satisfaction, without bitterness, without harshness, with none of the cynical satire of the French pessimistic school." His first principle will be laughter, but his second will be love; he will ridicule many things; he will tread on a great many people's toes; but he will do it all with such a charming grace, and with so plainly benevolent an intent, that his victims will smile at their own smarts. He will love those whom he chastens — as the true humorist must; and, says Mr. Bradford, "I should advise him to inscribe on his title-page these charming verses, which I borrow from M. Anatole France, who has himself borrowed them from I know not where,—

> 'Les petites marionettes
> Font, font, font,
> Trois petits tours
> Et puis s'en vont.'"

Let us admit that our coming Cervantes will find no lack of butts for his shafts.

A well-edited edition of an old poem.

The University of Chicago inaugurates a new series of monographs, to be known as "English Studies," with the publication of an edition of Lydgate's "The Assembly of Gods." Dr. Oscar Lovell Triggs is the editor of this text, and the work was offered to the University in support of his candidacy for the doctor's degree. It will also be published in London, in the series of the Early English Text Society. In his introductory chapters, the editor describes the manuscripts and the prints of the work, and discusses the questions of title, date and authorship, metre, rhyme, and language. Then follows a literary analysis of the poem, and a series of special "literary studies" of its more salient features. The text follows, in 61 pages and 2107 numbered lines. Some thirty pages of notes, a catalogue of persons, a glossary, and a collection of "special phrases and proverbs" complete the apparatus of this remarkably well-edited book. The poem itself is not exactly readable, but Dr. Triggs has done his best to make it so. His treatment has a marked literary character, very noticeable in the special studies and the notes, which sets it in refreshing contrast to most studies in Middle or Old English literature. He brings a wide range of reading to bear upon his work at every point, and his collection of parallelisms is extremely interesting. Altogether, his work is distinctly creditable to English scholarship, and justifies the great quantity of labor that must have been expended upon it.

The minor studies of M. Jusserand.

M. Jusserand is already known to American readers, and his new volume, "English Essays from a French Pen" (Putnams), will not diminish his reputation. It is not an especially noteworthy book by reason of its subject-matter, for it gathers together five essays which have no particular importance and no very definite connection. But each subject the author has handled in an entertaining way, so that one reads everything with pleasure; indeed, he seems to possess to a great degree the art of telling a story. So, although three of his essays are of that very unpromising kind, — running summaries of the contents of books,— yet all have something at least of the power of attracting the attention and of holding the interest. Two of the essays are rather slight, one an account of the dangers besetting the life of a nun in the twelfth century, and the other a note on Voltaire's visit to England, both drawn from somewhat recondite sources. The more extended pieces of work are accounts of Girard's journey to Scotland in 1435, and of Sorbière's journey to England in 1663, and a very entertaining study of the life and work of Scarron. These have been published before; the first two in the "Nineteenth Century," the last as introduction to a translation of Scarron's "Roman Comique." There is more body to these three than to the two shorter ones, which come as curtain-raiser and after-piece. But all five will be found good reading (a Frenchman is almost always amusing) and full of curious information, so that there is not much more to ask of them. The book has several good illustrations, some from sources contemporary with the topics, some otherwise appropriate.

Persons and pictures of Colonial times.

"Colonial Dames and Good Wives" (Houghton) is, as the reader may guess, a new book by that indefatigable student of early American manners, Mrs. Alice Morse Earle. To those familiar with the author's work,— and most of us are,— the drift of the volume is sufficiently indicated by such chapter headings as "Consorts and Relicts," "Women of Affairs," "The Colonial Adventuresses," "Their Amusements and Accomplishments," "Daughters of Liberty," "Fireside Industries," etc. Mrs. Earle writes in her usual pleasant vein, interlarding her work with copious extracts from old-time records, and lighting up with her sedate humor a subject in itself not an especially engaging or stimulating one. Mrs. Earle has a light touch and a sense of style; and her friends would perhaps be glad should she allow her pen to range afield occasionally, and to stray from a theme wherein her manner tends to stereotype itself.

A charming tribute to Stevenson.

It is a little late to call attention to the study of Robert Louis Stevenson by A. B., with a prelude and a postlude by L. I. G., that was privately printed by Messrs. Copeland & Day some months ago, but the booklet should not pass unmentioned. The initials of the writers are so transparent that we do not feel that we are violating the ethics of criticism in speaking of Miss Brown and Miss Guiney as the authors of this charming tribute to a beloved memory. Miss Guiney's part of the work is in verse, a little labored,

but full of fine feeling; Miss Brown's essay is a graceful criticism — in part a mosaic of anecdote and citation — of the life and work of Stevenson. The note of enthusiasm is pitched in a higher key than the temperate judgment of a later day will, in our opinion, allow, and we cannot admit that it was ever "a commonplace of criticism to name him the greatest living master of English style, sharing the unvexed throne with Ruskin only." But he was a noble writer and a beautiful soul, deserving, in both aspects, of most good things that his friends may find it in their hearts to write. The curious thing about Miss Brown's essay is that the writer's hand has become so subdued to what it works in that Stevenson's own prose style is in many a passage unconsciously reproduced. Over and over again, we come upon paragraphs that might have been written by the subject of the appreciation, so felicitous is the phrase and so Stevensonian the choice of epithet. Those who are fortunate enough to get possession of this little volume will be sure to treasure it highly.

A noteworthy reference book.

"Longmans's Gazetteer of the World," edited by Mr. George C. Chisholm, is one of those monumental works of reference that characterize the latter-day enterprises of the publishing craft, and command admiration for the solidity of their performance. The book is a quarto of about eighteen hundred double-columned pages, with subjects in heavy-faced type, and descriptions so condensed as to require only a minimum of space. Our own "Lippincott's Gazetteer," with its three thousand odd pages, is much the bigger book of the two, although mechanically not quite so well proportioned. In the "Longmans," of course, British names get relatively more attention than in the "Lippincott," and possibly for that reason some persons will have to keep both works upon their shelves. The larger articles in the present work have been written by specialists, and are initialed. The general rule of orthography for foreign names is to employ the native spelling of languages which use roman characters; for example, Trondhjem is *not* given as Drontheim. Reasonable precautions seem to have been taken to secure accurate up-to-date information, and the coöperation of a host of special correspondents all over the world has given a singular degree of reliability to the contents of this noteworthy volume.

BRIEFER MENTION.

Volume III. of "The Life and Correspondence of Rufus King," edited by his grandson, Dr. Charles R. King, has just appeared from the press of Messrs. G. P. Putnam's Sons. It covers the years 1799–1801, and "takes up the correspondence at the point of time when President Adams had proposed to send a new embassy to France to take advantage of what appeared to him an opportunity to settle the questions which had caused the breaking off the amicable relations with France and the annulling of the treaty with that country." This subject and the disputed election of 1800 mainly occupy the new volume, which is a rich mine of materials for the future historian.

Renan's "Life of Jesus" has been reissued by Messrs. Roberts Brothers in a "translation newly revised from the twenty-third and final edition." Mr. Joseph Henry Allen, who appears to be responsible for the present (and presumably definitive) form of the English text, tells us, in a preface, that "the two best known English translations have been freely used, while nearly every sentence has been recast, and the whole has been scrupulously weighed, phrase by phrase, with the original." An examination of the text, as far as we have made it, bears out this claim of careful workmanship, and it is not likely that Renan's beautiful French will ever get a more nearly satisfactory English reproduction than this.

The Field Columbian Museum has already entered the publishing field with a number of scientific monographs of much value. Series of publications in history, geology, botany, and zoölogy, have been started, and now a new series has been added with anthropology for its general subject. The first volume in this series is a work upon the "Monuments of Yucatan," by Mr. William H. Holmes. The author, who is Curator of the Department of Anthropology in the Museum, was one of a party of scientific men who spent three months of last year in Mexico. The present work is a report, illustrated with numerous plates, of the author's investigation of the Yucatan remains, and makes a valuable contribution to American archæological science.

The latest text-books in science and mathematics include the following: "Robinson's New Higher Arithmetic" (American Book Co.), a volume of over five hundred pages, the product of successive revisions and improvements; "Trigonometry for Schools and Colleges" (Ginn), by Mr. Frederick Anderegg and Mr. Edward D. Roe, Jr.; "Laboratory Work in Chemistry" (American Book Co.), by Mr. Edward H. Keiser; "Chemical Experiments," General and Analytical (Ginn), a laboratory manual by Mr. R. P. Williams; a capital work on the "Elements of Botany" (Ginn), by Mr. Joseph Y. Bergen; a new edition of Mr. William Peddie's "Manual of Physics" (Putnam), for advanced students; and an "Elementary Treatise on Electricity and Magnetism" (Longmans) founded on M. Joubert's work by Messrs. G. C. Foster and E. Atkinson, and very far from being elementary in the ordinary sense.

LITERARY NOTES.

"Old Goriot," with a preface by Mr. Saintsbury, is added to the Dent-Macmillan Balzac. Miss Ellen Marriage is the translator.

Messrs. Macmillan & Co. have added "Smoke" to their edition of Tourguénieff, the translation by Mrs. Constance Garnett, the introduction by Mr. Edward Garnett.

"The New Unity," of which Messrs. Way & Williams will henceforth be the publishers, appears with the issue of March 5 in a new and greatly improved typographical dress.

"The Inland Printer" has issued a handsome calendar for 1896 in three colors, from a design by Bradley made for the cover of the Christmas issue of that excellent publication.

"Hazell's Annual," marvellous as ever for compactness, appears for 1896 with the usual complement of new articles upon timely subjects. It is imported by Messrs. Charles Scribner's Sons.

"Money in Politics," a useful book by Mr. J. K. Upton, first published in 1884, now reappears from the press of the Lothrop Publishing Co., in revised form, with Mr. Edward Atkinson's introduction as before.

"Cherry-Bloom" is the title of a collection of "bits of verse from summer-land," from the pen of Miss Eleanor Mary Ladd, and published in very dainty and attractive form by the Peter Paul Book Co., of Buffalo.

"The Woodlanders" and "The Trumpet Major" are additions to the highly satisfactory library edition of Mr. Hardy's novels, now in course of publication by Messrs. Harper & Brothers. Each volume has a new etched frontispiece.

The Roycroft Printing Shop, of East Aurora, New York, announces an edition of "The Song of Songs," with a study by Mr. Elbert Hubbard. The book will be beautifully printed, and limited to six hundred and twelve copies.

Charles Carleton Coffin, war correspondent and writer of good books for the young, born in 1823, died suddenly in Brookline, Mass., on the second of March. Most men who were boys in the sixties will have an affectionate remembrance of "Winning His Way."

Mr. Samuel H. Ranck, of the Pratt Library, Baltimore, makes a lengthy argument in the "Library Journal" for such an amendment to our copyright laws as shall require new books to be deposited in a number of selected libraries, instead of in the Congressional Library alone, as at present.

"The Home Journal" of New York, has come to its semi-centennial, and celebrates the event with a "jubilee" issue, devoted, in large part, to the history of the paper, and with portraits and reminiscences of the famous men who have been connected with its management, Willis and Morris, of course, being particularly conspicuous.

That curious farrago of romance and scientific vagary called "Etidorhpa" (a name which puzzled us until we spelled it backwards), by Mr. John Uri Lloyd, has passed into a second edition, and into the hands of the Robert Clarke Co., of Cincinnati. It is now published in less luxurious form than before, and at half the former price.

The Morgan Park Academy of the University of Chicago, which is rapidly securing recognition as one of the best fitting schools in the country, has regular courses during the summer, thus following the unique plan of the University itself. It is stated that each student at the Academy last year cost the institution $125 more than the tuition paid, which well illustrates the value of educational endowments.

"The Psychological Review" has recently issued two important supplements to its regular bi-monthly series. One is "The Psychological Index" for 1895, an invaluable classified guide to the latest literature of the subject; the other is a "Monograph Supplement" on "Association," by Miss Mary Whiton Calkins. This is the second of a series of monographs which already includes a treatise "On Sensations from Pressure and Impact," by Mr. Harold Griffing, and to which will soon be added "A Study of Kant's Psychology," by Mr. E. F. Buchner, and "Mental Development of a Child," by Miss Kathleen Moore.

Announcements of Spring Books.

The annual list of books announced for Spring publication presented herewith is the largest and most comprehensive we have yet prepared, containing very nearly 500 separate titles, as against 300 last year, and representing 62 publishers, as against 34 in 1895. The largest number of titles from any one house is 56, the smallest is 1, and the average is over 8 to each firm. The list is a most creditable one to the enterprise and activity of the American publishing trade, and readers and book-buyers of all classes will find much to interest them in the various categories. It should be added that Spring publications already out and received at this office are not included in this list.

History.

The United States of America, 1765–1865, by Edward Channing, "Cambridge Historical Series."—History, Prophecy, and the Monuments, by Prof. J. F. McCurdy, Vol. II.—A History of Mankind, by Prof. Friedrich Ratzel; trans. by A. J. Butler, A.M., in three vols., illus.—Jewish Social Life in the Middle Ages, by Israel Abrahams.—The Return of the Jews to England, by Lucien Wolf.—The Jewish Race, by Joseph Jacobs. (Macmillan & Co.)

History of the Jewish Nation after the Destruction of Jerusalem under Titus, by Rev. Alfred Edersheim, M.A., third edition, revised by Rev. H. A. White, $5. (Longmans, Green, & Co.)

The Winning of the West, by Theodore Roosevelt, Vol. IV., The Northwest and Louisiana, 1791–1809, with map, $2.50.—Early Long Island, a study of Colonial times, by Martha Bockee Flint. (G. P. Putnam's Sons.)

With the Fathers, by J. B. McMaster. (D. Appleton & Co.)

The History of Prussia, by Herbert Tuttle, Vol. IV., $1.50. (Houghton, Mifflin & Co.)

The Pote Journal, covering the French and Indian War, 1744–1748, edited by Bishop John F. Hurst, limited edition, $15 *net*. (Dodd, Mead & Co.)

Hawaii, a missionary republic, a history of the Sandwich Islands from 1820 to the present time, by Julien Darwin Hayne, illus., $2.50. (William Doxey, San Francisco.)

The Jesuit Relations, the travels and works of the Jesuit missionaries in New France in 1609–1755, with the earliest authentic accounts of the Indians; a complete reissue, edited by Reuben G. Thwaites, in the original French, and with English translation by John C. Coudert and notes by Jane M. Parker; in about 50 vols., each $3. (Burrows Bros. Co., Cleveland.)

Explorations of Alex. Henry, Jr., and David Thompson in the Northwest, edited by Dr. Elliott Coues.—Charlvoix's History of New France, new edition, trans. and edited by Dr. James G. Shea, in six vols., illus. (Francis P. Harper.)

Handbook of Arctic Discoveries, by A. W. Greeley, "Columbian Knowledge Series," $1.—The Puritan in England and New England, by Ezra Hoyt Byington, D.D.—Old Colony Days, by May Alden Ward, $1.25.—Some Modern Heretics, by Cora Maynard, $1.50. (Roberts Brothers.)

Lectures on the Council of Trent, by J. A. Froude. (Charles Scribner's Sons.)

Father Paul's History of the Council of Trent, trans. from the original by Francis Philip Nash, LL.D., with introduction by the Rt. Rev. Arthur Cleveland Coxe, D.D., in two vols., $8. (Christian Literature Co.)

Klaczko's Rome and the Renaissance, trans. by Wm. Marchand, illus. (Henry Holt & Co.)

Causes of the Rebellion of 1688 in Maryland, by F. E. Sparks.—Slavery in North Carolina (1663–1865), by John S. Bassett. (Johns Hopkins Press.)

The Growth of the French Nation, by George B. Adams. (Flood & Vincent.)

Biography and Memoirs.

Life and Letters of Oliver Wendell Holmes, by John T. Morse, Jr., in two vols., with portrait.—William H. Seward, by Thornton K. Lothrop, "American Statesmen Series," $1.25.—The Life, Public Services, Addresses, and Letters of Elias Boudinot, LL.D., president of the Continental Congress, edited by J. J. Boudinot, in two vols., with portrait. (Houghton, Mifflin & Co.)

Dolly Madison, by Maud Wilder Goodwin, "Women of Colonial and Revolutionary Times," $1.25.— Madame Roland, by Ida M. Tarbell, illus., $1.50. (Charles Scribner's Sons.)

Memoirs of Barras, Member of the Directorate, edited by George Duruy, Vol. III., The Directorate from the 18th Fructidor to the 18th Brumaire; Vol. IV., The Consulate, the Empire, the Restoration, Index; illus., per vol., $3.75. — A Few Memories, by Mary Anderson (Mme. de Navarro), with portraits. (Harper & Brothers.)

The Memoirs of General Lejeune, 1780-1814, trans. by Mrs. Arthur Bell (N. D'Anvers). — Frances Mary Buss, and her work for Education, by Annie E. Ridley, illus., $2.25. — Life and Letters of George John Romanes, written and edited by his wife, illus., $4. (Longmans, Green, & Co.)

Life of the late President Frederick A. P. Barnard of Columbia College, by Rev. Dr. John Fulton. (Macmillan & Co.)

New vols. in the "Heroes of the Nations" series: Lorenzo de' Medici and Florence in the Fifteenth Century, by Edward Armstrong, M.A., and Jeanne d'Arc, her life and death, by Mrs. M. O. W. Oliphant; each, illus., $1.50. (G. P. Putnam's Sons.)

Vera Vorontzoff, by Sonya Kovalevsky, trans. by the Baroness von Rydingsvärd, $1.25. (Lamson, Wolffe, & Co.)

The Right Hon. Joseph Chamberlain, by S. H. Jeyes, with portrait, "Public Men of To-Day," $1.25. (F. Warne & Co.)

Life of Sheridan, by W. Fraser Rae, with introduction by the Earl of Ava. (Henry Holt & Co.)

Ezekiel Gilman Robinson, an autobiography, edited by E. H. Johnson, with supplement by H. L. Wayland. (Silver, Burdett & Co.)

History of the Hutchinson Family, by John Wallace Hutchinson, edited by Charles E. Mann, with introduction by Frederick Douglas, in 2 vols., illus., $5. (Lee & Shepard.)

Life and Writings of Amelia Bloomer, by D. C. Bloomer, $1.25. (Arena Publishing Co.)

John Eliot's First Indian Teacher and Interpreter, Cockenoe-de-Long-Island, by William Wallace Tooker. (Francis P. Harper.)

Rudolf von Gneist, his life and work, by Conrad Bronhak, 25 cts. (Am. Academy of Political and Social Science.)

General Literature.

Vailima Table-Talk, by Isabel Strong and Lloyd Osbourne, illus.— Sunrise Stories, a glance at the literature of Japan, by Roger Riordan and Tozo Takayanagi, $1.50.— Little Rivers, by Henry Van Dyke, "Waltham" edition, limited to 150 copies, illus., $10 *net*. (Charles Scribner's Sons.)

William Shakespeare, a critical study, by Georg Brandes, trans. by William Archer, in two vols.— A Brief History of English, by Oliver Farrar Emerson, A.M.— Vocal Culture in its Relation to Literary and General Culture, by Hiram Corson, A.M.— Studies in Structure and Style, by W. T. Brewster, A.M., with introduction by G. R. Carpenter. (Macmillan & Co.)

Books and their Makers during the Middle Ages, by George Haven Putnam, A.M., in two vols., per vol. $2.50.— American Orations, from the Colonial period to the present time, edited by the late Alexander Johnston, reëdited by James A. Woodburn, in four vols., per vol., $1.50.— Thirty-one Orations, delivered at Hamilton College, 1864-1895, collected and edited by Melvin G. Dodge, A.M., $1.25.— A Literary History of the English People, by J. J. Jusserand, Part II., From the Renaissance to Pope, $3.50. — The Writings of Thomas Paine, edited by Moncure D. Conway, Vol. IV., $2.50.—The Age of Reason, by Thomas Paine, edited by M. D. Conway, popular edition.— Little Journeys to the Homes of American Authors, by various authors, published monthly, each, 5 cts. (G. P. Putnam's Sons.)

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The Listener in Town and the Listener in the Country, essays reprinted from the Boston "Transcript," in two vols., $1.50. (Copeland & Day.)

Book-Verse, an anthology of poems of books and bookmen, edited by W. Roberts, "Book-Lovers' Library," $1.25. (A. C. Armstrong & Son.)

The Browning Phrase Book, by Marie Ada Molineux, A.M. —Spring Notes from Tennessee, by Bradford Torrey, $1.25. (Houghton, Mifflin & Co.)

Two Unpublished Essays by Emerson, with introduction by E. E. Hale, $1. (Lamson, Wolffe, & Co.)

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The Puppet Booth, twelve plays, by Henry B. Fuller, $1.25. — Notes of the Night, essays and sketches, by Dr. C. C. Abbott, $1.50. (Century Co.)

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By Tangled Paths, stray leaves from Nature's byeways, by H. Mead Briggs. (F. Warne & Co.)

Social Forces in German Literature, by Franck. (Henry Holt & Co.)

Independence Day, by Edward Everett Hale, 25 cts. (Henry Altemus.)

New Editions of Standard Literature.

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THE ARNOLD AFTERMATH.

The Book *par excellence* of the year 1895 was the one that gave to the world the familiar letters of Matthew Arnold. Addressed, for the most part, to the members of his own household group, these letters were yet seen to have so varied a bearing, to touch with delicate sure hand upon so many of the subjects more formally discussed in his books, to throw sidelights so suggestive upon the distinguished intellectual personality of their writer, that they were promptly hailed as being far more than a charming contribution to epistolary literature, as outstretching once more a hand previously found helpful to men and women wandering amid the perplexities of the *selva oscura* of modern thought. Since their publication, they have called forth tributes of affectionate appreciation from some of the keenest critics and finest spirits of our time, and in all the chorus of grateful praise there have been but few discordant notes. One of the most generous and eloquent estimates of Arnold's work in its totality is that just contributed to "The Nineteenth Century" by Mr. Frederic Harrison, an estimate not made with particular reference to the "Letters," yet doubtless prompted by their publication, and by the feeling that it is time to make at least a tentative effort to determine the position of their writer in the literature which he adorned for so many years. In our epoch, opinion concerning the dead crystallizes more rapidly than it used to, and the judgment of posterity may be anticipated with something more of confidence than formerly.

Recurring for a moment to the "Letters" themselves, it may be said that they have done much to fix for us a personality more gracious than was at all times reflected from the "Works." We see more clearly than before the simple and lovable core of the man's character; we see that the heart was unaffected if the intellect sometimes found expression in mannerisms; we see how mythical is the notion that anything like superciliousness was characteristic of his attitude toward his fellows; we see how unreservedly his life was given to the service of mankind, how little he thought of himself and how much he thought of his ideals. This kindly lover of beasts and birds and flow-

ers, this affectionate son and tender father, this gentle critic who dealt so urbanely with every form of rhetorical and political and ethical humbug, this whole image of the man himself as he appears in his letters, is as unlike as possible to the counterfeit presentment which the newspapers so sedulously sought to impose upon their readers as genuine portraiture.

One thing, in particular, was never clearly understood before the appearance of the "Letters." The public knew Arnold as the brilliant essayist and exquisite poet, as the apostle of culture and the ardent advocate of the things of the spirit; it knew him hardly at all as the hard-working inspector of schools. It knew that, like Milton's, his "soul was like a star and dwelt apart"; it did not realize that also, for all this spiritual isolation, his heart "the lowliest duties on herself did lay." When we read of the years of incessant drudgery consequent upon his inspectorship, of his visits to countless schools and his marking of countless examination papers, it does seem as if England might have found a worthier use for the talents of so exceptional a man. But we quickly reflect, on the other hand, that it is precisely such thankless work as this that calls most imperatively for the finest qualities of mind and heart, that the supreme test of social usefulness is met only by those who are content to do the work that lies at hand, the work that escapes careless observation, yet endures because of the single-hearted faithfulness of its performance.

The world is slowly coming to recognize how important were Arnold's contributions to political and religious discussion, although many writers are still found to carp at his methods and results. Even Mr. Harrison, who does ample justice to the literary critic and the poet, cannot refrain from bringing against Arnold the old charge of dilettantism in these other matters, from pretending that he was without a "scheme of dominant ideas." We refuse to believe that Mr. Harrison has been so imposed upon by Arnold's playfulness of manner as really to think that the great critic was only taking a few random shots when he entered the field of political and religious controversy. Because Arnold refused to talk about theology and politics in a dull pedantic fashion, and thereby defeat his main object, he must, forsooth, be treated with condescension by men whose influence upon thought in these very domains has been far inferior to his own. The implication is an amusing one. As for Mr. Harrison's attempt to prove Arnold an unconscious Comtist, it is provocative of something broader than the mere smile of amusement.

On the other hand, Mr. Harrison does ample justice to Arnold the poet and critic, voicing what we cannot but believe will prove substantially the estimate of the future. Arnold's poetry, we are told, "is almost certain to gain a wider audience, and to grow in popularity and influence." These are just words of the poet, and equally just is Mr. Harrison's account of the critic. "Not that Arnold was invariably right, or that all his judgments are unassailable. His canons were always right; but it is not in mortals to apply them unerringly to men and to things. . . . I accept his decisions in the main for all English poetry, and on general questions of style. . . . Arnold's piece on 'The Study of Poetry' . . . should be preserved in our literature as the *norma* or *canon* of right opinion about poetry, as we preserve the standard coins in the Pyx, or the standard yard in the old Jewel-house at Westminster." This is not saying too much, if it be understood that allowance is made for the errors of the personal equation. A few of these errors crept into Arnold's books, and a number of others are to be detected in his letters. As Mr. Harrison aptly remarks of the latter, "a great critic, like the Pope, is infallible only when he is speaking *ex cathedra*, on matters of faith."

American feeling for Arnold has always been affected by the sense that he was not altogether just to our civilization. He seemed to detect our faults more readily than our virtues. It is true that his attitude became noticeably modified after he had seen America with his own eyes, but his earlier utterances had excited a hostility that was not so easily to be allayed. There is some slight justification for the resentment that Americans have felt for his attitude, although there is none for the manner in which they have given expression to the failing. The publication of the "Letters," also, was something of an indiscretion as far as the American section of the correspondence is concerned. The editor was not as careful in expunging allusions that might prove irritating to Americans as he was in the case of allusions to living Englishmen. The instances are trivial enough, yet Arnold himself would never in the world have permitted some of these things to get into print. As for his general estimate of American civilization, we are minded to reproduce a significant passage from a letter dated 1877. "That wonderful creature, the British Philistine, has been splashing about during this

war in a way more than worthy of himself. That is what is peculiar to England and what misleads foreigners; there is no country in the world where so much nonsense becomes so public, and so appears to stand for the general voice of the nation, determining the government." Unfortunately for us, the situation here described is not peculiar to England, for it is even more characteristic of the United States. What a pity that Arnold did not recognize this fact, and keep it constantly in mind when he set out to discuss American civilization! Had he done so, many heart-burnings would have been spared, and the few vulnerable points in his critical armor would have been one the less.

*AMERICAN AND EUROPEAN SECONDARY SCHOOLS COMPARED.**

The recent report made by the Committee on Composition and Rhetoric to the Board of Overseers of Harvard College, and the comments that it has called out in the press, have again directed the public attention to the comparative merits of secondary education in the United States and in the leading countries of Western Europe. There appears to be no doubt that the average American student, at the age of nineteen, brought up in the secondary schools, is behind the English or Continental student of the same age in ability to compose in his mother tongue and in ability to perform other scholastic work. Professor Goodwin says that boys of that age who come to Harvard College in most cases "are barely prepared to pass an examination which boys of sixteen or seventeen would find easy work in England, Germany, France, or Switzerland." He says, further, that at "Westminster School, London, boys of from fifteen to eighteen are studying Homer, Æschylus, Sophocles, Euripides, Aristophanes, Lysius, Plato, Lucretius, Terence, Horace, Cicero, St. Augustine, St. Cyril, with algebra, trigonometry, conic sections, statics, and dynamics." Much of this work is not required for admission to Oxford and Cambridge, but it counts for honors. The Professor says further: "There is no hope of a substantial change for the better until the elementary studies which now occupy the time from fifteen to nineteen are put back where they belong, so that young men can devote themselves in earnest to studies which belong to their age." From this point of view, therefore, the question, Why is the English teaching in our secondary schools bad? is expanded into the broader one, Why is our secondary education as a whole bad?

This question has been much discussed the last few years, and in the course of the discussion it has been discovered that, in large part, the trouble lies below the secondary-school level. The Harvard Committee and Professor Goodwin tend to excuse the secondary teachers from blame for the bad preparation of students for college. The trouble, they say, is with the "system." This is extending the investigation to the elementary schools, which leads to the remark that the shortening and enrichening of the elementary course has been a favorite topic at educational meetings and in educational journals for some time past. I shall set down very briefly what appear to me to be the principal reasons why the American boy of nineteen, considered as a scholar, is two years in the rear of the German, French, or English boy of the same age.

1. The courses of study that lead French and German boys to the university have been brought to a high degree of perfection. The studies have been so selected and so coördinated that time is saved all along the line. For example, in the German gymnasium Latin begins at ten and Greek at twelve, while modern languages are brought in at an early stage, thus assisting materially the mastery of German. The gymnasium is not a finishing school, but every step from the first one is bent toward the university. Practically the same may be said of the French and English schools. In the United States, on the other hand, secondary courses of study have not been as well thought out and tested. Moreover, the double function of many of our schools, and particularly of high schools, has impaired their efficiency in both spheres. Reference is made, of course, to the fact that these schools are at the same time finishing schools for life and fitting schools for college. To be sure, the courses of study intended for the two purposes more or less vary. Whether this impairment of the American school is inherent in the system or is due to defective coördination, need not be considered here.

The facts may be put in another way. In European countries schools are based on the existing social organization. The aim is to provide education for those youths who will pass out of school at thirteen or fourteen years of age, for those who will pass out of it at eighteen or nineteen, and for those who are destined for the higher institutions of instruction. These pupils are not all taught together as far as the first class go, and the remainder are not all taught together as far as the second class go, but to a great extent are separate almost from the time that they go to school, and are taught with reference to their supposed destination. All kinds of pupils may be taught together for the first three years, but this is not necessarily, or indeed commonly, the case. This is what may be called the "three-pyramid plan" of organizing schools. "The three courses of instruction," says Dr. Fitch, "primary, secondary, and higher, may be compared to

* Report of the Committee on Composition and Rhetoric to the Board of Overseers of Harvard College, April, 1895.—"College English," "The Nation," Sept. 26, 1895, p. 219.—"School English," W. W. Goodwin, "The Nation," Oct. 24, 1895, p. 291.—"School English," C. F. Adams, "The Nation," Oct. 31, 1895, p. 309.—"College English," Caskie Harrison, "The Nation," Oct. 31, 1895, p. 310.—"A Plea for the Study of Latin Grammar," X., "The Nation," Nov. 21, 1895, p. 362.

three pyramids of different sizes, though all in their way symmetrical and perfect; but you cannot take the apex of the larger pyramid and set it on the top of the smaller. You may indeed fit on, with a certain practical convenience, the top of the higher scheme of education to the truncated system of the lower, provided you go low enough," etc. Our State school systems are organized on the one-pyramid plan. The comparative merits of the two plans for general purposes is a topic aside from the present purpose. But the three-pyramid plan has two obvious advantages. One is that courses of instruction can be made out with sole reference to completeness in themselves, and the other that the abler pupils, who are the ones destined for college as a rule, are put by themselves, and so can move, even in elementary studies, at their own natural rate of speed. How far our social conditions would justify an attempt to reorganize our schools on this plan, and how far studies that are now taught exclusively in the secondary schools can be brought down into the elementary grades, are very interesting questions. For one, I look with confidence to the experiments now being made in the second direction.

2. The teachers in the foreign schools, as a class, are superior to ours. They are better prepared to do their work, and they do it better. This preparation includes better scholarship, more distinct ideals, and superior teaching ability. These teachers know just what is expected of them, and know they will be held responsible for the result. It is needless almost to refer to the fact that, as an average, they pursue their work for a much longer period of time than our teachers.

3. National tone is a not unimportant factor in the question. The industrial, commercial, and political tension of American society is the highest known in the world. In this respect we are keyed up to the highest note. But in science, philosophy, and literature — that is, in the intellectual sphere proper — our tension is distinctly lower than that of England, France, or Germany. The average intelligence may be as high in this country, or even higher, but our higher culture, so called, is of a lower grade. The high intellectual tension of the educated class abroad is felt in the schools. There now lies before me a description of a German gymnasium written by a student of my acquaintance who passed through it, and I doubt whether there is a city in the United States where a school with such a regimen could be maintained.

What has been said about general culture is particularly applicable to the language-arts,— speech, reading, and composition,—which are a very delicate test of personal cultivation; and I do not hesitate to avow the opinion that the relatively low standard of culture prevailing in the country, including teachers as well as pupils, is in large measure the cause of the low state of these arts in the schools. There is perhaps reason to think that the average cultivation of college students, including English, is lower than it was fifty years ago. Were not college students a more select body then than they are now? Did they not better represent the highest cultivation of the country? Have not the great increase of wealth, the enormous material improvements that have been effected, and the growth of population, together with the democratizing of society, tended appreciably to make American college students, as a whole, a more heterogeneous class of persons? To my mind there is some reason for answering these questions in the affirmative. B. A. HINSDALE.

COMMUNICATIONS.

MR. LAURENCE IRVING'S NEW PLAY.

(To the Editor of THE DIAL.)

The ethics of the drama is a subject which, in spite of the popularity of the stage from the days of ancient Greece down to our own time, has not become trite, for whenever the subject seems to have been worn threadbare, some new play of more than passing merit brings the question again to the front. Such a drama is "Godefroi and Yolande." The highest function of the drama is to educate — to be a moral factor in society. A play which is merely serving the ends of art may be very admirable in its way, but it is not rising to the highest privilege of the drama. Still, no objection could reasonably be made. But when the art of the drama is used to create a wrong moral effect, it is right to protest. Nothing is now said as to the *morale* of the play; that is not the matter in question. The point is, that when the stage holds the mirror up to history, and then does not reflect the facts of history but distorts the truth, it is perverting the legitimate purposes of the drama. The only exception can be in case of no moral complication in the event, or when the higher motive is conveyed through a species of moral metonymy or symbolism. If Mr. Laurence Irving, who is the author of "Godefroi and Yolande," intended the physical affliction of the beautiful courtesan to be symbolic of moral leprosy, then, perhaps, objection might be stayed; but unfortunately such intention — if it were intended — is out-pointed by other issues of the drama.

The plot of the play in question, which is laid in mediæval France in the reign of Philippe le Bel (1285–1314) is briefly this: Yolande, a beautiful woman of the court, is loved by her secretary, Godefroi. But in an evil hour she is discovered to be a leper. This discovery is made by accident and in the presence of the king and his brother, who is an archbishop. A scene of consternation ensues. The unhappy woman is deserted by all her friends, even by her waiting-women, and is driven forth into the world with the curse of the king and the anathema of the Church upon her. Her lover, preferring a living death to life apart from her, follows her to join the unhappy ranks of the "unclean." The dramatic intensity, the almost obtrusive realism, so impress the beholder that he is, unless he be upon his guard, likely to be filled with horror for an age so harsh. The Middle Ages were narrow, bigoted, intolerant, but this particular form of intolerance cannot be charged against them. This conception of the attitude of the Middle Ages towards lepers is neither warranted by the facts of general history, nor by the particular episode upon which "Godefroi and Yolande" is based, and in the interest of truth the play ought not to pass without explanation.

The immediate source whence the plot is derived is

an event related in the *Grandes Chroniques de France* for the year 1505 as follows:

"En ce temps-là estoyt dans ce pays grand nombre de ladres et de meseaulx, ce dont le roy eut grand desplaisir, veu que Dieu dust en estre moult griefvement courrouocé. Ores il advint qu' une noble damoyselle appelée Yolande de Sallières estant atteincte et touste guasteé de ce vilain mal, tous ses amys et ses parens ayant devant leurs yeux la paour de Dieu la firent issir fors de leurs maisons et oncques ne voulurent recepvoir ni reconforter chose mauldicte de Dieu et à tous les hommes puante et abhominable. . . . Ung seul clerc qui feut premièrement son lacquays et son entremetteur en matière d'amour la reçut chez luy et en récéla dans une petite cabane. La mourut la meschinette de grande misère et de male mort: et après elle décéda ledist clerc qui pour grand amour l'avoyt six mois durant soignée, lavée, habillée et deshabillée tous les jours de ses mains propres. . . . Aussy est-il mort de ceste mesme maladie abhominable. Cecy advint près Fontainebellant en Gastinois. Et quant ouyt le roy Philippe ceste adventure moult en estoyt esmerveillé."*

This is a frail foundation upon which to base so elaborate a movement. It might, however, be allowed, if no greater violence to history were done than this. But this is not the case, and it is for this reason that a positive wrong is inflicted. If "history is philosophy teaching by example," then ought we of to-day to profit by the teaching: because the men of that day were narrow, so ought we to be broad; because they were intolerant, so ought we to be tolerant; because they were bigoted, so ought we to be catholic. "Godefroi and Yolande" violates the moral facts of history, and the world cannot afford, even in the interests of art, to falsify such truths; moral ideas are too great and too potent to be translated to a lower plane, and this must needs be so in case of a drama founded upon history, in which the truth is sacrificed to art, for after all, art is artificial, truth is natural, and it is the truth that shall set us free.

The mediæval Church, far from anathematizing the leper-class, afforded them protection and support. The monasteries and convents were both hospitals and charitable institutions, where the sick were cared for, or food and clothing distributed to the poor. In France in the eleventh and twelfth centuries, the number of charitable houses rapidly increased, not alone in the towns, but in the rural districts as well. The general movement which determined such foundations was essentially a religious one. Seigneurs, bishops, bourgeois, founded a house of Ged or a hospital for the safety of their souls. Such houses were generally erected near a church or by the gate of a monastery. Others, which enjoyed the *rôle* of an inn, were located along the grand routes of travel, by ferries or in mountain passes. When leprosy became prevalent in Western Europe, owing to the Crusades, special institutions for the accommodation of lepers were provided. Neither the Church nor the government was intolerant of them, but on the contrary looked to their comfort and protection more than in the case of other dependent classes. Louis le Gros in the twelfth century founded the leper-house of St. Lazarus, under the direction of the Bishop of Paris, which for centuries afterwards was favored by king and pope. The chronicles of the time afford many instances of the interest of kings in the welfare of lepers. Guillaume de Nangis, the biographer of St. Louis, tells of the good king's visit to a monk of the abbey of Royaumont who was a leper; the monastery of Bec, in Normandy, in the time of Anselm, was the retreat of a powerful noble of Flanders, who was suffering from leprosy. Louis VI. made no less than twelve grants of money or of land for the support of leper colonies. In 1201 Philip Augustus legislated in favor of the lepers of Meulan and Corbeil, and instances might be multiplied of kings so doing in England and Italy also. St. Francis established two leper hospitals, and their betterment was an avowed object of the Order. To wash the feet of lepers, in the Middle Ages, was considered to be an act of supreme self-humiliation. To one acquainted with the character of mediæval thought this is not strange. Everything in that day was looked at from the point of view of the Church. In the eyes of the men of that time lepers were *pauperes Christi* — Christ's poor, the heirs of the affliction of the Lazarus of Christ's parable, whose malady — as that of Job also — the popular idea confounded with leprosy. The extent to which this conception was carried may be appreciated when the reader is made aware that in the mediæval version, Isaiah 53:4, "We did esteem Him *stricken*, smitten of God and afflicted," is rendered, "Nos putavimus Eum *leprosum*, percussum a Deo et humiliatum."

Throughout the Middle Ages, we find Church and government coöperating in the interest of lepers. As beggers they were a privileged class, recognized by royal writ, while ordinary beggars were proscribed. There are instances in which lepers were confounded with the Jews, and persecuted accordingly; a notable case of this sort was in the reign of Philip VI., but this occurrence was an exception and net the rule. Acts against lepers were ordinarily dictated by sanitary considerations, and were not the result of popular prejudice.

Miss Terry cannot afford to sanction with the seal of her art a work which conveys so unjust an impression. "Godefroi and Yolande" is based upon a fundamental error, and that a moral misconception. The mediæval Church, for all its imperfections and evil, was quite the grandest institution that the world has ever seen in ideal conception, in breadth of application, in efficiency of administration. If it be true, as Young said, that "The course of Nature is the art of God," then the cultivation of truth should be the practice of men. Every creation is the product of a development from the low to the high, from the general to the special, from the plain to the complex. The true lesson of the drama, as it is of life, is a lesson of moral evolution.

JAMES WESTFALL THOMPSON.

The University of Chicago, March 18, 1896.

* Mr. Swinburne has appropriated this episode in "The Leper," but the poet has conformed to the truth of history more than has the playright.

"KING ARTHUR."

(To the Editor of THE DIAL.)

Readers of Mrs. McMahan's valuable *résumé* of English dramatic literature dealing with the legend of Arthur, in the issue of THE DIAL for March 16, may be interested to know that the old play entitled "The Birth of Merlin" is accessible in the English version in at least two modern reprints, viz., in No. IV. of Warnke and Proescholdt's Pseudo-Shakespearian Plays (Halle, 1887), and in Delius' Pseudo-Shakspere' sche Dramen (Elberfeld, 1856). "The Misfortunes of Arthur" may be consulted not only in Collier's "Five Old Plays," but in the still more accessible form of Hazlitt's edition of Dodsley's "Old English Plays" (London, 1874), Vol. IV.

F. I. CARPENTER.

University of Chicago, March 17, 1896.

"A CRISIS IN PUBLIC EDUCATION."

(To the Editor of THE DIAL.)

I have been much interested in your editorial, "A Crisis in Public Education," in THE DIAL for March 16, and while I recognize in it much that is true, some statements are made to which I cannot subscribe. Passing its mere local reference to school affairs in Chicago, with which I am not familiar, let us examine some of its more general statements.

You suggest that "when educational affairs become a subject of popular discussion, it is nearly always found that a certain undercurrent of narrow and prejudiced or ignorant thought comes to the surface, and has considerable influence in shaping the final decision. The newspapers may too often be counted upon to lead the attack upon whatever is most valuable in a public-school system."

It may be conceded that "narrow," "prejudiced," and "ignorant thought," when it enters the domain of public affairs, is always unfortunate, *prima facie*. But I shall contend that it is far better to have this so than to shut off the "popular discussion" of any question pertaining to public matters in whatever branch of our government. For what is a Democracy without such "discussions"? It should be the particular business of the broad-minded, unprejudiced, and wise to see that "the final decision" is not so "shaped" as to unfavorably affect the largest and best interests of the public. The fact that the latter are more fully and completely in touch with all phases of the question under discussion ought to assure them an easy victory.

I cannot believe that, as a rule, "newspapers lead in the attack upon whatever is most valuable in a public-school system." Indeed, I am of the firm faith that the very reverse is true, as a rule. I am aware that the political press is guilty of enough mistakes, but I do not believe that one of its sins is that charged in the foregoing remark. I have in mind several instances where newspapers took the initiative in effecting genuine school reform, and this was done, in some cases, in the very face of a strong adverse sentiment. I believe the friends of public education have less to fear from the intelligently conducted newspaper than they have from a large number of their own class, who may be sincere and honest, but are impractical, over-zealous, and ofttimes "narrow."

You say that one of the chief points of popular attack is upon the salaries paid for the higher kinds of work in the public schools. And you add that it is an "illustration of an intellectual defect that seems inherent in democracy, of the inability to understand why one man's services should be so much more valuable than another's."

There is some truth in the comments you offer on this question. But it is not the whole truth. In my judgment, "higher kinds" of educational work can be and are often done in the very lowest and primary grades of school work. And this "higher kind of school work" should be paid accordingly, because of the high quality of the work performed. But "a graduated tax," which you justly term "insidious" and "most dangerous," makes such compensation impossible. I am one who should be glad to see, and will hail with supreme satisfaction, the day when the largest excellence and the greatest proficiency is attained in the lower grades of school work. For this is that part of our public school system nearest to the masses; is the part most used by the largest numbers; and is, in an especial sense, the particular school for the people and the whole people. It is fit that for the highest excellence in the instructional force in this particular field the compensation should be commensurate with the work.

DUANE MOWRY.

Milwaukee, March 18, 1896.

[We did not assert, or intend to imply, that the "higher kind of school work" is done solely in the teaching of the older pupils. It may, as you say, be done anywhere in the course. Nor did we say that, "as a rule," newspapers attack what is best in a school system. We said that they "may too often be counted upon" to do so. In Chicago, they have done it over and over again, with a disastrous effect upon public opinion. For example, in discussing the very editorial upon which you comment, they have treated it as if it were mainly a defence of the high school, whereas it is so only incidentally; then, having produced this false impression, they have deliberately suppressed the leading argument for the high schools, which is that these schools provide the teachers in the lower schools with nearly all the pedagogical training they get before entering upon their profession.— EDRS. DIAL.]

"THE MIDSUMMER OF ITALIAN ART."

(To the Editor of THE DIAL.)

I have read Mr. G. B. Rose's criticisms on my book in your issue for March 1, and I trust you will accord me a sufficient space in self-defence.

Dr. Johnson once said to Boswell: "If I tell you there are no apples in that orchard, and there comes a prying fellow who finds half a dozen on different trees, he does not, for all that, controvert my statement." The experience of Macaulay, Freeman, Carlyle, Emerson, and Matthew Arnold, besides a host of lesser writers, would seem to prove that it is impossible to write history and biography without making mistakes in matters of fact. Among the host of lesser writers we shall be obliged to place Mr. Rose, who has made more mistakes in his short letter to THE DIAL than I believe can be found in three hundred pages of my book on the great masters; but even if his statement were all correct, they are of such an unimportant kind that the wonder is that he should have wasted ink and paper upon them.

In the first place, he considers my criticism of the Miraculous Draft of Fishes, — that is, that the boat is too near the shore for catching sizable fish, — as a singular limitation on our Lord's miraculous powers. Now, I do not question the power of Christ to make fish walk out of the water; but the problem is, where were Christ's disciples likely to cast their nets. If they had expected a miracle, or any exceptional occurrence, would Peter have said, "Lord I am a miserable sinner." To make a mistake of fact is one thing; to try to prove a mistake of fact by a flimsy and sophistical argument is quite another thing.

Mr. Rose states that the windows of the *Antecollegio* in the Ducal palace look out on a court-yard, and that the Adriatic is not visible from them. One would doubt, from this, if Mr. Rose had ever been in Venice. The windows of the *Antecollegio* look out on the *piazetta*, and there is nothing between them and the Lido. As all the

buildings on that side are on a line with the Ducal palace, the reader will perceive that some small portion of the Adriatic must be visible from it.

Mr. Rose's supposition that the statue called Il Penseroso was a portrait of Lorenzo dei Medici is an old error that was corrected by Professor Grimm thirty years ago. If he will examine Grimm's Life of Michel Angelo he will find a full explanation of the matter, and the conclusive reasons for the true facts of the case.

After refuting two such blunders, why should I take time to make any further reply to Mr. Rose? I am ready to admit, however, that I may be somewhat in error with regard to Raphael's *Disputa*. That and the Madonna of the Grand Duke are two important pictures which I happened to overlook. Of late years the works of art in Italian cities have been greatly changed about. I can obtain the testimony of many witnesses to prove that Leonardo's Medusa was formerly in the *Tribuna*. In regard to the David of Michel Angelo, I have only said that about twenty years ago the statue was placed within the Palazzo Vecchio for its better preservation. This is the truth, and who can tell what the Italian government will do with it next? Neither have I stated that one of Michel Angelo's Captives is in the Boboli gardens. I said it was there formerly; and if Mr. Rose will look in Black's biography of Angelo he will find a corroboration of my statement.

"My lords, I am amazed at the attack the noble duke has made upon me." Why should a man in Arkansas feel such a lively animosity against a man in Massachusetts, whom he has never seen, and in regard to a subject four thousand miles away? We fly to art and poetry to escape the disagreeableness of politics in practical affairs. There cannot be anything in my book that has so excited Mr. Rose's ire.

"The Midsummer of Italian Art" was purchased by the National Library of Florence, at the suggestion of an Italian scholar, before I was aware that the book was for sale in Italy. I can assure Mr. Rose that not one word of my book was written in a New England village.

FRANK P. STEARNS.

Arlington Heights, Mass., March 18, 1896.

THE DEPARTMENT ORGANIZATION AT STANFORD UNIVERSITY.

(To the Editor of THE DIAL.)

Your suggestive editorial on "A University Symposium" in THE DIAL (Feb. 16) assumes perhaps a little too readily that the solution of our educational problem, in the matter of administration, must come through the adaptation of the college idea, or not at all. Is it not quite possible that American experience may strike out some wholly new idea, which shall provide for us a much better system than any form of old world organization can give? Many of us believe that Leland Stanford Junior University is working out an experiment along that line full of significance for the future.

The organization of this institution rests on two principles. In the first place, the unit of organization is the department. The courses of study are wholly elective. Each student, however, must elect one branch of learning as his major subject. And that election at once fixes his relations to the university. The department in which he takes his major study becomes the centre of all his work; his "major professor" is his chief adviser, and has large discretion in shaping his course of study and overseeing his interests in all respects. Thus the department stands for the student in the place of a college. He graduates from the department, as the English university man from his college. And so far as can be seen, the system conserves every good element of the English system, while it avoids many of the dangers inherent in the college plan. The personal relations between teacher and student are most direct and intimate. There is no waste of forces through duplication of equipment or instruction. There is no need to parcel out endowments, since the department in its entirety is but an integral factor of the whole university. There is no weakening of loyalty to the university. The gain, through the unity thus imparted to the student's course, through the sponsorship which the department exercises on his behalf, is very great.

The other fundamental principle of the system here in force is the creation of a genuine university spirit through the use of administrative committees drawn from all departments. All questions of policy and discipline and outside relations fall into the hands of such committees. Through their activities, as well as through other means, department keeps in touch with department, and a strong sense of oneness is created.

The time is perhaps yet too short to predict the possibilities of this system, but its practical workings thus far tend to make those acquainted with it very sanguine. It is doubtful if any institution in the land with an enrollment of a thousand students operates so smoothly and satisfactorily. Many believe that this experiment points out the most feasible lines of progress for the future administrative system of the American university.

ARLEY BARTHLOW SHOW.

Stanford University, Cal., March 2, 1896.

BALLADE.

O quaint Ballade, I wonder why
  Such toil it is to fashion thee!
By dainty twist and turn I try
  To make the sense and sound agree;
  But rhymes are birds, and often flee
When most we think them in the snare: —
  Return, O wingèd words, to me,
And sweetly sing and fleetly fare!

I watch the stars that walk the sky,
  They tell of bright eternity;
The eerie shadows brush me by,
  I marvel what their trend may be;
  A brief breeze startles yonder tree,
Of lisp of leaf I am aware: —
  Come, cadence crisp and silvery,
And sweetly sing and fleetly fare!

I wander where the waves are nigh,
  And list the voices of the sea;
The vivid plunging billows ply
  The shining shores in foamy glee;
  To win a sudden simile,
I note the white gull cleave the air: —
  O flitting thoughts, be fond and free,
And sweetly sing and fleetly fare!

ENVOY.

I woo the vast, the weird, the wee;
  More, dear Ballade, I may not dare: —
My farewell take for final fee,
  And sweetly sing and fleetly fare!

A. T. SCHUMAN.

The New Books.

Two Views of Bismarck.*

Two volumes before us, Mr. Lowe's "Bismarck's Table Talk" and "Studies in Diplomacy," from the French of Count Benedetti, interesting in themselves, are doubly interesting when read together, for they interpret the history of the last third of a century from exactly opposite points of view. Each author makes Bismarck the central figure in that history, his brain and craft the source of the plans that have led Europe into three wars, created a German nation, brought about one combination after another on the diplomatic chessboard. But while one sees in him not only genius and success but also a beneficent patriot and friend of peace and civilization, the other sees in him the evil genius of Europe whose dark ambition and selfish craft have needlessly caused the death of tens of thousands of men, and brought upon not only Germany but all the nations of the Continent the burdens beneath which they are staggering to-day, the taxation and militarism that are crushing their peoples.

Mr. Lowe's volume is a selection from the four bulky volumes of Bismarck's table-talk by Herr von Poschinger, edited and annotated. It follows the lines of his biographies of Bismarck, from the chancellor's boyhood to his fall in 1890. Another volume is promised which will contain the complaints, criticisms, and revelations of the dethroned statesman. Bismarck has been a famous talker. His intense mental activity and unbounded confidence in his own opinions, his keen observation and insight, his high position and great success, his cynical frankness, and his impulse to the free expression of whatever was in his mind, have made his conversation full of interest and individuality. Rarely has his table been without guests, and as rarely have his guests departed without some new insight into public affairs and into their host's many-sided genius. Like the conversation of other great talkers, Bismarck's was more a monologue than an interchange of thought, a sparkling, rippling stream of fact, thought, fancy, and wit. As he himself said of Metternich, one needed only to jog the bell occasionally to keep it ringing.

Some of Bismarck's judgments of his contemporaries are interesting. Of Gladstone he said that he had so long played with words that now the words played with him; and at another time, that if, in the course of his whole life, he had inflicted upon Germany half the ignoring and weakness which Mr. Gladstone inflicted upon England in the course of four years, he would not have had the courage to look his countrymen in the face again. Of Napoleon III. he said: "He was not lacking in intelligence, but this intelligence wanted edge. He possessed a source of great power — an unshakable belief in himself, in his star. He deemed himself equal to anything, and brooded over the most fantastic schemes." Gambetta he spoke of as "this briefless barrister, whose whole political outfit consists of some coffee-house cackle and three Chamber speeches stuffed with liberal phrases." "Of professors in politics Bismarck had a holy horror. 'You must not take me for a Heidelberg professor,' he once said to Prince Napoleon." He once restrained a guest from refuting one of these gentlemen. "Pray do n't trouble yourself; if you will only have patience for two or three minutes, the learned Herr Professor will contradict himself in the most brilliant manner." And the history of Germany shows that he as a practical statesman was not without reason in regarding the professors as impracticable idealists.

Bismarck, in his moments of depression, protested his hatred for politics, though it is evident that politics was his passion throughout his active life. "I never thought that in my riper years I should be obliged to carry on such an unworthy trade as that of Parliamentary Minister. I have come down in the world, I hardly know how." And late in life he lamented that he had found but small pleasure or satisfaction from his political activity. "Had it not been for me, there would have been three great wars the less, the lives of eighty thousand men would not have been sacrificed; and many parents, brothers, sisters, and widows, would not now be mourners. That, however, I have settled with my Maker." Though one can hardly conceive it possible, he often expressed a longing for the work of the soldier rather than that of the civilian.

He is a thorough believer in monarchy. Universal suffrage he once described as "the government of a house by its nursery," adding,

* Bismarck's Table Talk. Edited, with an Introduction and Notes, by Charles Lowe, M.A. With Portrait. Philadelphia: J. B. Lippincott Co.

Studies in Diplomacy. From the French of Count Benedetti, French Ambassador at the Court of Berlin. With Portrait. New York: Macmillan & Co.

"You can do anything with children if you only play with them." It is evident that he could not have done what he did if he had been fine-grained and sensitive, yet the coarse bullying to which he has often resorted in his treatment of individuals, of weaker states and their diplomatic representatives, and of the representatives of the people in Parliament, necessarily take from our respect for his character. Nor has his career been free from vulgar deceit, to say nothing of the deep craft bordering on deceit that has characterized his whole international policy. One cannot but join in Benedetti's denunciation, rather than in Bismarck's chuckles of satisfaction, in the matter of the garbling of King William's despatch that precipitated the Franco-Prussian War. Yet his craftiness often took the form of the frankest truth-telling, so frank and so opposite to all the traditions of diplomacy that his rivals deceived themselves. "What danger can there be in a man who notoriously thinks aloud?" Louis Napoleon once exclaimed; to which reply was made, "Count Bismarck has a genius for conveying false impressions by telling the naked truth. His frankness is like the inky fluid which the cuttle-fish at Biarritz throw round them — the more truthful he is, the less one sees into him." His pride in success won by a policy tainted by duplicity is seen in this remark: "When I was made a Prince the King insisted on putting Alsace-Lorraine into my coat-of-arms. But I would much rather have had Schleswig-Holstein, for that is the campaign, politically speaking, of which I am proudest."

Count Benedetti's account of Bismarck's career is bitterly hostile, that of a man with a grievance. But though biased by personal as well as national hostility, it gives a wholesome view of the opposite side to which it is easy to be blinded by the splendid successes of Bismarck's policy. And the French diplomatist has a right to his grievance. He was the immediate victim of the garbling of the abovementioned despatch, for he was made to appear a bungler and to have brought about the breach by his bungling, while he seems to have carried out skilfully instructions from Paris of which he did not approve and which his superiors afterwards declined to acknowledge. The "Studies in Diplomacy" are five in number. The first is in the form of a preface, but is really a long and elaborate piece of invective against Prince Bismarck as the cause of most of the evils that press upon Europe, in having violently overthrown the old and natural relations between the states, and having arrayed them in hostile and suspicious groups, making necessary the military burdens they are now carrying. "False," "perfidious," "intrigue," "far-sighted duplicity," "morality in tears," are some of the expressions he applies to William and Bismarck and their policy. The second study is entitled "The Emperor and Prince Bismarck," and here he tries to show, "simply in the interest of historical truth," that it was William and not Bismarck, after all, that was the supreme director of Prussian policy, that at critical moments he overruled his chancellor. He attacks what he calls the legend that Bismarck devised and controlled everything, while his gentle and generous sovereign only approved his plans. "Have not contemporaries been deceived by the clangorous clatter of the one, by the impenetrable silence of the other? Will not impartial history give the Sovereign a share equal to that of the Chancellor, if not greater?" It may be interesting here to quote Bismarck's opinion of Benedetti as a "dancing dog without a collar," "I am scarcely sure of my life with this rabid Corsican." "But in saying this he gave a smile," said the narrator, and we too broke out into a laugh when we thought of a northern oak of our Chancellor's calibre being in danger from a little Italian cactus."

The next two of the studies are really upon the same subject, "The Triple Alliance" and "The Armed Peace and Its Consequences." "The Triple Alliance is a deed of defiance and hatred; facts prove this superabundantly at present. It will produce what it has had within it in germ since its origin: ruin or war, perhaps both scourges together. If those who formed it, or who have become its guardians, are not convinced, it is because Jupiter has turned them silly in order to chastise them the better." The last study, "My Mission to Ems," is a dignified personal vindication from the charges of diplomatic mismanagement and incompetency under which the author has suffered. These have become a commonplace of the history which has been written in English from the German standpoint. Incidentally we have a vivid account of the events that immediately preceded the outbreak of the war.

CHARLES H. COOPER.

CHRISTIANA is to have statues of Herr Björnson and Dr. Ibsen next year, both placed in front of the new National Theatre. A statue of Welhaven is also projected.

Early Writing in Crete and Neighboring Lands.*

Mr. Arthur J. Evans's "Cretan Pictographs" consists of two distinct and not very closely related essays. The former (pp. 1–103) is reprinted from the "Journal of Hellenic Studies" for 1894. The latter is now published for the first time.

The object of the principal essay is to prove that there once existed in Crete a system of hieroglyphic writing, which can be traced back to as early as 2500 B.C.; and that a system of linear signs, probably developed from the hieroglyphic, was extensively used, not merely in Crete, but in Peloponnesus and elsewhere, during the period of the "Mycenæan" civilization, which civilization was at its height, according to the author's chronology, about 1500 B.C.

The great importance of this essay may best be brought out by first summarizing the previous state of opinion on the subject with which it deals. With regard to picture-writing, the passage in the Sixth Book of the "Iliad" which tells how Bellerophon was sent from Ephyrê (Corinth) to Lycia with a tablet containing "fatal signs," sometimes gave occasion for the remark that a mode of communication analogous to that in use among the North American Indians may have been known in Homeric times; but nobody professed to be able to point to any specimen of such picture-writing. With regard to alphabetic writing, the conviction was until lately universal that no such thing existed in Greek lands before the introduction of the Phœnician characters. Then attention began to be called to marks, suggestively like letters in appearance, incised on objects of very early date in the Ægean region. In an appendix to Schliemann's "Ilios," published toward the end of 1880, Professor Sayce attempted to show that certain marks on terra-cotta whorls from Hissarlik were syllabic characters. Early in 1881 our countryman, Mr. W. J. Stillman, probably still unaware of Professor Sayce's theory, observed and copied a series of six marks inscribed on the walls of a pre-historic building on the site of the ancient Cnosus in Crete. But, while in doubt as to the significance of these characters, Mr. Stillman thought that they belonged "to a period prior to the use of letters or any complete system of numeral record." His brief account of the matter, published in the Second Annual Report of the Archæological Institute of America, seems to have attracted little attention. Within the last four or five years, the discovery of similar signs on objects of "Mycenæan" date has led to more remark. Dr. Tsountas, the scholarly and sagacious Greek explorer, in his valuable volume on Mycenæ (Athens, 1893), publishes two vase-handles, on one of which are incised three characters resembling letters, on the other four or five. In connection with these and other less striking examples from Greece, as well as with marks observed by Mr. Petrie on pottery found by him at Gurob and Kahun in Egypt, but believed to have been imported from the islands or coasts of the Ægean, Mr. Tsountas raised the question whether a system of writing existed in "Mycenæan" times; but he thought that the facts then known did not favor an affirmative answer. Finally, with all the evidence then available before him, M. Perrot, in the latest volume of his great history of ancient art ("La Grèce Primitive," Paris, 1894), declared: "The first characteristic which attracts the historian's notice when he tries to define the pre-Homeric civilization is that it is a stranger to the use of writing. It knows neither the ideographic signs possessed by Egypt nor the alphabet properly so called which Greece was afterward to borrow from Phœnicia" (quoted and translated by Mr. Evans).

The above account will give a sufficient notion of the state of opinion at the time Mr. Evans began the researches which have resulted in the present volume. He is the keeper of the Ashmolean Museum at Oxford, and is not only a scholar of wide and thorough learning in the field of archæology, but also a keen-scented collector and an intrepid explorer. He says:

> "In the course of a visit to Greece in the spring of 1893, I came across some three- and four-sided stones perforated along their axis, upon which had been engraved a series of remarkable symbols. These symbols occurred in groups on the facets of the stones, and it struck me at once that they belonged to a hieroglyphic system. . . . My inquiries succeeded in tracing these to a Cretan source."

The next thing was to follow up the clue by searching for additional specimens in Crete itself.

> "Landing at Candia in March, 1894, I made my way round the whole centre and east of the island,— including the mountainous districts of Ida and Dikta, the extensive central plain of Messarà, and the sites of over twenty ancient cities. . . . My researches were well

* Cretan Pictographs and Præ-Phœnician Script. With an Account of a Sepulchral Deposit at Hagios Onuphrios near Phæstos in its Relation to Primitive Cretan and Ægean Culture. By Arthur J. Evans. New York: G. P. Putnam's Sons.

rewarded by the discovery *in situ* of traces of a pre-Phœnician system of writing in the island, in which two distinct phases were perceptible, one pictorial and hieroglyphic, the other linear and quasi-alphabetic."

The evidence thus gathered is presented in the copiously illustrated essay now before us, together with kindred evidence from other sources.

Mr. Evans has unquestionably established his main contentions. And what makes his results the more important is that, while the hieroglyphic system "seems to have been principally at home in Crete," the linear system can already be seen to have had a wide extension in the "Mycenæan" world. The chieftains, then, who built and occupied in the second millennium before the Christian era the palaces of Tiryns and Mycenæ, were not without means of written communication and record. The specimens of script in use in their time will surely accumulate, as new sites come to be excavated. But whether the material will be such as to enable some future Champollion to decipher the inscriptions, it is impossible now to predict.

Mr. Evans further makes it highly probable that the "Mycenæan" linear system of writing stands in close connection with the syllabary in use in historic times among the Greeks of Cyprus. More than this, he re-opens the question of the origin of the Phœnician alphabet, that prolific mother of all alphabets now in use save the Chinese and Indian (Hindoo), if indeed the Indian be an exception. According to the theory most in vogue, the Phœnician alphabet was derived from Egypt; but Mr. Evans shows by a few examples that "it is at least worth while to weigh the possibility that the rudiments of the Phœnician writing may after all have come in part at least from the Ægean side."

Here are matters enough for further study. Other workers will doubtless enter the field opened up by Mr. Evans, but he will always have the distinction of having been the chief pioneer. It may be mentioned, as a matter of special interest to Americans, that Professor Halbherr, the eminent Italian epigraphist who conducted explorations in Crete for the Archæological Institute of America from November, 1893, to November, 1894, promises to devote a chapter to "Island Stones and other Stones inscribed with Writing belonging to a pre-Hellenic System," in the account of his researches to be published in "The American Journal of Archæology."

The second essay in Mr. Evans's volume deals with a group of objects found near the site of the ancient Phæstos in central Crete, and believed to date from the third millennium B.C. These are discussed with the author's usual learning and ingenuity.

F. B. TARBELL.

A CONSTITUTIONAL MONARCHY.*

The fourth volume of Professor Traill's "Social England" covers the period of Stuart supremacy and of the struggle which placed on the throne of England a distinctively constitutional monarch. It was a century of religious as well as political contest. Yet in the end the change in English life was social rather than either religious or political. The two opposing forces, Catholic tradition and Puritan earnestness, were contending within the arena of church life, and the two opposing forces of absolutism and the desire for popular government were at the same time at war in the political sphere (p. 41). But the important influence lying behind the success of popular rights and the growth of religious freedom was the power of industry and commerce. The heroic age of English exploration and discovery was followed by one of settlement and trading progress, when the nation of Raleigh and the Pilgrim Fathers becomes a great colonizing state, and begins the foundation of what was to be the United States of America (p. 51). Progress in manufactures and in commerce, in banking and expanding trade, made possible both the Commonwealth and the Revolution of 1688.

A great social change had been taking place in England. The overthrow of the Stuarts is therefore to be regarded as something more than the fall of a dynasty. It represents in a striking manner the fundamental change in social institutions, and revealed the entirely different basis of political power which the expansion of commerce, the growth of manufactures, and the increase of colonization had brought. The sovereignty and divine right of the king, dependent on the landed aristocracy and the church for support, is replaced by the sovereignty and divine right of the people, and instead of the feudal idea of monarchy there arose the notion of constitutional royalty, dependent on the will of the people.

*SOCIAL ENGLAND: A Record of the Progress of the People. By various writers; edited by H. D. Traill, D.C.L. Volume IV., from the Accession of James I. to the Death of Anne. New York: G. P. Putnam's Sons.

Interest naturally centres in the period between the meeting of Parliament in November, 1640, and the execution of the King in January, 1649,— a time in which the constitutional position of the Crown and its relation to Parliament passed through startling phases. The Long Parliament began its work by abolishing the exceptional powers conferred temporarily on the Tudors to enable them to complete the overthrow of the mediæval nobility, to carry through the struggle with Rome, to maintain order at home, and to avert the risk of foreign invasion: particularly the Star Chamber's power to sentence without a jury, and the power by extra customs duties to raise a revenue without Parliament. It then asked the King to appoint "such ministers as Parliament could confide in," and to accept the "course that the Lords and Commons have appointed for the ordering of the militia." But the scheme was at once too tolerant, too democratic, and too balanced, for an age of religious hatreds, of aristocratic and bourgeois prejudices, and of unfitness for delicate political machinery. In Stuart times the feudal monarchy had ceased to perform the social function required of it; it had ceased to be useful to the English people. It was therefore destined to disappear. But if the members of the Stuart family, on the one hand, were not equal to the task of yielding just enough to the new movement, and adapting themselves to the new social environment, it is equally true that the religious enthusiasts and political leaders of "the third estate," on the other hand, were decidedly premature in many of their schemes and demands. James the First may have been weak to the point of childishness; "have loved bawbles as a child loves its rattle; loved bright feathers, too — to dress his cap withal; have been afraid of a drawn sword and of hobgoblins," and besides have chosen as his sole confidants greedy, unscrupulous adventurers (p. 157). His son, Charles I., may have had an obstinate temper and absurd notions about his kingly prerogative. James the Second may have been as bigoted and obstinate as Charles the Second was profligate and suave. Yet on the other hand the extreme character of the demands and programme of the Puritans and the Republicans had everything to do with rendering the Civil War "inevitable." Much of the work proposed under the Commonwealth remained even to the present century to be accomplished, in the Reform Bill of 1832, Catholic emancipation, and so forth.

Before the end of the reign of Charles II. arbitrary taxation had ceased and the responsibility of ministers been finally established. The Habeas Corpus act protected the liberty of the individual, and no army could be kept in time of peace. The reign, too, had witnessed the growth of the House of Commons. Its right of impeachment had been recognized, the principles of appropriation, of supply, and audit of accounts, had been secured, while its claims to initiate money bills had been placed beyond dispute (p. 851). The right of petition, the right of freedom of debate in Parliament, the necessity of frequent parliaments, the right of free choice of representatives, were henceforward recognized. The Revolution of 1688 completed the work of the Long Parliament, and the Bill of Rights confirmed the advantages gained by the nation during the great Rebellion. But the reigns of William and his successor, Anne, only saw the new system thoroughly inaugurated; it was not until the reigns of the first two Georges that it was firmly established.

It is the character of these social and political changes which give the period special interest to Americans. Much that we take for granted as the basis of our democratic institutions was worked out in the bourgeois revolution in England in the seventeenth century. Progress was distinctly confined, however, to the middle class. The vast majority of the population gained little, either in wealth or freedom. Tenant-farmers and yeoman freeholders, as well as merchant traders, were growing rich; but the lot of the agricultural laborer did not change for the better. Wages rose no faster than the prices of the necessaries of life. The agrarian partnerships of open village farms, where the enterprise of twenty farmers might be checked by the apathy or caution of one, were giving place to large estates and individual ownership; but markets were few, communication difficult, and traditional methods were guarded as agricultural heirlooms. Each village was self-sufficing, raised only enough food for its own inhabitants, and was not concerned with the affairs of the next parish. It was not until the new body of wants and a new market had been created by the rapid growth of population which resulted from the development of manufacturing industries, that there was any improvement in the condition of the masses and increase in their political power.

Consideration of this last fact naturally suggests the query as to whether Mr. Traill and his co-laborers are really making "Social England" "a record of the progress of the peo-

ple." If nearly five-sixths of the total population of the country in 1688 were dependent, either directly or indirectly, on the land (p. 445); or if Gregory King was approximately correct in his estimate of class divisions (nobility and gentry, 16,600; merchants, clergy, lawyers, civil service — each profession 10,000 — 40,000; "liberal arts," 15,000; officers of army and navy, 9,000) which gives a total of less than 100,000 in a population of 5,000,000; and if the total revenue of the clergy, £500,000 (p. 475), did not equal the profit on foreign trade, why not say less of church and state, of literature, art, and architecture, and say a good deal more about the home life of the people, their hours of work and means of pleasure, their food and drink, house decoration, and so forth? Do not these things reveal the progress of the people?

ARTHUR BURNHAM WOODFORD.

RECENT BOOKS OF ENGLISH POETRY.*

The publication of a new volume of poems from the hand of Christina Rossetti would be a literary event of the first magnitude were the sheaf of song but a slender one. It has been known for some time that such a volume was to be expected, but its appearance exceeds any anticipation in which we had indulged, so large is the amount and so noble the quality of the collection of pieces now brought together by the painstaking devotion of the only surviving brother of the poet. Once more we are impressed with the fact that Christina Rossetti was, if not distinctly the first, assuredly not the second among Englishwomen dowered with the gift of numbers, and once more we are called upon to seek for terms that shall not be entirely inadequate to express the gratitude which all lovers of poetry must feel toward the singer of so many perfect songs. Mr. Rossetti has here brought together, partly from the manuscripts left by his sister, and partly from published sources not readily accessible, nearly four hundred pages of verse, ranging from the earliest *juvenilia* to the maturest and most spiritual expression of her genius. Some of the poems stand upon the highest plane of her achievement; others are simply beautiful without being noteworthy; a few are of the nature of exercises in verse or attempts at flight ere the wings were grown. The collection as a whole is an unspeakably precious and fragrant gift, a permanent enrichment of our literature. Miss Rossetti's genius was astonishingly precocious in development, and there is no better work in this or in the earlier volumes than some of that dating from her girlhood. The following beautiful if irregular sonnet, "Life Hidden," was written at the age of nineteen:

"Roses and lilies grow above the place
  Where she sleeps the long sleep that doth not dream.
If we could look upon her hidden face,
  Nor shadow would be there, nor garish gleam
  Of light, her life is lapsing like a stream
That makes no noise but floweth on apace
  Seawards, while many a shade and shady beam
Vary the ripples in their gliding chase.
She doth not see, but knows; she doth not feel,
  And yet is sensible; she hears no sound,
    Yet counts the flight of time and doth not err.
    Peace far and near, peace to ourselves and her:
  Her body is at peace in holy ground,
Her spirit is at peace where Angels kneel."

Dated only four years later is this exquisite set of couplets, "Whitsun Eve," a symphony in white:

"The white dove cooeth in her downy nest,
  Keeping her young ones warm beneath her breast:
  The white moon saileth through the cool clear sky,
  Screened by a tender mist in passing by:
  The white rose buds, with thorns upon its stem,
  All the more precious and more dear for them:
  The stream shines silver in the tufted grass,
  The white clouds scarcely dim it as they pass;
  Deep in the valleys lily cups are white,
  They send up incense all the holy night:
  Our souls are white, made clean in Blood once shed:
  White blessed Angels watch around our bed: —
  O spotless Lamb of God, still keep us so,
  Thou who wert born for us in time of snow."

If we set against these poems the lyric called "Heaven Overarches," dated 1893, and probably the last composition of Miss Rossetti, we find essentially the same style, a little chastened perhaps, and simplified to the point of austerity, but in no way distinctly marking the lapse of forty years.

* NEW POEMS BY CHRISTINA ROSSETTI. Hitherto Unpublished or Uncollected. Edited by William Michael Rossetti. New York: Macmillan & Co.

POEMS. By Alice Meynell. Boston: Copeland & Day.

ESTHER: A Young Man's Tragedy. Together with the Love Sonnets of Proteus. By Wilfrid Scawen Blunt. Boston: Copeland & Day.

THE DEATH-WAKE; or, Lunacy. A Necromaunt in Three Chimeras. By Thomas T. Stoddart. Chicago: Way & Williams.

POEMS. By W. B. Yeats. Boston: Copeland & Day.

FRINGILLA; or, Tales in Verse. By Richard Doddridge Blackmore. Cleveland: The Burrows Brothers Co.

THE FATHER OF THE FOREST and Other Poems. By William Watson. Chicago: Stone & Kimball.

FLEET STREET ECLOGUES. By John Davidson. New York: Dodd, Mead & Co.

VESPERTILIA and Other Verses. By Rosamund Marriott-Watson. Chicago: Way & Williams.

A SUMMER NIGHT and Other Poems. By Rosamund Marriott-Watson. Chicago: Way & Williams.

SONGS and Other Verses. By Dollie Radford. Philadelphia: J. B. Lippincott Co.

BIRDS OF PASSAGE. Songs of the Orient and Occident. By Mathilde Blind. London: Chatto & Windus.

SISTER-SONGS. By Francis Thompson. Boston: Copeland & Day.

THE VIOL OF LOVE. Poems by Charles Newton-Robinson. Boston: Lamson, Wolffe, & Co.

ENGLAND'S DARLING. By Alfred Austin. New York: Macmillan & Co.

THE TENTH MUSE and Other Poems. By Sir Edwin Arnold, M.A., K.C.I.E., C.S.I. New York: Longmans, Green, & Co.

"Heaven overarches earth and sea,
Earth-sadness and sea-bitterness.
Heaven overarches you and me:
A little while and we shall be —
Please God — where there is no more sea
Nor barren wilderness.

"Heaven overarches you and me,
And all earth's gardens and her graves.
Look up with me, until we see
The day break and the shadows flee.
What though to-night wrecks you and me
If so to-morrow saves."

An unexpected feature of this volume is found in the nearly forty pages of Italian lyrics. "The Italian verses were kept by Christina in the jealous seclusion of her writing-desk," says her brother, "and I suppose no human eye had looked upon them until I found them there after her death." We may find space for one short song, "Ripetizione":

"Credea di rivederti e ancor ti aspetto;
Di giorno in giorno ognor ti vo bramando:
Quando ti rivedrò, cor mio diletto,
Quando ma quando?

"Dissi e ridissi con perenne sete,
E lo ridico e vo' ridirlo ancora,
Qual usignol che canta e si ripete
Fino all' aurora."

Some of these Italian pieces, and a few of the English ones, are expressions of a passion to be dealt with by the critic, if at all, with tender and reverent touch. Mr. Rossetti says all that is needed by way of explanation in a brief note. "My sister was twice sought in marriage; and in each instance was well disposed to her suitor, but was withheld by religious considerations. The first suitor, a painter, was a Christian, but not in the Anglican communion; the second, a scholar and literary man — and this was far the most serious affair of the two — either was not a Christian at all, or else was a Christian of undefined and heterodox views. The first matter terminated towards 1850, the second towards 1864. Both the men died during Christina's lifetime." This is deeply interesting, and it is well that so much of the truth should be made public; yet it jars a little with our conception of the woman, and suggests a narrowness from which we would gladly have believed her free. There is no such suggestion of intolerance in her work, although that work is throughout pervaded by religious emotion of the deepest and purest type.

The suggestion made by Mr. Stedman that Christina Rossetti deserved to succeed Tennyson in the laureateship was followed, after Miss Rossetti's death, by a suggestion from Mr. Coventry Patmore naming Mrs. Meynell for that honor. If anything can soften the sense of our loss in the death of the former of these women, it is that the latter still remains with us. The little volume of her poems now published is largely a reprint of the "Preludes" of 1875 (when the writer was Miss Alice Thompson). Some of the early poems are, however, omitted, and their place is taken by "the few verses written in maturer years." The volume is a very slender one, but its contents are pure gold. "A poet of one mood in all my lays," Mrs. Meynell styles herself, and the characterization seems apt if we remember that into this one mood of spiritual aspiration is distilled the very essence of poetic feeling for nature and the human heart, that it is a mood in which vision becomes clairvoyant in its refinement, and expression fits itself to emotion as by a sort of pre-established harmony. The world will be unworthy of poetry that can ever forget such work as "Renouncement," "The Modern Poet," and "My Heart Shall Be Thy Garden." For the latter of these three perfect poems we may find space.

"My heart shall be thy garden. Come, my own,
Into thy garden; thine be happy hours
Among my fairest thoughts, my tallest flowers,
From root to crowning petal, thine alone.
Thine is the place from where the seeds are sown
Up to the sky enclosed, with all its showers.
But ah, the birds, the birds! Who shall build bowers
To keep these thine? O friend, the birds have flown.
For as these come and go, and quit our pine
To follow the sweet season, or, new-comers,
Sing one song only from our alder-trees.
My heart has thoughts, which, though thine eyes hold mine,
Flit to the silent world and other summers,
With wings that dip beyond the silver seas."

Among recent examples of American book-making there are few to vie with the series of "English Love Sonnets" begun with "The House of Life" a year or two ago, now continued with a volume containing Mr. W. S. Blunt's "Esther" and "The Love Sonnets of Proteus," and soon to include the "Sonnets from the Portuguese" as a third number. These beautiful volumes are printed on Dutch handmade paper, with borders and initial letters by Mr. Bertram Goodhue, are in shape square octavos, and are published in limited editions. As for the work of Mr. Blunt now published, description is hardly called for. "Esther" is a sequence of fifty-four sonnets, including a dedication "to the Best-Beloved"; the "Proteus" sonnets number one hundred and forty-two. All of these "sonnets" are irregular in form, some of them having sixteen, and even fifteen, verses, while those not thus audaciously lengthened take all sorts of liberties with the scheme of rhymes. Some verses have no rhymes at all, and many others rhyme but imperfectly. A general tendency toward the Shakespearian form is to be discerned, but hardly more than this can be said in the way of metrical characterization. Of the poetry itself, it must be said that it offers a veritable transcript of life, glowing and passionate:

"This is the book. For evil and for good,
What my life was in it is written plain.
These are no dreams, but things of flesh and blood,
The past that lived and shall not live again."

The irregularity of form is symbolic of a waywardness of feeling that has not learned the wholesome lesson of restraint; the verse is often diffuse, impulsive, and roughly-wrought. It is not often, for example, that so finished and organic a sonnet results as that we are about to copy:

"Yes, spring is come, but joy alas is gone,—
Gone ere we knew it, while our foolish eyes,
Which should have watched its motions every one
Were looking elsewhere, at the hills, the skies,
Chasing vain thoughts, as children butterflies,
Until the hour struck and the day was done,
And we looked up in passionate surprise
To find that clouds had blotted out our sun.
Our joys are gone — and what is left to us,
Who loved not even love when it was here?
What but a voice which sobs monotonous
As these sad waves upon the rocks, the dear
Fond voice which once made music with our own,
And which our hearts now ache to think upon."

If Mr. Blunt's fulfilment often comes short of his aim, that aim is at least a high one. It finds beautiful expression at the close of one of the last sonnets of the sequence:

"Oh, if there be
Still in this world of vanished creeds and kings
Some faith in royal blood and right divine,
Some lingering reverence paid to majesty,
Here seek it and here find it, for it clings
To each hushed verse like incense to a shrine."

While on the subject of reprints, we may take occasion to say a few words of a curious poem dating from 1831, which Mr. Andrew Lang has thought it worth while to introduce to modern readers, and which has just been published in attractive form by London and Chicago houses. It is a boyish work of Thomas T. Stoddart, who diod as recently as 1880, and was best known as a disciple of Walton, and as a writer of some very charming angling lyrics. The poem is called "The Death-Wake; or, Lunacy," and is further described as "a necromaunt in three chimeras." It is a narrative in rhymed couplets upon a ghastly theme. A young monk, enamored in secret of a nun, is driven to distraction by her death, digs up her body at dead of night, carries it off in a boat to a remote rocky coast, and gloats over the corpse while corruption is doing its loathsome work. The poem cannot be read without a shudder, even in this age of Zolaism, and yet it includes passages of rare poetic beauty, and those who begin it will hardly put the book aside until they have come to the grisly end. As an illustration of the extravagances of romanticism, it occupies a place in English poetry almost unique. The wildest imaginings of Scott and of Coleridge seem commonplace beside this daring conception. Mr. Lang does not overstate the argument for this poem when he ascribes to its author "an accent original, distinct, strangely musical, and really replete with promise. He has a fresh unborrowed melody and mastery of words, the first indispensable sign of a true poet." Such a passage as this in which the frenzied monk, adrift upon the waves, likens himself to the sea, attests the music and vivid imaginative quality of the poem:

"For we are,
In feature, as the sun is to a star,
So are we like, and we are touch'd in tune
With lunacy as music; and the moon,
That setteth the tides sentinel before
Thy camp of waters, on the pebbled shore,
And measures their great footsteps to and fro,
Hath lifted up into my brain the flow
Of this mad tide of blood."

The book is strangely fascinating, in spite of its morbid quality, and was well worth reprinting. A few short poems by the author are appended, and deepen the impression made by the "necromaunt" that precedes them. Stoddard was a poet by nature, if "he only blossomed once," and a poet of marked individuality at that.

Mr. W. B. Yeats is only thirty years of age, but he has been prolific of verse, and is now enabled to select from the considerable mass of his work those parts which he deems worthy of preservation in a definitive edition. The volume of "Poems" resulting from this selection includes three larger works in dramatic or semi-dramatic form — "The Wanderings of Usheen," "The Countess Cathleen," and "The Land of Heart's Desire"— and nearly two score shorter pieces. The peculiar Celtic form of imagination, and the note of mysticism which so often pervades expressions of the Celtic temper, are everywhere noticeable in this volume. We do not always know what the author means, and we do not always care to know, so absolute are the terms of his art at its best. It would be difficult to make a logical analysis of such lines as those inscribed to "The Rose of Battles," for example:

"Rose of all Roses, Rose of all the World!
You, too, have come where the dim tides are hurled
Upon the wharves of sorrow, and heard ring
The bell that calls us on: the sweet far thing.
Beauty grown sad with its eternity
Made you of us, and of the dim grey sea.
Our long ships loose thought-woven sails and wait,
For God has bid them share an equal fate;
And when at last defeated in His wars,
They have gone down under the same white stars,
We shall no longer hear the little cry
Of our sad hearts, that may not live nor die."

But then, it would be difficult to formulate the thought of "Kubla Khan" or "The Blessed Damozel." These things are simply beautiful, and we accept them as such without question.

That Mr. Blackmore is a poet — a sort of poet — his readers know well. His novels are filled with lyric passages that are evidently struggling to escape from the trammels of prose, and sometimes do escape for a brief flight. "Lorna Doone" is written largely in broken hexameters that even the least musical of readers must discover after a while. So it is not wholly a surprise to receive a volume of acknowledged verse from Mr. Blackmore's pen, a volume consisting, in the main, of four long narrative poems upon classical and oriental themes. What calls for particular mention is the freakish way in which these poems are printed, and which is best illustrated by a specimen stanza from "Lita of the Nile"— the priest's prayer for the rising of the waters.

"King and Father, gift and giver, God revealed in form of river, Issuing perfect and sublime From the fountain-head of time, Whom eternal mystery shroudeth, Unapproached, untrack'd, unknown; Whom the Lord of heaven encloudeth

With the curtains of His throne, From the throne of heaven descending, Glory, power, and goodness blending, Grant us, ere the daylight dies, Token of thy rapid rise."

A prefatory note accounts for the modest title of this volume. "(Fringilla loquitur)—'What means your finch?' Being well aware that he cannot sing like a nightingale, He flits about from tree to tree, and twitters a little tale." We must find room to quote entire the epilogue, "To Fame," which is the best piece of verse in the volume. It is not a great poem, but it is pleasing in its simple sincerity.

"Bright Fairy of the morn, with flowers arrayed, Whose beauties to thy young pursuer seem Beyond the ecstasy of poet's dream—Shall I o'ertake thee ere thy lustre fade?

"Ripe glory of the noon, august and proud, A vision of high purpose, power, and skill, Dissolving into mirage of good-will—Do I o'ertake thee, or embrace a cloud?

"Gray shadow of the evening, gaunt and bare, At random cast, beyond me or above, And cold as memory in the arms of love—If I o'ertook thee now what should I care?

"'No morn, or noon, or eve am I,' she said, 'But night—the depth of night behind the sun, By all mankind pursued; but never won, Until my shadow falls upon a shade.'"

This book is beautifully printed, and made doubly attractive by Mr. W. H. Bradley's "decorative picturings" in the form of cover design, borders, initials, and full-page drawings. It is printed on handmade paper, and the edition is limited.

There are only about forty pages of verse in Mr. Watson's new volume, but it outweighs most of the other volumes examined in this review. An "Apologia" in blank verse, two lyrics, three sonnets, and three long poems, make up the entire contents. The "Apologia" should not have been printed, for it only emphasizes once more Mr. Watson's most conspicuous fault—self-consciousness. The lyrics are trifles, as are likewise two of the sonnets. The third sonnet, "The Turk in Armenia," will bear comparison with the noblest in the English language, and more specifically challenges comparison with Milton's sonnet on the Piedmont massacres, and Rossetti's "On the Refusal of Aid between Nations." The three long poems are a "Hymn to the Sea," a set of stanzas on "The Tomb of Burns," and the poem that gives the volume its title. Of the first of these three, we may say that it has been praised out of all proportion to its merits, yet remains a noteworthy production. It is forced and turgid, yet when all is said, it must still be accounted one of the most remarkable of experiments in English elegiacs. The real strength of Mr. Watson's volume is in the two poems that we have left to the last. How happily he can write literary criticism in verse is known to all who have read his Wordsworth, Tennyson, and Shelley poems. His Burns poem belongs to this group, and is perhaps the finest of the four. The form is as follows:

"He came when poets had forgot
How rich and strange the human lot;
How warm the tents of Life, how hot
Are Love and Hate;
And what makes Truth divine, and what
Makes Manhood great."

Here is another stanza—one of the best:

"A dreamer of the common dreams,
A fisher in familiar streams,
He chased the transitory gleams
That all pursue;
But on his lips the eternal themes
Again were new."

This is very nobly put and impressive, yet, when we come to examine it closely, its virtue appears a trifle too "literary"; it is the virtue of rhetoric or critical prose rather than of song. How it falls short of the higher poetical excellence may be shown by the test of the touchstone in this case happily provided by the greatest of living poets, who has published in "The Nineteenth Century" for February a poem upon the same subject, written in exactly the same stanza. Here is an extract from Mr. Swinburne's poem:

"Earth, and the snow-dimmed heights of air,
And waters winding soft and fair
Through still sweet places, bright and bare,
By bent and byre
Taught him what hearts within them were:
But his was fire."

Here is, after all, the true spontaneous utterance, the art wherein art is most concealed, the sublimation of poetical expression. A similar test, could one so exactly fitting be found, would lead to the same judgment upon "The Father of the Forest," which is, on the whole, the finest of Mr. Watson's new poems. A venerable yew is apostrophized, and the pageant of English history, unrolled through the centuries that the tree has stood, is brought into retrospect. Of the many felicitous descriptions and characterizations we may select a few.

"On that proud morn when England's eyes,
Wet with tempestuous joy, beheld
Round her rough coasts the thundering main
Strewn with the ruined dream of Spain."

"The sweet queen of a tragic hour
Crowned with her snow-white memory
The crimson legend of the Tower."

"The Conqueror, in our soil who set
This stem of Kinghood flowering yet."

"His battles o'er, he takes his ease,
Glory put by, and sceptered toil.
Round him the carven centuries
Like forest branches arch and coil.
In that dim fame, he is not sure
Who lost or won at Azincour!"

This seems to us nearly, if not quite, as good as the foreshadowings of English history in Gray's great ode, and the dignity of the poem is sustained throughout at the elevation suggested by these extracts. There can be no doubt that the volume which we have just sought to characterize has brought Mr. Watson a long step nearer to the goal of his ambition. It seems more nearly possible than ever before that he may in time secure recognition among the greater English poets of the century. At all events, he now stands far to the front in the group of the younger singers.

Mr. John Davidson, also, is a young poet of singular promise, although a fluent versatility is more

than likely to prove his bane. In his "Fleet Street Eclogues" he has done something almost new in kind. A knot of London journalists come together on the chief holidays of the year, and compare notes upon the chief subjects of human concern, discoursing in easy and often striking verse upon such subjects as nature (pp. 31, 43, 83), politics (p. 124), economics (p. 123), literature (p. 113), love (p. 27), heredity (p. 148), and theology of a rather amateurish and pantheistic sort (pp. 153, 201).

"Fancy where it lists
Breathes like the wind: he who resists
His wanton moods forever, ends
In being moodless."

Mr. Davidson, certainly, does not allow fancy to resist any mood, however wanton, and his "eclogues" offer the strangest medley of prosaic themes touched by poetic feeling, and of poetry suggested by the commonest incidents. The passion for nature, as it rushes upon the hearts of men toiling amid the unlovely environment of the city, is the predominant note of these poems, and finds vent in many a rapturous lyric strain.

"Heaven is to tread unpaven ground,
And care no more for prose or rhyme,"

remarks Sandy, and calls upon his brother-journalist to "make us feel the blossom-time." Whereupon Menzies responds:

"The patchwork sunshine nets the lea;
The flitting shadows halt and pass;
Forlorn, the mossy humble-bee
Lounges along the flowerless grass.

"With unseen smoke as pure as dew,
Sweeter than love or lovers are,
Wood-violets of watchet hue
Their secret hearths betray afar.

"The vanguards of the daisies come,
Summer's crusaders sanguine-stained,
The only flowers that left their home
When happiness in Eden reigned.

"They strayed abroad, old writers tell,
Hardy and bold, east, west, south, north;
Our guilty parents, when they fell,
And flaming vengeance drove them forth,

"Their haggard eyes in vain to God,
To all the stars of heaven turned;
But when they saw where in the sod
The golden-hearted daisies burned,

"Sweet thoughts that still within them dwelt
Awoke, and tears embalmed their smart;
On Eden's daisies couched they felt
They carried Eden in their heart."

It is easy to pick flaws in these verses, but difficult to avoid being swept away by their emotional current. If now and then we come upon such an infelicitous phrase as "cabbage blade," we are soon more than rewarded by such bits as the "husky whisper of the corn," "the blackbirds with their oboe voices," the "avenues of latticed light," and

"The grass-green turf
Where primroses by secret alchemy
Distil from buried treasure golden leaves."

One more extract, in substance a confession of faith, must suffice us.

"I said within: Three things are worthiest knowing,
And when I know them nothing else I know.
I know unboundedly, what needs no showing,
That women are most beautiful; and then
I know I love them; and I know again
Herein alone true science lies, for, lo!
Old Rome's a ruin; Cæsar is a name;
The Church? — alas! a life boat, warped and sunk;
God, a disputed title: but the fame
Of those who sang of love, fresher than spring,
Blossoms forever with the tree of life,
Whose boughs are generations; and its trunk
Love; and its flowers, lovers."

Two new volumes by Mrs. Marriott-Watson are among the more noteworthy collections of recent verse. The author, who is perhaps better known as "Graham R. Tomson," stands high among the living women who have approved themselves poets, for her work is always pure and elevated in thought, felicitious in diction, and artistic in form. The dedication of one of these collections to Mrs. Meynell is suggestive, since the author is not unlike the woman to whom she pays this tribute in the delicate spirituality and elusive charm of her work. Mrs. Marriott-Watson has perhaps a little more of color and of epic quality; the latter illustrated by the admirable ballads contained in the present and previously published volumes, the former by such stanzas as these from "Hesternæ Rosæ":

"Between the bounds of night and day,
Far out into the west they lie,
More sweet than any song may say,
The red rose-gardens of the sky.

"Beyond the sunset wreck forlorn,
Of tower and temple overthrown,
Of fallen fort and banner torn,
Burns the red flame of roses blown.

"Through jewelled jalousies ajar,
That ruddy lustre shines aslant
From terraced vistas stretching far,—
The mellow light of old romaunt.

"'Tis there the vanished roses blow
In splendour of eternal prime,
That graced the summers long ago,
The royal revels of old time."

A sheaf of sweet unpretentious lyrics and a few pieces in lighter vein make up the "Songs and Other Verses" of Miss Dollie Radford. The following lines are a good example of her work:

"Because I built my nest so high,
Must I despair
If a fierce wind, with bitter cry,
Passes the lower branches by,
And mine makes bare?

"Because I hung it, in my pride,
So near the skies,
Higher than other nests abide,
Must I lament if far and wide
It scattered lies?

"I shall but build, and build my best,
Till, safety won,
I hang aloft my new-made nest,
High as of old, and see it rest,
As near the sun."

Miss Blind justifies the title given her volume of poems by a "Prelude" in "Locksley Hall" couplets.

"On and on, along old Nilus, seeking still an ampler light,
O'er its monumental mountains, Birds of Passage take their flight.

"Where the sacred Isle of Philæ, twinned within the sacred stream,
Floats, like some rapt Opium-eater's labyrinthine lotos dream,

"Birds on birds take up their quarters in each creviced capital,
In each crack of frieze and cornice, in each cleft of roof and wall."

About half of the poems are upon Egyptian themes, the others come nearer home. We may select an "Evensong" in Holy Trinity Church, Stratford (one of a group of "Shakespeare Sonnets"), in illustration of Miss Blind's most careful workmanship.

"The hectic autumn's dilatory fire
Has turned this lime tree to a sevenfold brand,
Which, self-consuming, lights the sunless land,
A death to which all poet souls aspire.
Above the graves, where all men's vain desire
Is hushed at last as by a Mother's hand,
And, Time confounded, Love's blank records stand,
The Evensong swells from the pulsing choir.

"What incommunicable presence clings
To this grey church and willowy twilight stream?
Am I the dupe of some delusive dream?
Or, like faint fluid phosphorescent rings
On refluent seas, doth Shakespeare's spirit gleam
Pervasive round these old familiar things?"

The poetic elevation of this volume is fairly constant, but the diction is far from perfect, revealing many flaws that a little more care might have polished away.

Mr. Francis Thompson's "Sister-Songs," the author tells us in a note, were written at about the same time as the chief poems in his earlier-published volume. Examination shows them to be, not a collection of pieces, but a single poem in sections, irregular in form, and characterized by all "the illuminous and volute redundance" of "The Hound of Heaven" and its companion compositions. That we have here, as in the previous volume, the stuff of poetry in a high sense is evident to the most casual inspection. The following excerpt will amply illustrate the statement:

"In all I work, my hand includeth thine;
Thou rushest down in every stream
Whose passion frets my spirit's deepening gorge;
Unhood'st mine eyas-heart, and fliest my dream;
Thou swing'st the hammers of my forge;
As the innocent moon, that nothing does but shine,
Moves all the labouring surges of the world."

But it is equally evident that the mannerisms, the obscurity, and the forced expression that seem inseparable from Mr. Thompson's work forbid its inclusion in the body of poetry accepted by the world as great. It may become the subject of a cult; it can never win the unqualified suffrage of sane opinion trained in the school of Milton, Wordsworth and Tennyson.

Mr. Charles Newton-Robinson's songs, named by a pretty fancy "The Viol of Love" (reference being had to the harmonies and sympathetic vibrations characteristic of that instrument), are musical enough, and suffused with passion; they err at times, as do Mr. Thompson's — although not in like degree — from excessive indulgence in conceits, and the striving for effect by strange verbal devices. We reproduce the first and last stanzas of "Love's Messengers."

"Wind, happy river! to the sea,
Whereby she dwells who loves not me,
And waft her from this inner moat
The spoils that on thy waters float,
My messengers to be!

. . . . . .

"Wind, happy river! to the sea,
And bear these messengers for me.
But if no kind reply comes back
Ere swallows take their southern track,
Myself thy spoil will be!"

A few translations close the volume, whereby the author shows himself a bold man, for he ventures on Horace, Book I., Ode 5, and Villon's "Ballade des Dames du Temps Jadis," challenging comparison with Milton and Rossetti.

A real Laureate and a would-have-been Laureate contribute to the verse of the year, Mr. Alfred Austin publishing "England's Darling," a dramatic poem concerned with Alfred the Great, while Sir Edwin Arnold gives us "The Tenth Muse" (being the Muse of Journalism, hight Ephemera) with other poems. Mr. Austin has chosen to deal with the great king of the West Saxons because he has always been the chosen hero of the English people, although hitherto unsung in fitting measures. We may also shrewdly suspect that Mr. Austin has not been unmindful of the "Harold" and "Becket" of his great predecessor, and has sought to emulate so noble an example. The best to be said of "England's Darling" is that it is the conscientious expression of a genuine enthusiasm. But the verse is unfailingly pedestrian, and a single page of "Harold" outweighs the whole of the later work. We may quote the closing words of Alfred, spoken after he has come to terms with the heathen, and made the settlement of the Danelagh in 878.

"In this strong isle sequestered by the sea
From tread outlandish, victory upon ground
Our own to keep or lose, is half defeat;
For why on English soil should foe's foot stand?
The battlemented Sea will beat him off,
So we but man it, and our bounding prows
Scatter him flying deathward o'er the foam,
Like loose leaves harried by autumnal wind.
Aye, and in those bright bodings that high Heaven
Vouchsafes at times to man, my ken foresees
That once this land, inviolably free
From threat without, its billow-suckled breed,
Yearning beyond the narrow bonds of birth,
Wherever shine the stars or rolls the tide,
Will lay their lordship on the waves, and be
Rulers and rovers of the widening world."

Mr. Austin's poem upon the death of Lord Tennyson also appears in this volume.

Of Sir Edwin Arnold's volume there is not much to say. It includes some widely-reprinted verses upon the death of Tennyson, a number of Oriental pieces, mostly translations, and the ode which gives

to the collection a title. Of the Muse Ephemera the author writes in this top-lofty fashion:

"And if, indeed, her hand
Wieldeth no fiery brand
To strike oppression down, stay the wrong-doer,
Chastise the wicked law,
And guilty plunder draw
From wealthy robbers, and be swift pursuer
Of crime and guile; alway,
To seize, and smite, and slay,
Muses! this plumèd quill which she doth bear
Is keener in the strife,
Strikes closer to the life,
Than sword of Themis, or Athenë's spear."

This is not poetry, of course, nor is anything else contained in the volume, but it passes for such with some readers, and will not, in all probability, go quite unadmired.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

Sketches of Paris under the Terror.

"The Journal of a Spy in Paris" (Harper) is the partly conjectural title affixed by the publishers to what we presume to be a newly discovered, or at least hitherto unpublished, fragment of a diary kept by an eye-witness of the dramatic scenes in Paris under the Terror, during the awful months of January to July, 1794, or from the enactment of the Maximum Laws down to within a week of the 9th of Thermidor. The fragment seems to be genuine, and the publishers assure us that it is so. Assuming this to be the case, the little book is of considerable interest to students of the period. "Raoul Hesdin" is the name written upon the brown-paper cover of the original; and Hesdin seems to have been employed as an engraver, under the Committee of Public Safety, occupying a room in the Tuileries, near to that in which the Committee itself sat. That he was a secret agent of the British Government seems probable. Hesdin's diary is brimful of vivid little pen-sketches of the ruling spirits of the day, Robespierre, St. Just, Collot, Billaud, Barére, Hébert, and so on, and his trenchant comments, and bits of floating political gossip, seem to bring us wonderfully near to the times. That he "supped full of horrors" during those wild days, his pages often testify. Here is a statement which the reader may usefully compare with Chapter X. of Volume II. of Mr. Morse Stephens's in many respects admirable "History of the French Revolution": "I often wonder if people outside France are aware of the utter disappearance of gaiety which has accompanied this Revolution." It may be remembered that Mr. Stephens's work contains the following remarkable sentence: "It is most essential to grasp the fact that there was no particular difference, for the vast majority of the population, in living in Paris during the Reign of Terror and at other times." Speaking of Robespierre's manner in the tribune, Hesdin says that his discourses "are always of interminable length and dulness, only relieved by vague threats levelled at some *group of persons*, seldom or never at an individual. He has a terrible habit of stopping; just as you think him about to descend, he fixes his lenses to his eyes more firmly, takes a furtive look round, and goes on again." Describing the crowning Utopian gambol of that strange era, the Feast of the Supreme Being, the diarist concludes: "If, when the Statue was unveiled, Robespierre had sprung onto its pedestal, declared the Revolution closed, and claimed the crown of St. Louis from over a bristling hedge of General Hanriot's bayonets, the day would have been his. I know that many persons fully believed he would do so." The political information in Hesdin's book is meagre and unimportant; but as a picture by an intelligent eye-witness, whose special business was to see and hear, of the social condition of Paris during the period treated, it is of no little value.

Two important books on church history.

Two books on Church history are of special interest to the New Testament student. Dr. P. S. Moxom's "From Jerusalem to Nicea" (Roberts) is one of a class with which the Lowell lectures to which it belongs have already acquainted the reading public. It is neither a text-book nor does it embody the fruit of any large original investigations. Nevertheless, it is written in an entertaining, simple style, and shows wide reading and admirable arrangement. Especially in its chapter upon the organization of the early Church has the author given an exceedingly compact and distinct *résumé*. The latter portion of the period is covered with considerable detail, the Christian school of Alexandria coming in for an entire lecture. Such an arrangement may be justified by the importance of Clement of Alexandria and Origen, but it is a question as to whether or not the perspective and the proportion of the treatment have not somewhat suffered. The chapter upon the struggle between heretical sects is, perhaps, the least satisfactory, being hardly more than a series of short, disconnected articles upon heretics of greater or less importance. Also, in describing the struggle of the Church with heathenism, the author has allowed the necessity of the lecturer's interesting his audience to lead him, perhaps, to treat Tertullian at a little too considerable length. Nevertheless, the work is admirably conceived, and in the concluding lecture upon the Council of Nicæa gives probably as good an account of that remarkable Council as is to be found within equal compass. —A little hand-book by Professor Rudolph Sohm, entitled "Outlines of Church History" (Macmillan), has a peculiar excellence of being a Church history written by a Professor of Law. Such a preparation for the Church historian is unique, yet altogether necessary if one would have a correct comprehension of those tremendous struggles through which the Church has passed and in which the points at issue were hardly more often theological than legal. The fact that this work has passed through eight editions in less than six years is in itself testimony

to its worth, and, in fact, it is especially in the Middle Ages and in the Reformation period that it is possessed of singular excellence as a text-book. It is a matter of regret, both in the case of Dr. Moxom and in this of Professor Sohm, that we have no references to authorities, and that, therefore, the reader and the student are given no means of determining the worth of a judgment or the basis of a statement. Professor Sohm seems further, in his paragraph upon the society of our day, to take a somewhat pessimistic view of affairs. But we cannot help agreeing with him that the forces of reform, and, indeed, those forces which are to preserve what is good in our civilization, are to be found not in a culture based upon a materialistic conception of life, but in those other forces which are religious, and, more particularly, which are the expression of the Gospel. And it is upon this basis that both history and criticism are enabling faith to found itself.

The improvement of American ideals.

A certain great art-critic wrote in his earlier days something about the man "who has treated life in the spirit of art." He did not have in mind the exuberance or excess which his expression might suggest to some people; he was thinking of a thoughtful effort after a fine personality, of an exquisite regard to one's own harmonies, of a view of life as a chance for a "masterpiece," in the old-time sense. He thought, perhaps, though he was long before them, of such triumphs as Lord Reggie of "Green Carnation" fame, of that book-billed narcissus, of our friend Tubby, of Mrs. Meynell's man of fine negations. Of no such fantasies, however, was Mr. Robert Grant thinking when he wrote "The Art of Living" (Scribners), but rather of the far more practical matters of income, dwelling, children, summer vacations. The æsthetic soul will look at the book with a bitter sneer. "The Art of Living," says Mr. Grant, "written without a notion of what Art is, or what is Life." In a way, certainly, the very idea of expounding the Art of Living to a man with an income of from seven to eleven thousand dollars, excites a slight smile. Or else it seems a little sad that a clever man like Mr. Grant should have so misunderstood Art and Life as to imagine that house-furnishing and the summer problem had any connection with either of them. But when one glances at his book one begins to have a certain altruistic pleasure that at last someone should have taken pity on that awful creature, the Philistine with the eleven-thousand dollar income. Of course he is too limited to do anything in the way of living, or of art either, and of course, with his painful misunderstandings, Mr. Grant could not tell him anything about either of them; but when one thinks of what his real state must be, one can see that this book offers practical amelioration. So even the æsthete, if he really have that philanthropic warmth which does so much to give a fine toning to an artistic character, may well be glad at this attempt to hold out to a neglected middle class some aims which are not in the wrong direction, some ideals which will not seem too high. We have much in American life, to-day, that should be otherwise; it makes one uncomfortable to think of it all. One way of dealing with it is by going abroad. Another way is by woman's clubs, art interchanges, popular magazines, summer schools. Another way, namely, that of Mr. Grant, a man whose vision has a pretty broad range, is to indicate without nonsense or cant certain ways in which even a man with an income of from seven to eleven thousand dollars can rid himself of some of the grasping and hindering clutches of custom and convention, and infuse into his existence some little whiffs of what he will soon come to recognize as life.

Thoughts on poetry and poets.

"That Dome in Air" (McClurg) is the happy title of a volume of essays — "thoughts on poetry and the poets" — by Mr. John Vance Cheney. In the introductory chapter, Mr. Cheney says some good and true things about the relation of poetry to life. He then proceeds to a series of special studies, their subjects being Emerson, Lowell, Whittier, Longfellow, Bryant, Whitman, Blake, Cowper, and Wordsworth. These papers are pleasant, discursive, almost familiar in tone, the reflection of a cultivated mind that loves literature, and likes to talk over with friends the books it has been engaged upon. Piquancy of style and a wide range of illustrative material are noticeable throughout this volume, while the criticism is usually sane and genial. We must, however, except from this general statement a part of what Mr. Cheney says concerning Whitman. When we consider some of the extravagant things that English critics have said of Whitman, a certain amount of exasperation is pardonable in an American critic with some sense of literary values, but Mr. Cheney carries it too far. Whitman is vulnerable enough at other points, surely, to make unnecessary an attack upon the immortal "When lilacs last in the dooryard bloomed." Mr. Cheney gives us a bald prose paraphrase of the first lines of that magnificent song, and then asks: "Tried by any test or standard, what is there of poetry in the magisterial dithyrambs not in the prose version?" We can only rub our eyes in amazement at such a saying. But it is almost the only serious lapse of judgment in Mr. Cheney's volume, and is offset by many a felicitous critical hit, all the more praiseworthy because most of his subjects are well-worn, and the difficulty of finding new things to say correspondingly great.

A successful handbook of Greek sculpture.

Every serious student of Greek art has reason to be grateful to Mr. E. A. Gardner for his "Handbook of Greek Sculpture" (Macmillan), of which the first half has now appeared, while the remainder is expected to follow within the present year. The work is on a comparatively small scale, the present volume containing only 266 small octavo pages, but it is as far as possible from being slight in character. Mr. Gardner

is a young English archæologist (but not too young), whose training was of the rigorous Cambridge type, and whose opportunities, as Director for several years of the British School of Archæology at Athens, added to great natural gifts, have qualified him in an eminent degree for his task. His conception of the office of a historian of Greek sculpture is a somewhat severe one. The reader must not expect to be entertained by pleasant chat about the pieces of sculpture passed in review; he will find a compact treatment of the technical and historical aspects of the subject,—a treatment in which the line is sternly drawn between what is certainly known or highly probable and the audacious guesses of brilliant speculators in archæology. Such a book as this has been urgently needed. Mrs. Mitchell's "History of Animal Sculpture" is already, after thirteen years, somewhat out of date; moreover, praiseworthy and useful as her work was, it was after all the work of a conscientious compiler rather than of an independent authority. Murray's "History of Geerk Sculpture" was partially revised for a second edition, published in 1890, but it is expensive and its merits were never preëminent. As for other competing books in English, the less said about them the better. Mr. Gardner's Handbook ought therefore to meet with great success. It should be added that the fifty-five carefully chosen illustrations contained in Part I. are most successful, so that the study of them is both instructive and enjoyable. Even Collignon's "Histoire de la Sculpture Grecque" does not, except for its heliogravures, reach so high a standard of excellence in this respect.

Completion of the definitive edition of Poe.

The last five volumes of the Stedman and Woodberry edition of the complete works of Poe (Stone & Kimball) contain the literary criticism "Eureka," and the poems. While much of Poe's comment on the current writing of his day is of only temporary intrinsic interest, Mr. Stedman truly says that "to the student of our native literature, and to the young American writer who would realize the conditions of the 'rude forefathers' of his guild, an acquaintance with the following essays and sketches is little short of indispensable." To this definitive edition, with its index, its twelve portraits, and Mr. Sterner's numerous illustrations, Professor G. E. Woodberry has contributed the rather unsympathetic memoir and the valuable notes, the latter including an account of some of Poe's sources, references to the magazines in which the writings originally appeared, and, best of all, the variant readings of all the poems, as they grew more and more polished under their maker's hand. The bibliography, too, needs only the addition of the host of critical articles upon Poe to take rank with those models from the British Museum found in the "Great Writers" series. Mr. Stedman's essays introductory to the grand divisions of the work are justly appreciative, besides glittering with gems of expression. The essay upon the poems, with its sly thrust at the "down-east verdict" of Poe's limitations, is manifestly the work of a poet-critic, so fine is its discrimination, so happy its phrasing. To speak broadly of this editorial co-partnership, one member furnishes cultivated literary sensitiveness, and the other hard facts, the latter contribution being quite as useful as the former in work of this kind. On the whole, Poe is fortunate in having waited so long for an edition of his works that must please his conscious shade, for nothing is here omitted or added for mere friendship's sake, and we are fain to believe that this author needs no favors.

A soldier and martyr of the Revolution.

"The Revolution," says Victor Hugo, "by the side of youthful figures of giants such as Danton, Saint-Just, and Robespierre, has young ideal figures, like Hoche and Marceau." The "Life of François-Séverin Marceau" (Macmillan), by Captain T. G. Johnson, is a pleasing, sympathetic sketch of the career of the brilliant, humane young soldier of the Revolution who sleeps at Coblentz, his ashes honored alike by friend and foe. Marceau, a soldier at sixteen, a general at twenty-three, a martyr to the liberties of his country at twenty-seven, was the Sidney of his time, the Bayard of the Revolution, meriting well the noble stanzas in which Byron has enshrined the epitome of his deeds, the high tradition of his character as one who in those stormy times

"—had kept
The whiteness of his soul; and thus men o'er him wept."

Captain Johnson's sketch shows a right appreciation of his hero's character, and a fair knowledge of events—though the critical reader will note an occasional loose judgment, such as the unpardonable statement that the popular branch of the Constituent Assembly was composed of men "actuated only by sordid hopes and a selfish ambition." To judge thus is to miss the essential drift and spirit of the epoch. With all their faults of self-confidence, inexperience, and boundless faith in the efficacy of legislation, no more disinterested and public-spirited elective body ever met to mend the affairs of a nation than the deputies of the Third Estate in '89. Captain Johnson gives an interesting sketch of Marceau's campaigns, notably of those in La Vendée, and shows a good knowledge of military matters. There are several maps, and a good portrait of Marceau forms the frontispiece.

The philosophy of English literature.

Mr. Greenough White is the author of an "Outline of the Philosophy of English Literature" (Ginn), of which the first part, covering the period from Old English times to the accession of Elizabeth, has just been published. "To describe the process of mental development; to determine the limits and character of literary ages; to get at the basal principle of each successive age and trace its derivation from that which preceded it," have been the aims of the author, as stated in his own words. This programme at once suggests the work recently done by M. Jusserand, for both writers conceive literature in a

larger sense than literary biography and criticism. It must be confessed that, in spite of the excellence of this fundamental conception, Mr. White has not made a very readable book. When we think of M. Jusserand's sprightly and charming style, we can realize something of the opportunity that the younger writer has missed. Mr. White roams over the whole field of mediæval history and literature in search of illustrative material, but does not seem to have the ability to make out of his facts, when collected, an organic structure. We are inclined to say that such a work, to accomplish its purpose, must be planned upon a far larger scale than has been selected in the present instance.

A vindication of Warren Hastings.

Sir Charles Lawson's "Private Life of Warren Hastings" (Macmillan) is an elaborate vindication of the character of the great ruler of India from the odium cast upon it by Macaulay's brilliant but unfair essay, by the partisan history of Mill, by the famous invectives of Burke and Sheridan, and by the malignant charges of Philip Francis. His public career has been examined by such competent men as Sir John Strachey, Sir James Stephen, Colonel Malleson, and others, and the favorable judgments of these have fixed Warren Hastings's honorable place in history. The present work is loaded with antiquarian lore that has very little interest for the general reader, and some of it very little connection with Warren Hastings, but it is adorned with fine portraits and engravings, and with a multitude of smaller illustrations and *fac similes*. Some of the chapters, especially those on Philip Francis, Hastings's arch-enemy, and on the famous trial, are of great interest; and the whole book shows the subject of it to have been an upright, generous, public-spirited man, though not without faults, whose life was embittered by the machinations of those whose evil doings he exposed, or whose plans he blocked.

A new treatment of the Song of Solomon.

Broad margins, white and gold cover, and clear print, make the Rev. T. A. Goodwin's "Lovers Three Thousand Years Ago, as Indicated by the Song of Solomon" a delightful little volume externally. The author had a good purpose in his endeavor to rescue the Song of Solomon from the spiritualists and the allegorists who have disfigured it in the past. He takes away the immediate and direct religious element in the writing, and regards it as a love song simply, whose moral lesson is the triumph of pure love over lust. We must, however, confess that the writer's biblical scholarship is poor. His introduction, apparently gotten second-hand from various radical critics, is a diatribe against what he calls "plenary inspiration," by which he seems to mean "verbal inspiration"; and he falls into such historical errors as assigning to Ezra and Nehemiah the rebuilding of the temple. With the main contention of the book, however, no lover of true biblical knowledge can fail to be in sympathy. (Open Court Publishing Co.)

Modern German lyrics.

Dr. Tille's "German Songs of To-day" (Macmillan) gives a selection of the lyrics produced under the New Empire so far as they represent new conditions, new tendencies, new philosophies. It does not pretend, the editor admits, to picture the average taste of Germany for lyric poetry in these twenty-five years. Such a picture would include the mass of new production along old lines, together with the statistics of reading and consumption of the poetry previously in existence. But it will furnish students an opportunity to read as to how the distinctive features of modern life are trying to express themselves in German poetry, and incidentally it will give some readers for the first time a view of certain of these tendencies in Germany. Dr. Tille's exposition and criticism of these tendencies in his Introduction is admirable.

BRIEFER MENTION.

Philosophers and critics will be glad to have Dr. Paul Carus's selection of the best of Goethe and Schiller's Xenions (Open Court Publishing Co.), and students of German literature will be grateful to one who thus excuses them from reading all the product of the great poets' little fight. But lovers of poetry will not now, any more than then, find refreshment in the Xenions. Dr. Carus has translated well, and furnished a good brief Introduction. Can it be true, however, that the Xenions "have become household words," and that "there is no poetry more frequently quoted"?

Mr. G. Thorn Drury's edition of the "Poems of John Keats" (imported by Scribner), prepared for the "Muses Library," is made singularly acceptable by its convenient form and tasteful manufacture, and its value for students of poetry is furthermore enhanced by the elaborate and thoughtful introduction contributed by Mr. Robert Bridges, a writer peculiarly fitted by temperament and poetical achievement to pluck out the heart of Keats's mystery. The work is in two volumes.

"Considerations on Painting" is the collective title of a series of lectures given by Mr. John La Farge in 1893 at the Metropolitan Museum of New York, and now issued in a neat volume of 260 odd pages (Macmillan). It is a pleasure to find a professional painter discussing the various schools and theories and more or less burning questions connected with his art in so entirely critical and catholic a spirit as that shown by Mr. La Farge in these admirable lectures. Some interesting notes and memoranda of lessons are appended. The book will be largely read by intelligent art students and amateurs; and the general reader will find it lucid and entertaining.

The Chautauqua-Century Press has begun the publication of two series of pamphlets entitled the "Wayside Course" series and the "New Education in the Church" series. Each number in these series is a short study of some special subject, made with educational intent. In the first series we have "Studies in American Colonial Life," by Dr. E. E. Hale; "Studies in Physical Culture," by Dr. J. M. Buckley; a booklet of selections from American literature, and a tract entitled "How to Study History, Literature, the Fine Arts."

The other series includes "The Bible as Literature," by Mr. W. F. Moulton; and "The Golden Rule in Business," by Mr. C. F. Dole.

Simplified grammars and easy reading texts seem to be the order of the day in Latin education. Mr. E. W. Coy's "Latin Lessons" (American Book Co.) combines elementary grammar with selections from "Viri Romæ," Nepos, and Cæsar. The same publishers also send "Stories from Aulus Gellius," edited by Dr. Charles Knapp. From Messrs. Leach, Shewell, & Sanborn we have an edition of Nepos, by Mr. Isaac Flagg; and from Messrs. Ginn & Co. an excellently edited selection from "Arbis Romæ Viri Inlustres," by Mr. B. L. D'Ooge. In Greek, we have received the "Timon" of Lucian (Ginn), edited by Mr. J. B. Sewall; and a "First Greek Book" (American Book Co.), by Mr. C. W. Gleason and Miss C. S. Atherton.

Literary Notes.

The first volume of Victor Hugo's letters will appear in June.

"Alice de Beaurepaire," a sequel to "Madame Sans-Gène," will be published shortly by Messrs. C. E. Brown & Co. of Boston.

Volume VII. of Mr. Henry B. Wheatley's painstaking edition of Pepys has just been published by Messrs. Macmillan & Co.

"The Atheist's Mass and Other Stories" is the latest volume in the Dent-Macmillan edition of Balzac, with preface by Mr. Saintsbury.

Messrs. Macmillan & Co. have in press a volume of letters that passed between Renan and his sister Henriette, which will appear shortly under the title "Brother and Sister."

"The Hand of Ethelberta," with an etched frontispiece and the usual map of Wessex, appears in Messrs. Harper & Brothers' standard library edition of the novels of Mr. Thomas Hardy.

Messrs. Macmillan & Co. have added "Maud" and "In Memoriam" to their "People's" edition of Tennyson, and "A Happy Boy," translated by Mrs. W. Archer, to their new edition of Herr Björnson's novels.

Mr. H. Heathcote Statham's "Architecture for General Readers" (Scribner) has passed into a second and revised edition. It is an admirable book for the general reader, treating of theory and history in about equal measure.

The J. B. Lippincott Co. announce for early publication a new novel by Mrs. Alexander, entitled "A Fight with Fate." The same firm will issue "The Ebbing of the Tide," a new story by Louis Becke, and "The Failure of Sibyl Fletcher," an English story by Adeline Sergeant.

"The Congregationalist" for March 12 is a sixty-four page number, in celebration of the eighty completed years of its existence. In a series of ably-written special articles the progress of the century in religion, education, and politics is summarized. The paper claims to be the oldest religious journal in existence.

A new edition of the late Dr. Alfred Edersheim's "History of the Jewish Nation after the Destruction of Jerusalem under Titus" (Longmans) has been prepared under the supervision of the Rev. Henry A. White. The work, in its original form, dates from 1856, and has long had rank among histories of standard value.

The Managing Committee of the American School of Classical studies in Rome will offer for the year 1896–7 three fellowships, of five hundred and six hundred dollars each. Applicants may obtain further information from Professor S. B. Platner, Western Reserve University, Cleveland. All applications must be filed by May 1, 1896.

A third edition of Messrs. Lindley and Widney's "California of the South," first published in the days of the great "boom" of 1887, brings the work up to date, and affords the visitor or intending settler an invaluable compendium of facts, presented in readable and attractive arrangement. Messrs. Appleton & Co. are the publishers.

Mr. Henry Altemus, of Philadelphia, publishes three pretty booklets in his "Belles Lettres" series that are of timely interest. One is an address by Mr. Carl Schurz on "The Spoils System," another is Mr. Richard Olney's paper on "The Scholar in Politics," while the third is by Dr. Edward Everett Hale, and has "Independence Day" for its subject.

Philip J. A. Harper, the senior member of the firm of Harper & Brothers, died at his home in Hempstead, L. I., on the 6th of March. He was born in 1824, and had been connected with the firm which bears his name since 1842, having been a partner in the house since 1869, when he took the place of his father, James Harper. Mr. Harper retired from active business life some years ago.

An extremely attractive new edition of the "Decline and Fall," edited by Professor J. B. Bury, is to mark the Gibbon Centenary. The work will occupy seven volumes, and the editor's name warrants the belief that it will be at all points abreast with the latest and most accurate scholarship. The volume now published (Macmillan) is delightful in paper, print, and binding, and in every way worthy of the masterwork of literature which it sets out to reprint.

Judge Hughes, the well-known and widely-beloved author of "Tom Brown's Schooldays," died on the 22d of March, at the age of seventy-three. Everyone knows that he was a boy at Rugby, and that he established the Rugby colony in Tennessee. Not so many are acquainted with his career as a member of Parliament from 1865 to 1874, and as an occupant of the bench from 1882 to the time of his death. Chicago owes him a peculiar debt of gratitude for his collection from English authors and publishers of the several thousands of volumes that formed the beginning of her great Public Library. His service in this matter, coming just after the Great Fire of 1871, was as timely as it was graceful, and has always been warmly appreciated. His writings include, besides the Tom Brown books, "The Scouring of the White Horse," "Alfred the Great," "A Layman's Faith," and several other publications.

In an editorial article in its issue of March 21, "The Publishers' Weekly" says: "There is no name in the annals of the American book trade more justly honored than that of Putnam. The founder of the publishing house bearing that name — George Palmer Putnam — may not, in the ordinary acceptation of the term, have been a very successful business man; measured, however, by the devotion of his whole life to the encouragement and development of literature and to its dissemination, his was an eminently successful career. . . .

The missionary spirit which dominated the elder Mr. Putnam's life he transmitted in full measure to his children. Few American families can show in the second generation a more useful working altruism than that which dominates the lives of these children — George Haven Putnam and his brothers in the firm; Herbert Putnam, now at the head of the Boston Public Library; Mrs. Mary Putnam-Jacobi, one of the two women who first stormed the doors of the French Academy of Medicine, and opened them to her sex, and whose career in the practice of medicine and as a writer has been most noteworthy; and Miss Ruth Putnam, whose literary work has been much more extended and helpful than the volumes bearing her name would show — not to speak of other brothers and sisters whose names are less publicly known." Apropos of the literary work of the elder son, the article adds: "Already the author of an authoritative work on 'The Question of Copyright' — a subject on which his father in 1840 published what is regarded as the first pamphlet written by an American on the subject — as well as a practical manual for authors and publishers, George Haven Putnam has more recently, through an important work on 'Authors and Their Public in Ancient Times,' and a forthcoming work on 'Books and Their Makers During the Middle Ages,' become the historian of the book trade from its earliest beginning."

Topics in Leading Periodicals.

April, 1896 (First List).

Alaska Boundary Line, The. T. C. Mendenhall. *Atlantic.*
Arnold Aftermath, The. *Dial.*
Barbizon School of Painters, The. Will H. Low. *McClure.*
Bimetallism, International. John J. Valentine. *Overland.*
Bismarck, Two Views of. C. H. Cooper. *Dial.*
California at Atlanta Exposition. J. A. Filcher. *Overland.*
Cathode Ray, The. A. W. Wright. *Forum.*
Cathode Rays Discovery, The. H. J. W. Dam. *McClure.*
Cathode Rays in America. Cleveland Moffett. *McClure.*
China and the Western World. Lafcadio Hearn. *Atlantic.*
College Christian Associations. Henry T. Fowler. *Harper.*
Crete, Early Writing in. F. B. Tarbell. *Dial.*
Educational Museums and Libraries of Europe. *Ed'l Review.*
England under the Stuarts. A. B. Woodford. *Dial.*
English-American Quarrel, The. Henry Norman. *Scribner.*
Financial Ills, Cause of Our. John Sherman. *Forum.*
Francis Joseph and his Realm. August Fournier. *Forum.*
High School, Work of the. F. L. Soldan. *Educational Rev.*
History, The Study of. Thomas R. Bacon. *Overland.*
Holland's Care for its Poor. J. H. Gore. *Forum.*
Journalism, Modern, Ethics of. Aline Gorren. *Scribner.*
Leighton, Sir Frederick. Cosmo Monkhouse. *Scribner.*
Lowell in England. George W. Smalley. *Harper.*
Old-Testament Drama, An. Ellen Duvall. *Lippincott.*
Paris Swindles. Cleveland Moffett. *Lippincott.*
Penal Administration in Pennsylvania. *Lippincott.*
Photography, The New. John Trowbridge. *Scribner.*
Poetry, Recent English. W. M. Payne. *Dial.*
Presidency, The, and Senator Allison. *Atlantic.*
Public Taste, Pleasing the. Brander Matthews. *Forum.*
Scotch Element in American People. N. S. Shaler. *Atlantic.*
Secondary Schools. B. A. Hinsdale. *Dial.*
Socialism in England, Outlook of. William Morris. *Forum.*
South African Constitutions, Two. James Bryce. *Forum.*
Stadion at Athens, Restoration of the. *Scribner.*
Studies, Correlations of. C. B. Gilbert. *Educational Review.*
Teacher, The Training of the. F. W. Atkinson. *Atlantic.*
Teaching — Trade or Profession? J. G. Schurman. *Forum.*
Washingtons, The, in Virginia Life. *Lippincott.*
Wayne's Victory in 1794. Theodore Roosevelt. *Harper.*

List of New Books.

[*The following list, containing 75 titles, includes books received by* The Dial *since its last issue.*]

HISTORY.

Lectures on the Council of Trent Delivered at Oxford, 1892-3. By James Anthony Froude. 8vo, gilt top, pp. 294. Charles Scribner's Sons. $2.

History of the Jewish Nation after the Destruction of Jerusalem under Titus. By the Rev. Alfred Edersheim, M.A.; revised by Rev. Henry A. White, M.A.; with Preface by Rev. William Sanday, D.D. 8vo, uncut, pp. 553. Longmans, Green, & Co. $5.

The Age of Hildebrand. By Marvin R. Vincent, D.D. 12mo, pp. 457. "Ten Epochs of Church History." Christian Literature Co. $1.50.

Handbook of Arctic Discoveries. By A. W. Greely. With portrait, 16mo, pp. 257. "Columbian Knowledge Series." Roberts Bros. $1.

BIOGRAPHY AND MEMOIRS.

Life and Letters of George John Romanes, M.A., LL.D., F.R.S. Written and edited by his wife. Illus., 8vo, uncut, pp. 360. Longmans, Green, & Co. $4.

The Right Hon. Joseph Chamberlain. By S. H. Jeyes. With portrait, 12mo, uncut, pp. 258. "Public Men of To-Day." F. Warne & Co. $1.25.

Frances Mary Buss, and her Work for Education. By Annie E. Ridley. Illus., 12mo, pp. 399. Longmans, Green, & Co. $2.25.

Napoleon III. (My Recollections). By Sir William Fraser, Bart., author of "Disraeli and his Day." Second edition; 12mo, gilt top, uncut, pp. 274. Charles Scribner's Sons. $2.

Six Modern Women: Psychological Sketches. By Laura Marholm Hansson; trans. by Hermione Ramsden. 12mo, pp. 213. Roberts Bros. $1.25.

GENERAL LITERATURE.

Robert Burns in Other Tongues: A Critical Review of the Translations of the Songs and Poems of Robert Burns. By William Jacks. With portraits, 12mo, uncut, pp. 560. Macmillan & Co. $3.50.

Sunrise Stories: A Glance at the Literature of Japan. By Roger Riordan and Tozo Takayanagi. With frontispiece, 12mo, gilt top, uncut, pp. 281. Charles Scribner's Sons. $1.50.

Traits and Stories of the Irish Peasantry. By William Carleton; edited by D. J. O'Donoghue. Illus., 12mo, gilt top, uncut, pp. 219. Macmillan & Co. $1.50.

The Song of Songs: Which is Solomon's; Being a Reprint and a Study. By Elbert Hubbard. 8vo, uncut. East Aurora, N. Y.: Roycroft Printing Shop. $2 *net.*

The Rhythm of Life, and Other Essays. By Alice Meynell. 16mo, uncut, pp. 107. Copeland & Day. $1.25.

Ecce Puella, and Other Prose Imaginings. By William Sharp. 12mo, uncut, pp. 124. Way & Williams. $1.25.

In Search of Quiet: A Country Journal, May — July. By Walter Firth. 12mo, pp. 296. Harper & Bros. $1.25.

Magda: A Play in Four Acts. By Hermann Sudermann; trans. by Charles Edward Amory Winslow. 16mo, gilt top, uncut, pp. 161. Lamson, Wolffe, & Co. $1.

Bibliographica: A Magazine of Bibliography, Part VIII.; 4to, uncut. Charles Scribner's Sons.

The Voice and Spiritual Education. By Hiram Corson, LL.D. 32mo, gilt top, pp. 198. Macmillan & Co. 75 cts.

Art and Humanity in Homer. By William Cranston Lawton. 32mo, gilt top, pp. 284. Macmillan & Co. 75 cts.

NEW EDITIONS OF STANDARD LITERATURE.

Poems of John Keats. Edited by G. Thorn Drury; with Introduction by Robert Bridges. In 2 vols., with portrait, 18mo, gilt tops, uncut. Charles Scribner's Sons. $3.50.

Spenser's Faerie Queene. Edited by Thomas J. Wise; illus. by Walter Crane. Part XII. (Book IV., Cantos IX.-XII.); 4to, uncut. Macmillan & Co. $3.

The Poetical Works of Robert Burns. Edited by James A. Manson. "Kilmarnock" Edition; in 2 vols., 16mo, gilt tops, uncut. J. B. Lippincott Co. Boxed, $2.

The Diary of Samuel Pepys, M.A.; with Lord Braybrooke's Notes. Edited by Henry B. Wheatley, F.S.A. Vol. VII.; with frontispiece, 12mo, uncut, pp. 387. Macmillan & Co. $1.50.

The Atheist's Mass, and Other Stories. By H. de Balzac; trans. by Clara Bell; with Preface by George Saintsbury. Illus., 12mo, gilt top, uncut, pp. 291. Macmillan & Co. $1.50.

People's Edition of Tennyson's Works. New vols.: In Memoriam, and Maud. Each 24mo, uncut. Macmillan & Co. Per vol., 45 cts.

POETRY.

My Sea, and Other Poems. By the Hon. Roden Noel; with Introduction by Stanley Addleshaw. 12mo, uncut, pp. 76. Way & Williams. $1.25 *net*.

Hills of Song. By Clinton Scollard. 16mo, uncut, pp. 98. Copeland & Day. $1.25.

Lines Read at the Centennial Celebration of the Hasty Pudding Club of Harvard College, 1795–1895. By John T. Wheelwright. Illus., 8vo, pp. 20. Little, Brown, & Co. $1.

FICTION.

A Lady of Quality. By Frances Hodgson Burnett. 12mo, pp. 363. Charles Scribner's Sons. $1.50.

In the Blue Pike: A Romance of German Civilization at the Commencement of the 16th Century. By Georg Ebers; trans. by Mary J. Safford. 16mo, pp. 230. D. Appleton & Co. 75 cts.

The Cid Campeador: A Historical Romance. By D. Antonio de Trueba y la Quintana; trans. by Henry J. Gill, M.A. 12mo, uncut, pp. 387. Longmans, Green, & Co. $2.

The Wood of the Brambles. By Frank Mathew. 12mo, gilt top, uncut, pp. 462. Way & Williams. $1.50.

The Supply at Saint Agatha's. By Elizabeth Stuart Phelps. Illus., 12mo, gilt top, pp. 38. Houghton, Mifflin & Co. $1.

The New Virtue. By Mrs. Oscar Berringer. 16mo, pp. 312. Edward Arnold. $1.

The Autobiography of a Professional Beauty. By Elizabeth Phipps Train, author of "A Social Highwayman." Illus., 18mo, gilt top, uncut, pp. 233. J. B. Lippincott Co. 75 cts.

Doctor Congalton's Legacy: A Chronicle of North Country By-Ways." By Henry Johnston. 12mo, gilt top, uncut, pp. 346. Charles Scribner's Sons. $1.25.

The Second Opportunity of Mr. Staplehurst. By W. Pett Ridge, author of "A Clever Wife." 12mo, pp. 283. Harper & Bros. $1.25.

A Happy Boy. By Björnstjerne Björnson; trans. by Mrs. W. Archer. 16mo, gilt top, pp. 182. Macmillan & Co. $1.25.

In the Days of Adversity. By John Bloundelle-Burton, author of "The Desert Ship." 12mo, pp. 302. D. Appleton & Co. $1.

Beyond the Palæocrystic Sea; or, The Legend of Halfjord. By A. S. Morton. 16mo, gilt top, uncut, pp. 264. St. Paul, Minn.: E. W. Porter Co. $1.50 *net*.

The Light that Lies. By Cockburn Harvey. Illus., 18mo, gilt top, uncut, pp. 163. J. B. Lippincott Co. 75 cts.

Mistress Dorothy Marvin. By J. C. Snaith. With Introduction; 12mo, pp. 419. D. Appleton & Co. $1.

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Journal of a Few Months' Residence in Portugal. By Dora Wordsworth (Mrs. Quillinan). New edition, edited, with Memoir, by Edmund Lee. With portrait, 12mo, uncut, pp. 288. Longmans, Green, & Co. $2.

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EDUCATION.—BOOKS FOR SCHOOL AND COLLEGE.

Studies in Education. By B. A. Hinsdale, author of "Schools and Studies." 12mo, pp. 384. Werner School Book Co. $1.

Report of the Commissioner of Education for the Year 1892–93. Vol. II., 8vo. Washington: Government Printing Office.

Coleridge's Rime of the Ancient Mariner. Edited by Herbert Bates, A.B. With portrait, 12mo, pp. 48. "English Classics." Longmans, Green, & Co. 45 cts.

Pope's Translation of the Iliad (Books I., VI., XXII., and XXIV.). Edited by Warwick James Price, B.A. 16mo, pp. 173. Leach, Shewell, & Sanborn.

Du Bois-Reymond's Vorträge. Edited by James Howard Gore, Ph.D. 12mo, pp. 112. Ginn & Co. 55 cts.

Inductive German Method. By M. J. Martin, A.M. First Book; illus., 12mo, pp. 95. Werner School Book Co. 30 cts.

L'Arrabbiata. Von Paul Heyse; edited by Mary A. Frost. Illus., 16mo, pp. 73. Henry Holt & Co. 25 cts.

MISCELLANEOUS.

Dictionary of Burning Words of Brilliant Writers: A Cyclopædia of Quotations. By Josiah H. Gilbert; with Introduction by Charles S. Robinson, D.D. 12mo, pp. 681. Wilbur B. Ketcham. $2.

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THE TRIUMPH OF THE NOVELIST.

During the greater part of the nineteenth century the novel has been the most distinctive of literary forms. Historians of literature have so amply recognized the fact and critics have so copiously moralized over it that the subject has become almost as hackneyed as that of the weather. The Puritan prejudice against novel-reading, once almost as potent as the Mohammedan injunction against graphic portrayal of the human form, has so completely vanished from the general consciousness of the public that we look with curious wonder at the belated preacher who still here and there voices a protest that would have found much support a generation or two ago, and that now falls upon absolutely unheeding ears. We read novels nowadays as a matter of course, just as we go to the theatre and eat mince pies, although all of these practices were condemned by the sterner morality of our forefathers. And not only do we read novels without compunctions of conscience, but we are actually encouraged to read them by those to whom we look for intellectual and spiritual guidance. Our high schools and colleges prescribe courses in novel-reading, and our clergymen take them as texts for their sermons in a sense very different from that in which they used to be taken by gentlemen of the cloth trained in the traditions of an older school.

While nineteenth-century readers have been, as a class, almost universally addicted to the fiction-habit, there is no reason for thinking that the readers of the twentieth century will be any the less so addicted. Philosophical critics sometimes tell us that the novel will run its course and be replaced by something else, just as the drama and the poem and the essay have at other times and in other lands run their respective courses, and lapsed from favor. But these critics do not give us any very definite forecast of what the coming literary fashion is to be, and the novelist meanwhile snaps his fingers at all such iconoclasts. He simply keeps on producing what the public wants, with small regard for the opinions of those who tell us what the public ought to want. He has ridden upon the top wave of prosperity to the very verge of a new century, and it is his evident intention to carry into that century the prac-

tice of the arts whereby his conspicuous fortunes have heretofore been achieved. Nearly all the prizes of the literary life come to him, and he finds it very pleasant to have them. Yachts and villas and other expensive luxuries are within his reach, and he looks down with patrician pride upon the poor poet in his garret, or upon the mere thinker whose intellectual work is done in the hours that can be spared from the uncongenial toil upon which he must depend for subsistance.

A reflective person, contrasting the position of the popular novelist with that occupied by the scholar whose strenuous pursuit of truth receives but slight recognition from his generation, can hardly refrain from a certain indignation at so unequal a distribution of the gifts of fortune. The fiction-writer who succeeds in catching the popular ear finds his path made easy ever thereafter. Intellectually he may be one of the feeblest of mortals, yet the halo of fame encircles his head for the time, and he may with comparative impunity wax oracular even upon subjects of which he is most densely ignorant. On the other hand the quiet thinker must struggle to get an audience, even for ideas which he is perhaps the best-qualified man in the world to express, and may count himself fortunate if his laborious days earn for him an existence of the most precarious and exiguous sort. He does, indeed, take comfort in the assurance that his work is done for a posterity that will have forgotten the very name of the writer who now basks in the sun of popular favor, and in this faith may find strength to scorn the delights of the present day, but his task is none the less a thankless one, and the age is none the less dishonored that makes it such. Think, for example, of what the world has done for Mr. Rider Haggard and Mr. Herbert Spencer. A few novels, considered as literature almost beneath contempt, have earned for the one many times over what has been earned for the other by the forty years that have gone to the building up of one of the most imposing and substantial edifices of thought ever added to the possessions of mankind. Doubtless, this material view of the reward of effort is not the only view that should be taken, but the lives of most men are so hedged about by material limitations and conditioned by material necessities that it must be reckoned with in determining the balance of justice between every man and his contemporaries.

If the triumph of the novelist were a condition that concerned only the best producers, there would not be so much cause to rail at the degeneracy of an age that exalts the writer of fiction over literary workers of other classes. Fiction, at its highest, is one of the noblest of the arts, and it would be difficult to bestow recognition too generous upon a Scott or a Thackeray, a Balzac or a Tourguénieff, a George Eliot or a George Sand. But the deserved triumph of such writers is attended by an absurdly exaggerated estimate of the hosts of the undeserving. The whole mass of contemporary fiction benefits by the lift given the art by its masters, few in number as they are. And the best writers are by no means the most successful. Mr. Hardy and Mr. Meredith are far less popular than Mr. Hall Caine and Mr. Rider Haggard, although the latter are mere bunglers, while the former, for all their perversities, are artists of distinctive genius. The attitude of our present-day public towards fiction-writers as a class encourages the notion that anybody knows enough to write a novel, and this notion, which might otherwise be harmless enough, is made perniciously effective by the publishers, who make it possible for almost anybody to get a novel printed. And so we have every year new novels by the hundreds, by the thousands, novels that have not the slightest claim upon any genuine intellectual interest, preposterous inventions that can only blunt the artistic sense of those who are foolish enough to read them, exploitations of every variety of diseased fancy and perverted imagination, guides to the conduct of life by young persons who know nothing of life themselves, books written with no higher aim than amusement that are too dull even to achieve that aim, productions of incompetent scribblers who might have found honest employment in farming or in housekeeping, and made their activities of some real use to society.

Professor Brander Matthews, in a recent magazine article, draws an ingenious parallel between the art of novel-writing and the game of whist. Dr. Pole recognizes four stages in the evolution of whist, the Primitive Game, the Game of Hoyle, the Philosophical Game, and the Latter-day Improvements. Four stages, not dissimilar to these, may be recognized in the evolution of the novel. Professor Matthews dubs them the Impossible, the Improbable, the Probable, and the Inevitable stages. The "Arabian Nights," "Les Trois Mousquetaires," "Vanity Fair," and "The Scarlet Letter," are given as examples of the four kinds of fiction. But, just as all four forms of the game are still practised by different sets of

players, the later having failed to displace the earlier ones, so all the four forms of fiction are still produced by different sets of writers, and each still finds its own public. The parallel is interesting, and reasonably justified by the facts, but its formulator should have added that there is, and always has been, a fifth kind of fiction, corresponding to the variety of whist known as bumblepuppy. And our pride in the developments that the art of fiction has unquestionably made during the last half-century must be considerably tempered when we reflect that the great mass of modern novels comes from writers who do not play the game in accordance with the rules of any system, primitive or philosophical. In a word, the ascendancy of fiction in our latter-day literary production is not altogether the mark of a heightened appreciation of art. The triumph of the novelist is, to a considerable degree, a triumph of ineptitude over ability, of lower over higher ideals, of slovenly over painstaking workmanship, of incoherence and disproportion over measured and organic art.

COMMUNICATIONS.

THE RED BADGE OF HYSTERIA.

(To the Editor of THE DIAL.)

Must we come to judge of books only by what the newspapers have said of them, and must we abandon all the old standards of criticism? Can a book and an author, utterly without merit, be puffed into success by entirely undeserved praise, even if that praise come from English periodicals?

One must ask these questions after he has been seduced into reading a book recently reprinted in this country entitled "The Red Badge of Courage, an Episode of the American Civil War." The chorus of praise in the English papers has been very extravagant, but it is noticeable that so far, at least, the American papers have said very little about the merits or demerits of the book itself. They simply allude to the noise made over it abroad, and therefore treat its author as a coming factor in our literature. Even THE DIAL'S very acute and usually very discerning critic of contemporary fiction (Mr. Payne) treats the book and the author (in your issue of Feb. 1) in very much this way — that is, as a book and an author to be reckoned with, not because of any good which he himself finds in them, but because they have been so much talked about.

The book has very recently been reprinted in America, and would seem to be an American book, on an American theme, and by an American author, yet originally issued in England. If it is really an American production one must suppose it to have been promptly and properly rejected by any American publishers to whom it may have been submitted, and afterward more naturally taken up by an English publisher.

It is only too well known that English writers have had a very low opinion of American soldiers, and have always, as a rule, assumed to ridicule them. "Blackwood's Magazine" is quoted by a recent writer as saying during the War: "We cannot even pretend to keep our countenance when the exploits of the Grand Army of the Potomac are filling all Europe with inextinguishable laughter," and adds "we know not whether to pity most the officers who lead such men, or the men who are led by such officers" (Vol. 90, pp. 395–6). And again, in January, 1862: "Englishmen are unable to see anything peculiarly tragical in the fact that half a million of men have been brought together in arms to hurl big words at each other across a river" (Vol. 91, p. 118). Again, in April, 1862, "Blackwood" tells us that Americans "do not demand our respect because of their achievements in art, or in literature, or in science, or philosophy. They can make no pretence to the no less real, though less beneficent, reputation of having proved themselves a great military power" (Vol. 91, p. 534). And in October, 1861, "Blackwood" said exultantly: "The venerable Lincoln, the respectable Seward, the raving editors, the gibbering mob, and the swift-footed warriors of Bull's Run, are no malicious tricks of fortune, played off on an unwary nation, but are all of them the legitimate offspring of the Great Republic," and is "glad that the end of the Union seems more likely to be ridiculous than terrible" (Vol. 90, p. 396).

We all know with what bitterness and spitefulness the "Saturday Review" always treats Americans; and with what special vindictiveness it reviews any book upon our late struggle written from the Northern standpoint. And so it is with all British periodicals and all British writers. They are so puffed up with vain-glory over their own soldiers who seldom meet men of their own strength, but are used in every part of the world for attacking and butchering defenseless savages, who happen to possess some property that Englishmen covet, that they cannot believe that there can be among any peoples well-disciplined soldiers as gallant and courageous as their own.

Under such circumstances we cannot doubt that "The Red Badge of Courage" would be just such a book as the English would grow enthusiastic over, and we cannot wonder that the redoubtable "Saturday Review" greeted it with the highest encomiums, and declared it the actual experiences of a veteran of our War, when it was really the vain imaginings of a young man born long since that war, a piece of intended realism based entirely on unreality. The book is a vicious satire upon American soldiers and American armies. The hero of the book (if such he can be called — "the youth" the author styles him) is an ignorant and stupid country lad, who, without a spark of patriotic feeling, or even of soldierly ambition, has enlisted in the army from no definite motive that the reader can discover, unless it be because other boys are doing so; and the whole book, in which there is absolutely no story, is occupied with giving what are supposed to be his emotions and his actions in the first two days of battle. His poor weak intellect, if indeed he has any, seems to be at once and entirely overthrown by the din and movement of the field, and he acts throughout like a madman. Under the influence of mere excitement, for he does not even appear to be frightened, he first rushes madly to the rear in a crazy panic, and afterward plunges forward to the rescue of the colors under exactly the same influences. In neither case has reason or any intelligent motive any influence on his action. He is throughout an idiot or a maniac, and betrays no trace of the reasoning being. No thrill of patriotic devotion to cause or country ever moves his breast, and not even an emotion of manly courage. Even a wound which he

finally gets comes from a comrade who strikes him on the head with his musket to get rid of him; and this is the only "Red Badge of Courage" (!) which we discover in the book. A number of other characters come in to fill out the two hundred and thirty-three pages of the book,— such as "the loud soldier," "the tall soldier," "the tattered soldier," etc., but not one of them betrays any more sense, self-possession, or courage than does "the youth." On the field all is chaos and confusion. "The young lieutenant," "the mounted officer," even "the general," are all utterly demented beings, raving and talking alike in an unintelligible and hitherto unheard-of jargon, rushing about in a very delirium of madness. No intelligent orders are given; no intelligent movements are made. There is no evidence of drill, none of discipline. There is a constant, senseless, and profane babbling going on, such as one could hear nowhere but in a madhouse. Nowhere are seen the quiet, manly, self-respecting, and patriotic men, influenced by the highest sense of duty, who in reality fought our battles.

It can be said most confidently that no soldier who fought in our recent War ever saw any approach to the battle scenes in this book — but what wonder? We are told that it is the work of a young man of twenty-three or twenty-four years of age, and so of course must be a mere work of diseased imagination. And yet it constantly strains after so-called realism. The result is a mere riot of words.

Although its burlesques and caricatures are quite enough to dismiss it from attention, it is worth while to give some samples of its diction to show that there is in it an entire lack of any literary quality. Notice the violent straining after effect in the mere unusual association of words, in the forced and distorted use of adjectives. Notice, too, the absurd similes, and even the bad grammar. Startling sentences are so frequent they might be quoted indefinitely; but here are a few:

"A brigade ahead of them and on the right went into action *with a rending roar. It was as if it had exploded*" (p. 45.)

"The lieutenant of the youth's company was shot in the hand. He began to swear so wondrously that a nervous laugh went along the regimental line. The officer's profanity sounded conventional. It relieved the tightened senses of the new men. *It was as if he had hit his fingers with a tack hammer at home*" (p 49).

"Another [mounted officer] was galloping about *bawling*. His hat was gone, and his clothes were awry. *He resembled a man who has come from bed to go to a fire*. The hoofs of his horse often threatened the heads of the running men, but they scampered with singular fortune. In this rush they were apparently all deaf and blind. They heeded not the largest and longest of oaths which were thrown at them from all directions" (p. 51).

"The battle reflection that shone for an instant in the faces on the mad current made the youth feel that forceful hands from heaven would not have been able to have held him in place if he could have got intelligent control of his legs" (p. 52).

"*A small thrillful boy*" (p. 53).

"The cartridge-boxes were pulled around into various positions, and adjusted with great care. *It was as if seven hundred new bonnets were being tried on*" (p. 53).

"Buried in the smoke of many rifles, his anger was directed not so much against the men *whom he knew were rushing* toward him as against the swishing battle phantoms which were choking him, stuffing their smoke robes down his parched throat" (p. 57).

"There was a *blare of heated rage*" (p. 58).

"The officers at their intervals rearward . . . were bobbing to and fro roaring directions. *The dimensions of their howls were extraordinary*" (p. 59).

"To the youth it was like an onslaught of redoubtable dragons. He became like the man who lost his legs at the approach of the red and green monster. He waited in a sort of horrified, listening attitude. He seemed to shut his eyes, and wait to be gobbled" (p. 68).

"*A crimson roar* came from a distance" (p. 82).

"With the courageous words of the artillery and the spiteful sentences of the musketry mingled *red cheers*" (p. 85).

"The youth had reached an anguish when *the sobs scorched him*" (p. 94).

"*They were ever up-raising the ghost of shame on the stick of their curiosity*" (p. 104).

"The *new silence of his wound* made much worryment" (p. 124).

"The distance *was splintering* and blaring with the noise of fighting" (p. 139).

". . . began *to mutter softly in black curses*" (p. 201).

"His corpse would be for those eyes *a great and salt reproach*" (p. 215).

It is extraordinary that even a prejudiced animus could have led English writers to lavish extravagant praise on such a book; it is still more extraordinary that an attempt should be made to foist it upon the long-suffering American public, and to push it into popularity here. Respect for our own people should have prevented its issue in this country.

There may have been a moderate number of men in our service who felt and acted in battle like those in this book; but of such deserters were made. They did not stay when they could get away: why should they? The army was no healthy place for them, and they had no reason to stay; there was no moral motive. After they had deserted, however, they remained "loud soldiers," energetic, and blatant,— and they are possibly now enjoying good pensions. It must have been some of these fellows who got the ear of Mr. Crane and told him how they felt and acted in battle. A. C. McC.

Chicago, April 11, 1896.

EXTENSION AND INTENSION.

(To the Editor of THE DIAL.)

The sole purpose of the present brief screed is to suggest a modification in the general method of conducting Summer Schools, and in the work of those Extension centres which give several courses during a single year; — possibly, also, in the reading system of the Chautauqua circles. Would it not be practicable, and wise, to concentrate the studies of such a student-body, for at least a year, upon a single large but sufficiently limited topic in literature, history, or science? The query is no doubt a mere familiar echo, but I hope to give it a more definite and practical tone.

A syllabus might be carefully prepared as a guide for two or three months' previous reading. The summer's (or winter's) lecture courses should be given by men who are competent specialists, but still men of sufficiently wide — and, let us add, sufficiently harmonious — views. Each lecturer would, of course, offer his students a bibliography far more than sufficient for six months' subsequent reading. In all cases where extended reading is suggested, the varying needs of the trained or untrained, elementary and advanced students, should be carefully considered. Two books might suffice for some, while others could master twenty. A final examination (perhaps usually at Easter), and a certificate for those passing it, should crown the work. This test might well consist in a goodly number of far-reaching general questions, from which the student need select but a small proportion. These could best be answered in the form of briefer or more sustained theses, prepared with the freest use of all the books or other assistance available. Personal correspondence,

the travelling libraries, and every other aid possible, should be invoked by the isolated workers.

This proposal is in the line of a familiar educational maxim: "Know one thing thoroughly, and refer everything else to that." Certainly a year is all too brief for the full attainment of any such ideal: but a far greater continuity would be reached than is now even attempted. In some cases a second year's work would grow naturally out of the first; *e. g.*, in history, after a study of the French Revolution and Napoleonic era, the present conditions in European political life might be outlined in a second campaign. Similarly, "Rome under the triumvirates" would lead naturally to "The condition of mankind as organized under the early Roman empire." Possibly a truly encyclopædic course, continued through a long series of years, might measurably cover at least the chief lessons of the past, as handed on to the life of the present. Thus, for *belles lettres*, in eight or ten successive years, Homer, Greek drama, Latin poetry of the first century B. C., Dante, French classical drama, the school of Weimar, and the other greatest masterpieces of foreign literatures, might be read carefully by all, in translation, and discussed in philosophic spirit by those who best know each poet in his own especial environment, and in his original voice.

Those who realize most fully the continuity of history, also, may be no less willing to throw a brighter light, in succession, upon the heroic, the picturesque, the cardinal epochs in the long story of man's life on earth.

Perhaps three or more widely diverse courses — let us say one in literature, one in history, one in science — might be presented simultaneously, and a few students, exceptionally well prepared by previous training, or enjoying a larger leisure, might be free to elect two, or even three. The working out of such a scheme in detail, and the preparation of the courses, would require the united efforts of an entire academic faculty, at least, if not a selected national body of scholars. Yet it seems necessary even here to add tentatively a few illustrations, if only to bring the proposed plan fairly under discussion.

In science, such a general topic as origin of species, or the theory of heredity, aërial navigation, or the applications of electricity in locomotion, or the possibility of organic life on the other planets, could perhaps be made the centre about which much general instruction in biology, physics, or descriptive astronomy could be given, even to students not trained for advanced special studies. Competent teachers of those branches must decide how far they can be profitably pursued outside the laboratories of a fully equipped university. The writer confesses, however, that he shares the feeling in favor of history (including civics, sociology, etc.), and literature, as above all else the common ground for general interest and popular culture. These two subjects could indeed be pursued jointly, so as to throw a constant cross-light upon each other. Thus the Greek tragedy and comedy, and the political life of Athens in the fifth century, or, still better, mediæval Italy and Dante's poem, might well be studied together. On the whole, however, a complete divorce might here be still better than union: for while the historical topics would perhaps be better chosen from modern epochs, literature must in every sense begin with the Greeks.

If, however, as is natural, Homer were the centre of a first year's work, a special series of lectures on prehistoric archæological data, possibly another on the historical and chronological deductions from the poems, would be no less essential than some comparative discussion of the "Niebelungen" and other early epics. We might well call to our aid all the scholars of America, in composing an adequate syllabus for every such course, and especially in preparing the thirty topics from which five to ten might be selected for the pass examination. These topics should be such as to encourage wide reading, carried on for definite ends. They should appeal skilfully also to the most varied interests and special predilections. Let me venture, in closing, to offer a few suggestions for such questions. They may serve also to illustrate the kind of specialism here advocated. No excuse will be needed for returning once again to the writer's favorite field to seek examples.

Thus a study of Helen's character as she appears in the "Iliad" and "Odyssey," in Euripides's tragedy, and Goethe's "Faust," while quite large enough for the maturest specialist in comparative literature, could yet be attempted by any intelligent man or woman with Palmer or Butcher and Lang, E. P. Coleridge's prose or Way's verse for Euripides, and Bayard Taylor's masterly echo of Goethe, in his hands. The use of the precious metals in Homer might interest the student of ethnology, of art, or of metallurgy. The comparative moral elevation of gods and men in the "Iliad" might run into a discussion how far the divine element in the poem is mere tradition accepted from more savage ancestors, while Andromache and Hector are drawn with free hand as the refined poet's own ideals. A thesis on the position of woman in epic, in tragedy, in real Athenian life, might reach down to a discussion of the new American woman of the present decade.

It is not, I think, peculiarly important to limit the range of thought, at least in the popular education of adults; but it certainly is desirable to focalize the attention, to give a more robust and prolonged unity to home-study of every sort, to devise dignified and scholarly means to show the real progress made and the benefits derived. *Hinc illæ nugæ!* W. C. LAWTON.

Adelphi Academy, Brooklyn, N. Y., April 2, 1896.

DEFOE'S "JOURNAL OF THE PLAGUE" AS A SCHOOL CLASSIC.

(To the Editor of THE DIAL.)

Here are a few quotations from Defoe's "Journal of the Plague Year," which our young people are reading in preparation for admission to college. "Northampton, whence our family first came from"; "and who to trust my affairs with"; "cautious who they took into their houses"; "they were sure persons would die in so short a time; and could not live"; "this was nine weeks asunder"; "Solomon Eagle . . . had his own wife died the very next day of the plague," meaning, "Solomon Eagle's wife died."

These pleonasms, blunders in the use of the relative, and similar results of haste, are sprinkled thickly throughout the book; they characterize it. The arrangement of the matter is confused and repetitious. The discussion of the statistics gleaned from the bills of mortality is tedious. I, for one, protest against fixing the thought of young people upon so ghastly a story, which cannot be made healthy food for the mind by mixing in occasional paragraphs of religious mysticism. And so I advise all teachers of preparatory English to exercise the discretion allowed them by the universities, and substitute some equivalent for this unworthy "classic." A. C. BARROWS.

Ohio State University, April 4, 1896.

The New Books.

The Letters of Ernest and Henriette Renan.*

The Memoir of Henriette Renan which Lady Mary Loyd has prefixed to her graceful translation of Henriette's correspondence with her brother is the reproduction of a pamphlet of which Ernest Renan had a hundred copies printed in 1862 under the title, "Henriette Renan: A Memorial for those who knew her." Touching this pamphlet M. Renan observes in his "Souvenirs d'Enfance et de Jeunesse":

"The person who has had most influence on my life — my sister Henriette — scarcely appears in this work of mine. A year after the death of that beloved being I wrote a little pamphlet, consecrated to her memory, for the benefit of the few who had known her. My sister was so modest, her aversion to the bustle of the world was so extreme, that if I had offered these pages to the general public I should have fancied her casting reproaches on me from the grave. . . . It seemed to me I should do as wrong by the insertion of these pages in a book placed on the open market, as if I exhibited her portrait in an auction room. The pamphlet will not be reprinted, therefore, till after I am dead."

In a codicil to his will M. Renan authorized the present reprint, which was prepared by Madame Renan, who also selected the letters. The Memoir is a beautiful and touching record of sisterly devotion and self-effacement, tinged perhaps with a little fond exaggeration of gifts and qualities to which the writer owed much. Henriette Renan was what may be termed a moral genius; for genius is not of the intellect alone. Had circumstances permitted her to indulge her early bent towards the conventual life, the aureola of sainthood might well have been hers. "She never," says her brother, "knew any pleasures save those she drew from the practice of virtue and from the heart's affections." Hers, in fine, was one of those rare souls which seem created to assure us that the moral impulse, the saving human capacity or tendency to make the pains and the joys of others one's own, however lowly in its origin and as yet confined and imperfect in its manifestation, is still capable of a boundless development that points to a hopeful future for the race.

Henriette Renan was born at Tréguier in the year 1811, her brother twelve years later. Her life was shadowed early; and the natural melancholy of her temperament left her little taste for lighter amusements, and even inspired her with a certain inclination to shun the world and its delights. Yet her modest withdrawal from the bustle and levities of life was remote enough from the ascetic Christian's sour renunciation of the flesh. For her keenest pleasures (aside from those resting in good works and self-denial) still sprang from a rich appreciation of nature — a fine day, a sunbeam, a flower, sufficing to delight her. And she had to the last, says her brother, despite a life replete with tears and toil and serious thought, now and then her charming womanly flashes.

"Her youth would return to her for the nonce; she would seem to smile at life, and the veil that parted her from it would drop. These passing moments of enchanting weakness, fleeting gleams of a dawn long past, were full of melancholy tenderness. . . . She loved life, she was full of good taste, she could smile over some womanly trifle as she would smile over a flower."

At seventeen Henriette embraced the career of a professional teacher —"the bitterest of all others." The tragic death of her father in 1828 (a sailor of the Republic, he met the fate of his calling, and lies buried beneath the sands near Erqui where the sea cast him up) left the little family in poverty. From that time forth, says M. Renan, "she looked upon herself as responsible for my future."

"Noticing my awkward movements one day, she perceived I was striving shyly to conceal the rents in a worn-out garment. She burst into tears. The sight of the poor child, destined to such black poverty, with instincts so removed therefrom, wrung her heart. She resolved to face the struggle with life, and undertook the task of filling up, by her unaided efforts, the abyss our father's misfortunes had opened at our feet."

How nobly she faced that struggle; how her efforts were crowned at last with the modest triumph she craved—the independence of those she loved; how solely through her toil and self-sacrifice her brother was enabled to tread the path that led to his future fame, the Memoir eloquently sets forth.

Constant study, M. Renan tells us, produced in his sister "a prodigious mental development," and a corresponding modification of her early religious ideas.

"From history she learnt the insufficiency of any dogma; but the fundamental religious sentiment, which was hers by nature, as well as by reason of her early education, was too deeply rooted to be shaken."

Perhaps she passed into a phase of exalted deism, like that of the "Savoyard Vicar," which has singular attractions for natures like hers; but her Catholic convictions certainly soon tottered to their fall. She inclined, says M. Renan, "to view the very clerical bent of my education with some regret." How soon she was

* Brother and Sister: A Memoir and the Letters of Ernest and Henriette Renan. Translated by Lady Mary Loyd. Illustrated. New York: Macmillan & Co.

destined to learn from her brother the baselessness of that regret, the story of his own painful progress in the thorny path of doubt in which she had outstripped him, and of his step-by-step relinquishment of the ecclesiastical career, those who have read his charming "Souvenirs" already know. For ten years, from 1840 to 1850, Henriette was governess in a noble family in Poland; and it was during this period that most of the letters in the present collection were written. In them one may trace the progress of the mental change that finally impelled M. Renan to renounce a career he could not in conscience follow. So early as 1844 he writes, after confessing the scruples that beset him regarding an impending step in his ecclesiastical advance:

"Amidst the lively controversies now occupying public opinion in this country, and which I look on as part of the frivolous pabulum indispensable to those whose passions need some special stimulant, . . . I have succeeded in forming an opinion (on religious societies) as far removed from the frantic declamation of those who love to see mystery where none exists, as from the absurd panegyrics lavished by those small minds who see the type of sovereign perfection in a very human institution. Both parties seem to me equally ignorant of the two great laws of human nature: 1st. That whoever thinks to find a human work — under whatever name, be it even that of Jesus Christ — whatever its avowed object, even the saintliest — whatever means, even the purest, serve its ends — in which the human passions, their influence and their action, have no share, seeks the impossible. 2nd. That whereas humanity eternally progresses, and such institutions remain stationary, it inevitably follows that those of one century must be out of harmony with the next, and that to attempt to keep them going is like trying to warm a corpse, and is a proof of extreme folly."

In a letter of the following year he informs his sister that he has refused, for the time, to take the irrevocable step of becoming a subdeacon. He continues:

"I do not remember ever having set forth the reasons which have made me cease to incline towards the ecclesiastical career. . . . Well, here it is in a nutshell. I do not believe *enough*. While the Catholic faith was the incarnation of all truth to me, its priesthood was invested in my eyes with a brilliant fascination, compact of dignity and beauty. . . . But all this time my brain was working desperately. Once roused, my reason demanded its legitimate rights, which every time and every school have granted. Then I fell to verifying Christian truth on rational grounds. God, who sees the secrets of my heart, knows whether I did it faithfully and candidly. Who, indeed, would dare to pass light and trifling judgments on doctrines before which eighteen centuries have knelt? If I had any weakness to contend with, it was that I was favorably rather than hostilely inclined towards them. . . . But all had to give way when once I saw the truth. God forbid I should say Christianity is false; that word would prove my intelligence very limited. Untruth could never bear so fair a fruit. But it is one thing to say it is not false, and quite another to assert its absolute truth, at least as those who profess to be its interpreters understand it. I shall always love it and admire it. . . . But when from this pure Christianity (which really is reason personified) we come down to the narrow shabby ideas, to all the mythical stories, that fall to pieces at the touch of candid criticism. . . ."

In 1860 M. Renan accepted a scientific mission to Syria, and his sister accompanied him thither. The journey was a source of keen enjoyment to her; and the year, in fact, spent in the garden of the Orient where the perfumed atmosphere seems to thrill every living thing with its own buoyancy, spent, above all, in the hourly companionship of the brother who was as her other self, and from whom long years of exile had parted her, was "the only one in her life which brought her no actual sorrow, and it was almost the only real reward she ever knew." But it was as the sunset glow before the dark; for the night soon fell, and "the harvest-hour, wherein men sit them down to rest and look back over the weariness and suffering of bygone days, never struck for her." The stay in Syria was incautiously prolonged over the season dangerous to Europeans, and brother and sister were stricken with the deadly fever that haunts the coast. For one the end was come. Henriette Renan died at Amschit, in the great room of a little native house where her brother lay the while unconscious, his life trembling in the balance. A grain of dust would have turned the scale against him. He woke from the long delirium only to learn of his loss — that she who had dried his childish tears in distant Brittany; who had smoothed his path from youth to manhood; who had freely sacrificed her youth, her ease, her beauty, that *he* might live and thrive, was gone. To his repeated questions they long replied, "She is very ill"; at last they told him, "She is dead." Then his delirium came again, and with it kindly oblivion.

"I thought I was with her, as in a burning vision, at Aphaca, where the river Adonis rises under the huge walnut trees which hang above the waterfall. She was sitting by my side on the cool sward, I held a glass of icy water to her failing lips, and together we plunged into the life-giving spring, weeping, and borne down with over-mastering sadness. It was not till two days later that I recovered full consciousness, and that my disaster broke upon me in all its fearful reality."

Henriette Renan rests in the little Syrian village where she died, near a pretty chapel shaded by palm-trees. Says her brother:

"I shrink from the idea of taking her from the beautiful mountains where she had been so happy. . . . Some day, of course, she must come back to me, but who

can tell what corner of the world shall hold my grave? Let her wait for me then under the palms at Amschit, in the land of antique mysteries, by sacred Byblos!"

M. Renan eloquently concludes that God will not permit His saints to see corruption.

"Oh, heart that ever nursed a flame of tenderest love! Oh, brain, the seat of thought so exquisitely pure! Oh, lovely eyes, shining with tender light! Oh, long and dainty hand, so often clasped in mine! — the thought that you are fallen away to dust thrills me with horror! . . . But sublunary things are all but types and shadows. . . . Personally I have never doubted the reality of the Moral Law. But now I see clearly that all the logic of the universal system must come to naught if such lives as hers were nothing but a delusion and a snare."

Are, then, sainted lives like Henriette Renan's indeed so rare? Perhaps the earthly visits of such ministering angels are not so few and far between as we fancy; for, alas, they usually remain unsung. E. G. J.

A Modern Statesman and an Old Divine.*

What multiplication of tasks can exhaust Mr. Gladstone's superabundant leisure? At his age, after his labors he might be expected to fold his hands and be thankful. Yet pile what you will on his shoulders, this aged Titan confesses no weariness, cheerily stoops to Pelion, makes no objection to Ossa, and holds out his hands for new burdens, dancing lightly and gaily under them all. It is an athlete's triumph. Only a curmudgeon would question if such endless tasks can all be well done, if the "old parliamentary hand" may not busy itself beyond its power, if the whilome Prime Minister may not stuff his portfolio fuller than it can bear, if he may not go too far in making all knowledge his province, and run risk of incurring the modified epigram, Finance was his forte and omniscience his foible. But what a gallant spectacle it is of a brave fight against decrepitude, of one who has well earned rest, finding it in serious persistent labor.

Mr. Gladstone's present work is very obviously useful. It is never too late for a better edition of a classic. There can be no doubt that this is the best extant edition of Bishop Butler's works. The task of breaking up into sections for convenient reference and of supplying headings and indexes may be a modest one, but it is so serviceable for serious students that it is hard to understand that it should have been left for anyone to undertake one hundred and fifty years after Butler's death. The notes are perhaps none of them especially illuminative, Mr. Gladstone's is not a profoundly philosophic mind; but they are brief and unobtrusive, and point to the sources of Butler's thought, or to the unnamed writers whom Butler refuted. The editor is not anxious to parade himself but to elucidate a favorite author. The preface is in admirable taste, simply setting forth what the editor has sought to accomplish. Students of Butler may well be grateful. When may we Americans hope for an edition of Berkeley or Pascal or Jonathan Edwards from some ex-President of the United States or ex-Speaker of the Lower House?

This is hardly the arena, nor is the present reviewer the person, for any strictly theological discussion. But a classic in theology, like a classic in any other department, has its place in literary history. And whatever the precise merits of Bishop Butler's arguments, his position as a theological classic is secure. Men of all schools pay him willing or reluctant tribute. They like to quote him and claim his authority. Platonists like Martineau feel called upon to deal with the Aristotelian mind of Butler. Roman divines like Newman do not hesitate to point to the reading of Butler as a turning point in their history. Men like Mark Pattison and John Hunt and Leslie Stephen yield him a foremost place among the thinkers of his age. Wits like Walter Bagehot, wits and poets like Matthew Arnold, cannot feel that the path is quite clear for the presentation of the most modern thinking until they have made a joust at this doughty champion and struck one ringing blow upon his shield. That must be solid work which affords shelter and tempts attack, which suggests fresh buttressing or bold battering to such various minds, after a century and a half since its original construction.

The facts of Bishop Butler's life may be briefly enumerated. It was in 1692, the year of the battles of La Hogue and of Steenkirk and of the massacre of Glencoe, that Joseph Butler, the son of a dissenting shopkeeper at Wantage in Berkshire, came to his birth. William III. was on the throne. There was as yet no National Debt, which began in 1693, and no Bank of England, which was founded one year later. Newton's "Principia" had been but a few years before the world. John Bunyan had lately died. John Locke had just

*The Works of Joseph Butler, D.C.L., Sometime Lord Bishop of Durham. Edited by the Right Hon. W. E. Gladstone. In two volumes. New York: Macmillan & Co.

issued the third Letter on Toleration. Gay, Pope, and Richardson were in the nursery. La Fontaine was still living and Voltaire was not yet born when Butler entered on the world. It was rather a dismal world for a thoughtful and melancholy mind to enter. It was a period of perfunctory service in the Church and of corruption in the State. Public affairs were unsettled, the succession to the English throne hardly secured. The lax morals of the restoration period had infected all society, and effaced the strong impress which Puritanism had left upon the national conscience.

The melancholy of Butler's mind may well have been intensified by the narrow lot and perverse age in which he found himself. From an early period he evinced rare gifts. Before leaving school at Gloucester, he entered into correspondence with the leading theologian of his time, acutely criticising his proof of the existence of God. Already he had seen his course before him and designed "the search after truth to be the business of his life." In such a quest the broad roominess of the English establishment attracted him, and after preparation in a Presbyterian school, where the future Archbishop Secker was his companion, he overcame his father's scruples, and in 1714–15 entered Oriel College, Oxford. The University had not altogether emerged from mediæval influences, and Butler complained of the "frivolous lectures and unintelligible disputations" which he encountered there, and had thoughts of migrating to Cambridge where he might fancy tradition would be less oppressive. Graduated, and ordained both Deacon and Priest in 1718, he was soon appointed preacher at the Rolls. There he remained seven years, part of the time being also Rector of Houghton. He was seven years more in the rich living of Stanhope, then Chaplain to Lord Chancellor Talbot, and in 1736 Clerk of the Closet to Queen Caroline. In that year he published the Analogy. The Queen, a woman of vigorous mind and lively intellectual curiosity, was especially interested in theological speculation. Horace Walpole says, "Her understanding was uncommon strong. She wished to be a patroness of learned men, and her chief study was divinity."

At her death she commended Butler to George the Second, who made him Clerk of the King's Closet, then Bishop of Bristol, and also Dean of St. Paul's, and finally in 1750 raised him to the richest of the English sees, that of Durham. It was a little earlier that the primacy of Canterbury was offered him, which he declined on the ground that it was too late for him to try to prop a falling Church. At Durham Butler delivered a charge to his clergy, which urged upon them decent reverence for the outward forms of religion, and the preservation of the sacred fabrics in which religion is enshrined. As he had ventured also to erect a marble cross in his chancel, it seemed good to the narrow protestantism of his time to suspect him of Romish tendencies, and even to set on foot a rumor, absolutely without foundation, that he had died in the Roman Communion. His somewhat melancholy mood, his somewhat ascetic habit, his readings in the lives of the Saints, were confirmatory evidence. It was easy to slander a court favorite, after he was gone. He died in June, 1752. He was unmarried, and Bagehot humorously declares that the only woman he is known to have spoken to was Queen Caroline.

Few persons so high in station, so remarkable in endowments, are so little known. The correspondence with Dr. Clarke, the Sermons, the Analogy, the Charge, the successive ecclesiastical promotions,—these are his history. Preferments tumbled upon him without his effort or concern. He had a certain sense of his worth, and rather indicated in his acceptance of the see of Bristol, that it was not altogether equal to his deserts. It is hard to picture him at the Queen's suppers or about the King's Court. His native melancholy was mildly tempered by a love of building and of stained glass. His house at Hampstead was gay and even elegant. He spent more than he could well afford on his first rectory, and on his palace at Durham laid out the greater part of his income. He was a generous and cheerful giver.

The peculiar madness of Butler's time was a widespread conviction that the Christian Church was a decrepit survival and the Christian religion a confessed fraud or delusion. The age was corrupt and unimaginative. It had nothing but eyes to see with. Its very poetry was witty and sparkling prose. Its morals were pure utilitarianism. Its bald motive was self-interest. It was an age of hard drinking and hard swearing and hard living. So far as it believed in religion at all, it was in a religion denuded of its mysteries, its awful sanctions, its redemptive forces. It was what was called natural religion by philosophers. It was called "the religion of men of sense" by men about town. It admitted God as constructor of the universe and remote manager of events. Even Voltaire felt the need of in-

venting a God if none existed, and took credit to himself for erecting a temple in his honor. But it was a God deprived of his highest attributes, a good-natured divinity, who meddled little with decent people's business and could keep on terms with Madame du Châtelet, a God who had once set the machine in motion and was disposed not to concern himself very closely as to how it ran, a *faineant* sovereign, who would think twice before damning people of distinction, a Judge whose Hell burnt low and whose Heaven was a realm of snug and comfortable self-indulgence, where the respectable classes were admitted pretty much at their pleasure. Religion was not really extinct, the mass of mankind had some sense of Christian living, but what we have depicted seemed a sufficient religion for the gentlemen of the period — even though these gentlemen were in orders. There was perhaps no time in English history when the clergy were held in so deservedly low esteem. If they were good they were ignorant of the world and slightly absurd, like Parson Adams; if they were bad they were coarse and brutal, like Parson Trulliber. They might be keen politicians and more or less orthodox divines, like Swift or Atterbury. They might be triflers and would-be men of pleasure, like Laurence Sterne. They might be bullies armed with polemic cudgels, like Bishop Warburton. But they were hardly expected to be spiritual and earnest, or valiant for the faith to which they owed their revenues. Zeal was out of place; high enthusiasm, as in Wesley, fell under suspicion.

Into that grotesque world Butler found himself launched with a very unusual outfit, a solid intellect, a sensitive conscience, sufficient learning, and an ineradicable tendency to see things as they were. One great fact stared him in the face. How it might be in the rural districts, among the humbler folk, he did not perhaps stop to consider. His vision was penetrating, but its range was not wide. But in the upper class, among the courtiers and the men of the universities, the wits, the poets, the country squires, religion, as Butler understood it, the religion of Christ as disciples in all ages have believed it, was ceasing to exist. Its moribund condition was less asserted than assumed, less argued about than taken for granted. To be sure, Swift in his cynical fashion could give certain reasons why it might not be best immediately to abolish it. But that it only existed by sufferance, for lack of strength gallantly to die, that it was "now at length discovered to be fictitious," was "an agreed point among people of discernment." Even Butler's grave pen grows unconsciously humorous as he undertakes to prove simply "that it is not so clear a case that there is nothing in it." Did ever theologian set before him a more modest endeavor? It is almost impossible not to see a twinkle in his eye as he adds that "the practical consequence to be drawn from this is not attended to by everyone who is concerned in it," the purchasable politicians, the loose-living statesmen, the worldly divines, the ribald rhymsters, or the hollow pleasure-loving women of society. Yet there was no twinkle in the eye or pucker about the lips at a dry pleasantry. Butler was dead in earnest, and the humor, however grim, was in the situation, not in the writer. The simplest statement was the deadliest satire.

Butler is no enthusiast. When he confronted enthusiasm in the person of John Wesley he found it "a horid thing," and inhibited that great reviver of moribund religion from officiating in his diocese. He is a man of cold sluggish intelligence, distrustful of the emotions, cautious to a fault, to whom the only access is along the avenue of reason, not the intuitive reason of Coleridge, but the faculty that deduces exact conclusions from admitted premises, the strict logical and dialectical faculty which employs observation, selection, judgment, and invention, but keeps under foot fancy, imagination, and feeling. "Things are as they are, and the consequences of them will be what they will be. Why then should we desire to be deceived?" Butler never desired to be deceived, however gloomy and awful reality might be. There was little play to his mind or healthy diversity to its activity. If he ever read anything but ethics and theology and the lives of the saints, if he ever indulged a flight of fancy or an iridescent dream, if he ever employed the penetrative or discursive imagination, if he ever gave loose to one ill-regulated emotion, or stepped a hair's breadth beyond "the diocese of the strict conscience," we have no record of any such excursion or divagation. If he ever wrote anything but letters and sermons, a charge and the Analogy, it was destroyed by his express order at his death. He rarely quotes, is rarely quotable. He scarcely ventures upon a figure. He is quite devoid of grace of style. He is never eloquent nor fervid. He rarely kindles your thought or fires your feeling. But he strikes straight at your conscience and goes home to your reason. Step by step he advances his argument, accumulates

his evidence, laboriously removes obstacle after obstacle from his pathway, takes nothing for granted, is scrupulously candid, claims nothing that you hesitate to concede to him, puts his weight on no stepping-stone until he has tried if it will bear him, and so carries you, reluctantly, protestingly, but inevitably, on with him, until he can plant you at last on what you and he together have satisfied yourselves is solid ground, to be occupied and held against all comers. Yet as you stand there and feel the sureness of your footing, you are disposed to resent the narrowness and aridness of the prospect. You are ready to confess and maintain "that it is not so clear a case about Christianity that there is nothing in it," and that seems a meagre contention. But if you draw the conclusion he desires you to draw, that "it is not attended to by everyone concerned in it," you will thank your serviceable guide who in his slow reticent fashion has brought you so far, and, if you are wise, will proceed to look for yourself into this no longer discredited religion.

We are speaking of the Analogy, for, valuable as the Sermons are, the Analogy is Butler's great monument. It is not to be judged as an abstract structure displaying ideal truth. It is an argument to the time and the men of the time. Its method is probable reasoning from analogy. Its assumption is that on which the skeptical thinkers of his time were agreed, the existence of an intelligent Author and Ruler of the outer world. Its audience is "the generality of those who profess themselves dissatisfied with the evidences of religion," the average man or woman of the world who will consent to follow a close argument couched in everyday language. It does not establish a demonstration, but only a presumption, that Christianity may be true. Its work is exposure of over-confident error. It deals not with the refined difficulties conceivable in a philosopher's library, but with the objections encountered on the street, in the loose talk at the Queen's little suppers, where great questions were always coming up and were apt to be insufficiently dealt with, and wrong conclusions suffered to pass by default. It is the well-pondered answer to wild conjectures and witty sneers and half-earnest questions that Butler had been often compelled to let go unnoticed, to the grief of his insistent conscience troubled by the idle strife of tongues. It is heavy artillery brought in play to disperse a hovering cloud of horsemen. Its aim is wholly practical, to meet the immediate peril of religion, as a bond between men and God, being set aside without sufficient consideration; as Bishop Halifax well said, "not to vindicate the character of God but to show the obligations of man." What Wesley did by an appeal to the heart, Butler does by an appeal to the sober judgment and common conscience. His concern, like that of Wesley, is that religion may not perish from the earth.

Butler is a classic in his kind. The Analogy is a masterpiece of reasoning, and will continue to train generation after generation of careful and just thinkers. The problems and methods of Aristotle are not precisely ours, but the Ethics and the Politics will not become obsolete for some time to come. The "circuitous and apparently awkward" style of Butler will continue to attract minds of a certain calibre. They will own that it is pedestrian always, with no flights of the eagle, not even impetuous trottings of the black pony, that it is sober toe-and-heel progression, one foot safely planted before the other is lifted to go on, but that it is pithy, condensed, idiomatic, and, to all patient students, clear. They will find themselves braced and disciplined by the perusal of works, "so close in tissue, so profoundly charged with vital matter." They will cordially recognize that a recluse of the eighteenth century has still a mission for thoughtful men perhaps of the twentieth century also. They will imitate his method even if they have outgrown his conclusions. They will seek to be as candid, as patient, as unconcerned as he to all personal controversy. They will hope to care as little for mere polemical victories. For nothing "hurt" Butler "but an abstract idea," and he returns its impersonal blows with only a sound ethical conviction. He made the search for truth, not for triumph, the business of his life.

C. A. L. RICHARDS.

THE VOICE AND SPIRITUAL EDUCATION.*

Every book written by Professor Hiram Corson is sure to meet with a hearty reception from those who are interested in English literature. He is undoubtedly one of the leading critics now living; his works on Browning and Shakespeare have made him known in all parts of England and America. Of late years he seems to have turned his special attention to the discussion of general phases of educational work. His "Aims of Literary Study," now in its fourth

* THE VOICE AND SPIRITUAL EDUCATION. By Hiram Corson, LL.D. New York: Macmillan & Co.

edition, struck the keynote of the movement that tends to the more sympathetic study of the masterpieces of English literature in our colleges. The little volume just published, entitled "The Voice and Spiritual Education," is an expansion of some of the ideas suggested in the previous book. With all the power that comes from a life-long study of the best literature and a long experience of teaching, Professor Corson speaks to the educators of this country in no uncertain tones. He has a facetiousness of expression that reminds one of Lowell; and in this book there are many brilliant statements that might be quoted, but which must be omitted in this brief review.

Spiritual education is necessary for the highest vocal culture. Without this ability to respond to and assimilate the informing life of any product of literary genius, mere vocal training avails little or nothing. This education is the very opposite of what generally passes for education: "He would be the ideal teacher who could induce a maximum amount of education on the basis of a minimum amount of requirement." Knowledge may be developed at the expense of the interior divinity. Spiritual education must be begun early. "The child must *feel* before it can *know*." The child must be considered as an impressionable being, and home-life must minister to his spiritual nature. Some very suggestive remarks are made on the reading of children. "Upon the closed bud of reason, while it is not yet ready to be unfolded, must be brought to bear the genial warmth of sensibility, sympathy, and enthusiasm." In the colleges and universities there must be the same appeal to man's higher life; all acquisition of knowledge must be made subordinate to the one great aim of quickening life. "To fit the soul to be spoken to by the eternal word, is the true, the ultimate object of spiritual education."

With this spiritual training received in the home and college, with the power to see the hidden meanings of the author, the man or woman is prepared to undertake vocal culture. The author is very severe in his denunciation of modern "elocutionary spouting"—"The voice instead of being the organ of the soul is the betrayer of soullessness." He gives several amusing incidents of extreme elocution of the present day. There is nothing in the average elocutionist that is "clamorous for expression, not even a very still small voice urging him to express something." The true vocal training can only be begun by one who is "impelled to cultivate vocal power because of his desire to express what he has sympathetically and lovingly assimilated, of a work of genius." With this purpose in view, "it is possible for the heaviest, clumsiest voice to be trained to the light touch." The student of vocal culture must by long years of study and practice get the mastery of articulation, wide range of pitch, all degrees of force, every variety of inflection, accelerated and retarded utterance, many qualities of voice, etc. The author gives an interesting practical exercise in the "light touch" by marking a long passage from the Book of Daniel.

The writer of this review heard Professor Corson say that twenty years of diligent practice were required to give him the control over his voice that he now has. No one who has heard him read the plays of Shakespeare can fail to see how much there is in his contention for the highest kind of vocal culture. To hear him read is to remove all doubts as to his thorough knowledge of the subject which he treats in this book. The book will doubtless be widely read, and will have a wide influence in calling attention to the evils of so-called elocution and the need for a more rational culture of the human voice. "The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage." EDWIN MIMS.

THE PIONEER OF AMERICAN JURISPRUDENCE.*

The pioneer, whatsoever may be the value he places upon his own work, is usually destined to have a just estimate of his services made only by those who in after years enjoy their benefit. Contemporaries may admire and appreciate his boldness, his energy, his activity, — may even pronounce him brilliant; but a correct view of his work in the perspective of history can only be acquired when time has created that perspective. The pioneer James Wilson, whose works have just been republished after the lapse of ninety years, may now be assigned his true position among the architects of our constitutional system. And did not his contemporaries appreciate his ability? Most truly: he was honored as a learned jurist; his

* WILSON'S WORKS. Being Lectures upon Jurisprudence and the Political Science. By James Wilson, Associate Justice of the United States Supreme Court; with Introduction and Notes by James DeWitt Andrews. In two volumes. Chicago: Callaghan & Co.

friends awarded him hearty praise; and the abuse of envious enemies enlisted the warmer attachment of his friends. But not in his generation could a just discrimination assign to his labors, or to those of his co-laborers, their relative or comparative value or importance. Who could then have foreseen, for instance, the subsequent decision in the Dartmouth College case, to be followed by a long train of adjudications establishing corporate rights under charters? Who could then have anticipated the desirability of ascertaining and locating the earliest assertion of the constitutional principle that a legislative contract is protected against legislative encroachment? Who could have foreseen the judicial career of a Marshall, or have believed possible a civil war between the adherents of Webster's constitutional views and the partisans of Calhounism? The great creative work of Wilson as a constitutional jurist could scarcely have been assigned its true position in our juridical edifice at any time prior to the late war; now, it may be.

James Wilson was a pioneer in more senses than one, and he planted the advanced posts of our modern jurisprudence in more than one field. His published works consist chiefly of his lectures on general American Jurisprudence, delivered in the Law School of Philadelphia in 1790–92. These lectures are a body of general commentaries on the whole field of law; anticipating Kent's work as an American commentator, though not so minute or detailed as Kent's. He was a philosophical jurist, given to *a priori* investigation, tracing principles to their sources, and testing them by the touchstone of truth; in this respect he anticipated not only Austin, but Bentham also, with whom he was contemporaneously engaged in criticising Blackstone's praises of the English Constitution. The acknowledged ability of Mr. Justice Wilson ensured him, as a lecturer, a large audience, among whom was the first President. His well-known views as to the essentially national character of the Federal government, then a doubtful experiment in the minds of most Americans, were enforced in these lectures with a convincing logic that may well reassure the wavering now as it did then. Among our constitutional historians, Curtis assigns him a place "as one of the first jurists in America"; and Landon says, "he surpassed all others in his exact knowledge of the civil and common law, and the law of nations." Such was no doubt the estimate made of him by the first President, who appointed him one of the Justices of the Supreme Court at its organization; for Washington had long before sent to him his nephew, Bushrod Washington, as a law student, ignoring in so doing the eminent lawyers of Virginia. When Wilson's untimely death checked prematurely the career of a great constitutional jurist, it was his former student, Bushrod Washington, who was appointed to succeed him, by the second President, who thereby evinced his own appreciation of the preceptor as a jurist.

More than any other of the Revolutionary leaders, Wilson seems now to have been the pioneer constitutional jurist, the first to clearly apprehend and to distinctly state many of the fundamental principles of the new political system. As early as 1774, he declared that "all men are by nature equal and free," in a published pamphlet on "The Legislative Authority of the British Parliament," in which he demonstrated in a masterly way the want of such authority to legislate for the American Colonies, fortifying his position by both historical and judicial precedents, and outlining the whole constitutional claim of the colonists to exemption from Parliamentary taxation, and to recognition as fellow-subjects with the English, in allegiance to the same prince, and entitled to the same rights under the British Constitution. In a speech delivered in January, 1775, he enunciated the doctrine of the Declaration of Independence, that the King had violated the British Constitution by conniving at the usurpations of Parliament, and proposed for adoption by the Pennsylvania Convention a resolution declaring that the act altering the Massachusetts charter, the Boston port bill, and the act quartering soldiers upon the colonies, "are unconstitutional and void, and can confer no authority upon those who act under color of them; that all force employed to carry such unjust and illegal attempts into execution is force without authority; that it is the right of British subjects to resist such force; and that this right is founded upon both the letter and the spirit of the British Constitution." The doctrine of the sovereignty of the people, as the true source of all political power, was early adopted by him, was embodied with his assent in the Federal and State Constitutions, was enunciated in his argument in the Pennsylvania Convention in favor of the adoption of the Federal Constitution, and was illustrated frequently in his lectures before the Law School, with a lucidity and fervor not surpassed in the opinion he rendered as a Justice of the Supreme Court in the case of Chisholm *vs.* Georgia. He was

an earnest advocate of the dual system of government, Federal and State, which was introduced by the Constitution of 1787, and his expositions of its advantages were peculiarly distasteful to its opponents.

The "obligation clause" of the United States Constitution has been a bone of contention among jurists and students of the law. Learned lawyers have pertinaciously insisted that the framers of the Constitution never intended it to apply to grants by the legislature of charters of incorporation. Critics have denounced the Supreme Court of 1819 for having invented the idea, in the Dartmouth College case, that a corporate charter was a legislative contract, which must be held inviolable just as a different legislative grant had been held in Fletcher *vs.* Peck. It is now known that at the very time when the legislature of Georgia repealed its grant of 1795, Hamilton stated his conviction that such legislation was a violation of the "obligation clause," and predicted the decision in Fletcher *vs.* Peck, which was rendered after his death. It is now known, too, that Wilson, to whom is generally ascribed the introduction into the Constitution of the phrase "obligation of contracts," had, prior to such use of that phrase, announced positive and uncompromising views on the subject of repeal of corporate charters. In a pamphlet published in 1785, he considered the proposition that the legislature of Pennsylvania should repeal the charter granted by it in 1782 to the Bank of North America. Upon the broadest constitutional grounds, viewing the state legislature as unhampered by any express restrictions upon its powers, he argued against the possession of any power by the legislature to repeal an act creating a private corporation after its acceptance by the incorporators. Such a charter he declared to be "a compact, to be interpreted according to the rules and maxims by which compacts are governed." This, the earliest known argument on the subject, shows the views of the man who introduced the phrase "obligation of contracts" into our jurisprudence. The criticism is often made that while the decision in Fletcher *vs.* Peck, as to a legislative grant of land, may have been sound, this by no means warranted the extension of the principle to grants of charters, as in the Dartmouth College case. But Wilson's argument, made two years before the Constitution was framed, anticipates both the ruling in Fletcher *vs.* Peck and that in the Dartmouth College case, as a proposition inherent in constitutional jurisprudence. It seems impossible to doubt that this argument was influential in shaping not only the views advanced by Webster, the advocate, but those adopted by Marshall and the other judges, in the great case in which that proposition became embodied in our system. The editor of this new edition of Wilson's works has appropriately emphasized this argument, now reproduced, as not the least valuable of his contributions to our constitutional precedents.

If his only achievement had been his opinion in the case of Chisholm *vs.* Georgia, Wilson would have thereby won distinction. During his term of nine years' service as a Justice of the Supreme Court, very few constitutional cases were litigated. This one is the only extended opinion pronounced by Wilson as a judge; but it is "a lion." The great and fundamental question arose as to the relative rank and place of the States and the Central Government, in the American constitutional system. The court, with but one dissent, decided that the Constitution subordinated the states to the nation, and subjected a state to the suit of a private individual. On the foundation of this decision rests the governmental fabric of the United States; for a contrary conclusion would have made the Union but a rope of sand. Two of the judges, Jay and Wilson, were by previous training and study prepared to state their conclusions in opinions replete with juridical learning, and the opinions of both are constitutional landmarks. It is no reflection upon the great character and attainments of Chief Justice Jay to say that his opinion is, in respect of scholarly diction and lucidity of reasoning, surpassed by that of his colleague Wilson. The latter set to himself, in this decision, the task of answering the question, "Do the people of the United States form a Nation?" This question is illustrated by copious classical, historical, and juridical references, presented with the vivacity of an earnest debater, the answer constituting a thesis in which the broad observations of a scholar, the close analysis of a jurist, and the profound researches of a philosopher are happily united. The freshness of his diction relieves the aridity of a dry subject, without detracting from its juristic value. His distinctions between statehood and sovereignty, his terse assertions of the sovereignty of the people, his illustrations of the inherent characteristics and the high honor of that sovereignty, and his close analysis of all the governmental questions involved in the American system, might to-day

be well taken as a text-book by the student of our institutions. He found the people of the United States asserting by implication, in the Federal Constitution, their sovereignty, and the implication sufficed him. "In an instrument well drawn, as in a poem well composed, silence is sometimes most expressive. To the Constitution of the United States, the term sovereign is totally unknown. There is but one place where it could have been used with propriety. But even in that place it would not, perhaps, have comported with the delicacy of those who ordained and established that Constitution. They might have announced themselves 'sovereign' people of the United States; but, serenely conscious of the fact, they avoided the ostentatious declaration."

In his lectures on jurisprudence, Wilson was not only original, but far in advance of his time; for such a course of lectures, if now first presented, would attract wide attention, and be worthy the authorship of any jurist of the day. They are merely general in their character, traversing with broad sweep the field of jurisprudence. Their merit lies in their exposition of first and fundamental principles and in the lecturer's fine analysis. Government, constitutions, laws, legislation, and the administration of justice, are collated and connoted as parts of one system. Sovereignty is analysed and traced to its source in the individual man. In the mental characteristics and capacities of man are found the basic principles of not only the true conceptions of sovereignty and government on the one hand, but of the rules of judicial evidence on the other. A full modern treatise on evidence might be based upon Wilson's admirable chapter on the subject, in which, on *a priori* principles, the lecturer discloses fourteen distinct sources of that information which the mind recognizes as evidence. Understanding of this classification is aided by the lecturer's previous illustrations of thought, conception, belief, and judgment as operations of the mind; and those illustrations are now seen to be not merely theoretical and discursive, but practical and pertinent. These lectures are not only modern in their style of treatment of the subject, an American anticipation of what has been called the English theory of jurisprudence, but they are thoroughly American in spirit. The author's terse definition of a constitution is, "that supreme law, made or ratified by those in whom the sovereign power of the state resides, which prescribes the manner according to which the state wills that the government should be instituted and administered." His account of the history of former confederacies, including in the list not only those which became operative, but also the ideal confederacy of European powers which was the dream of Henry IV., shows the growth of the idea of confederacy as leading up to our present system of a Federal Republic, and contrasts its excellences with the defects of all its predecessors. He expounds with some detail the characteristic features of the new American system, and patriotically contrasts the American and British Constitutions, to the disadvantage of the latter. His national feeling was so marked that he treated Federal and State Constitutions as together composing one system, a practice to which our jurists are now returning.

It is not uncommon at the present day to exalt the United States system of government to high rank among the governmental experiments which the world has seen tried. A century ago, patriotic Americans hoped for the success of their new experiment, amid many forebodings and more doubts. But Wilson, studying it in the light of history and with the insight of a philosopher, acquired a faith in its capacity which exceeded hope; and, at its very inception, he deliberately recommended it to his fellow-citizens of Pennsylvania, in a public address, as "the best form of government which has ever been offered to the world." This is not vain glorification of a fabric which Judge Wilson had helped to erect, for he gives abundant reasons, at every step in his arguments, for the faith he entertains, and demonstrates the correctness of his conclusions. His writings deserve a place, as preliminary instruction in the fundamentals of our government, not only in every law school in the land, but in every institution which aims to assist in the study of Government, Civics, or Political Economy.

JAMES OSCAR PIERCE.

POST-DARWINIAN THEORIES.*

The second Part of the late Mr. Romanes' "Darwin and after Darwin," is devoted to a discussion of post-Darwinian theories of Heredity and Utility. The book falls into two main divisions: the first half considers the evidence bearing on the problem of the inherit-

* DARWIN AND AFTER DARWIN. An Exposition of the Darwinian Theory and an Exposition of Post-Darwinian Questions. By the late George John Romanes, M.A., LL.D. Part II., Post-Darwinian Questions, Heredity and Utility. Chicago: The Open Court Publishing Co.

ance of acquired characters; the second discusses the question whether or not all specific characters are to be regarded as adaptive. Thus in both is the common purpose to show that other causes have probably coöperated with Natural Selection in Evolution.

The author's remarkable power of exposition renders this the clearest and simplest book that has appeared in the sphere of the problems it discusses. Its style is very refreshing in contrast with much of the recent controversy on the question of acquired characters. It does not marshall the facts to illustrate a preconceived theory; but asks what really are the facts, and then proceeds to question whether they are sufficient to warrant any fixed theoretic conclusions. While thus displaying throughout the scientific temper, Mr. Romanes recognizes that the discussion of his fundamental problems must be carried on at present as a matter of general reasoning, since the facts are so complex, and our knowledge of them is inadequate for a final conclusion.

In his preliminary discussion of theories the author shows how unfair is the claim of Weismann and his school that upon their opponents rests the burden of proof of the inheritance of acquired characters, while at the same time Weismann refuses to recognize any evidence except in cases where it can be shown that natural selection has not been present at all. He clears up the popular error which attributes to Weismann the first doubting of the Lamarckian factors in heredity; showing that Mr. Galton in 1875 presented a theory of "Stirps" which led him to doubt entirely the presence of these factors, and that Mr. Romanes himself had still earlier been led to question them.

In his "indirect evidence in favor of the inheritance of acquired characters," he deals chiefly with reflex actions; such as the reflex mechanism of our own organization which ensures the prompt withdrawal of the legs from any source of irritation applied to the feet; and such as the mechanism in a brainless frog which enables it to preserve its balance on a book that is slowly revolved. The peculiar significance of these actions results from the fact that each is a complex coördination of functions in which the separate functions have no selective value; and yet the coördination could never arise as the mere blending of adaptations. Hence it seems that Natural Selection would have nothing to work with in such a case unless the complex coördination of functions sprang at once into full being. Some similar arguments are drawn from the sphere of Instinct, but much less stress is placed upon these since their bearing has been more fully recognized than in the case of inherited reflex actions.

In his chapter on "experimental evidence in favor of the inheritance of acquired characters," he calls attention to the meagreness of the work that has been done; and dwells particularly on the observations of Brown-Séquard upon guinea-pigs; the results of which were in a limited degree corroborated by his own experiments. He concludes that here, and in the case of some experiments with plants, the facts bear very strongly against Weismann's hypothesis; although they are admitted to be insufficient to prove the existence of Lamarckian factors. Mr. Romanes speaks with the authority derived from experiments carried on by him through a long period of years; yet he frankly confesses that the results of his own work were chiefly negative, without being of such a conclusive character as to lead him to the point of view of Weismann.

The author's conclusion is that while probably there is a relative continuity of germ-plasm, we have every reason to doubt that this continuity is and always has been absolute; and that Weismann's theory of its *absolute* continuity was constructed to support his extended system of speculative theory. It is certainly an interesting thing that the long discussion as to the inheritance of acquired characters has left the most of us at the point of view taken by Mr. Romanes, feeling that acquired characters have much less importance in heredity than was formerly supposed, and yet probably do form an appreciable element in the whole problem of evolution.

As Weismann's theories are discussed in the first part of the book, so the views of Wallace form the subject of criticism in the second part, although, the author observes, the individual in each case is selected only as the most noteworthy representative of the point of view opposed. He holds it to be a matter of fact that "a large proportional number, if not a majority," of specific characters are of the class to which no use can be assigned. This is illustrated by the results of his study of color characteristics in birds and mammals. Hence he concludes that there is every reason to believe many specific characters to be indifferent, and the result of other causes than natural selection. Among these causes he considers climate, food, sexual selection, laws of growth, and isolation. Most of these latter factors may be summed up in

what Dr. Jordan has called "the survival of the existing."

From a discussion of the different definitions of Species is shown the impossibility of securing an absolute principle of classification. He suggests that the separation of specific characters from variations on the one side and generic characters on the other, as being in a unique way the result of natural selection, is in part a result of the title of Darwin's book on the "Origin of Species." Hence the curious result that something like the earlier superstitious reverence for species which Darwin's book was written to overthrow has resulted from the book itself.

He makes it very clear that no definite line can be drawn between specific characters and other differentiated qualities. "Bad" species must always multiply at the expense of "good" species, since it is often our ignorance of intermediate forms which determines our classification of two known kinds as distinct species. Hence the effort of Wallace to hold specific characters as always adaptive, while acknowledging that variations and generic and family forms may often be unadaptive, is reduced to an absurdity. This seems so entirely obvious that one is inclined to wonder at the space devoted to it, but Mr. Romanes says in his preface: "From my previous experience of the hardness with which this fallacious doctrine dies, I do not deem it safe to allow even one fragment of it to remain, lest, hydra-like, it should re-develop into its former proportions."

Certainly it is worth while to make entirely clear the fact that Evolution is a theory of the origin and cumulative development of adaptive characters, and not merely of species. On this basis the author proceeds to show that hence in the development of all adaptive characters Natural Selection must be at least the chief cause, but is by no means the only cause in determining species.

The chief value of the book is as a keen criticism of unwarrantable theories. It is only indirectly constructive; yet it is of great positive value, since it clears the ground wonderfully, and places us in a position to see the facts as they are. EDWARD HOWARD GRIGGS.

MESSRS. O. L. Elliott and O. V. Eaton are the authors of a prettily illustrated pamphlet descriptive of "Stanford University and Thereabouts," just published in San Francisco, and for sale by Mr. William Doxey. It gives a brief account of the history and present status of the University, and has many views of the buildings and surrounding scenery.

TRAVELS VARIOUS.*

Mr. D. G. Hogarth discourses lightly and pleasantly in "A Wandering Scholar in the Levant" of varied experiences and impressions in the Near East. In his first two chapters we have an interesting account of a scholar's adventures in copying inscriptions, collecting coins, and buying relics of the classic past in the land of the wily Turk; the third chapter gives general impressions of Anatolia. Mr. Hogarth tells us that the Turkish peasant is a "slow-moving, slow-thinking rustic, who limits his speech to three tenses out of the sixty-four in his language, and his interests to the price of barley." . . . In energy and intelligence he takes rank a grade below his dog." Mr. Hogarth makes many suggestive remarks on the Armenian problem and on the problem of the Turk and his waning power. He says that the Turk —

"Has lost heart himself. Already he foretells the stations in the retreat of the Crescent-Stambul to Brusa, Brusa to Aleppo, Aleppo to Bagdad; and Moslem mothers tell their children that this or that will come to pass as surely as a cross will be seen again on Santa Sophia. And, be sure, the Turk will make no effort himself to arrest his own decay; for as faith grows weaker, the original sin of fatalism waxes more strong — that fatalism which has been mistaken so often for a symptom of Islam, but preceded it and will survive."

Then follow chapters giving impressions of travel and research in the Euphrates region, in Egypt and in Cyprus. Mr. Hogarth's style is refined yet strong, and he has made an original and interesting volume, and instructive withal, in which we learn some archæology and politics, and more history and anthropology. While certainly not a great book, yet it is a genuine book in its sketchy way.

Miss Alice Blanche Balfour, sister of the present First Lord of the Treasury, gives in "Twelve Hundred Miles in a Waggon" an account of a trip made through Matabeleland and Mashonaland in the middle of 1894. The journey was through country well known, although but sparsely settled by Europeans, and was quite uneventful as she herself deplores. "As it is, I have spent five months in the country

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* A WANDERING SCHOLAR IN THE LEVANT. By David G. Hogarth. Illustrated. New York: Imported by Charles Scribner's Sons.

TWELVE HUNDRED MILES IN A WAGGON. By Alice Blanche Balfour. Illustrated by the author. New York: Edward Arnold.

THE YELLOWSTONE NATIONAL PARK, Historical and Descriptive. Illustrated. By Hiram Martin Chittenden, Captain Corps of Engineers, U. S. A. Cincinnati: The Robert Clarke Co.

THREE GRINGOS IN VENEZUELA AND CENTRAL AMERICA. By Richard Harding Davis. Illustrated. New York: Harper & Brothers.

THE GOLD DIGGINGS OF CAPE HORN: A study of life in Terra Del Fuego and Patagonia. By John R. Spears. Illustrated. New York: G. P. Putnam's Sons.

WITH KELLY TO CHITRAL. By Lieutenant W. G. L. Beynon, D.S.O. Illustrated. New York: Edward Arnold.

KOKORO, Hints and Echoes of Japanese Inner Life. By Lafcadio Hearn. Boston: Houghton, Mifflin & Co.

without seeing either lion, crocodile, or hippopotamus. What has been the use of coming to Africa!" Travelling by ox wagon seems neither an adventurous or rapid or comfortable mode of transit. Certainly two and one-half miles an hour is twenty times too slow for the American, and a daily start at three A. M., bad roads, foul water, and other such incidents will hardly commend this trip to the tourist, though Miss Balfour makes light of it all. However, if Miss Balfour had the pen of a Stevenson she might make as interesting a book of her meagre experiences as he did of "Travels with a Donkey"; but we must frankly confess that the style is as commonplace as the matter, though the simplicity and directness of the narrative is in a measure engaging. The drawings are very creditable.

Captain H. M. Chittenden's account of the Yellowstone Park is a book of information, a popular monograph and handbook, and the completest work of the kind yet published. It is prepared evidently with much care, and will be of service to tourists, and others interested in the subject. It has appendices giving the legislation on the Park, a list of appropriations and of superintendents, an extended bibliography, and a good index, but the illustrations do not add much to the book. As to the game in the Park we note the interesting remark:

"There are no fewer than 30,000 elk in the Park. For the buffalo, mountain sheep, and a few other varieties, the prospect is good, though not so flattering. The number of buffalo does not exceed probably two hundred, and the possibility of their early extinction has led the Smithsonian Institute to allote a sum of money for the construction of a large inclosure in the Park, where at least a portion of the herd can be kept and be thus more carefully protected. Of the moose, mountain lion, wolverine, lynx, wild-cat, marten, and otter, the perpetuation is more doubtful."

Mr. Richard Harding Davis has collected sketches of travel, most or all of which have appeared in the magazines, into a volume entitled "Three Gringos in Venezuela and Central America." A "gringo," be it known, is one who jabbers gibberish; hence from the point of view of the scornful Spanish-American, all English-speaking travellers are gringos. Like Mr. Davis's other books, this is bright and clever writing, though sometimes overdrawn, and sometimes flippant with sophomoric smartness which might well be exchanged for serious fun and honest enthusiasm. But notwithstanding a hard mannerism which at times makes itself unpleasantly felt, the book is both sufficiently entertaining and instructive. We feel after reading it that the best thing for the so-called republics of Central America would be to come under the sway of the best administrators in the world, the English, and that Cuba as a republic could be only a failure. The illustrations from photographs are very good and interesting.

Another book which concerns itself with South America is Mr. J. R. Spear's "The Gold Diggings of Cape Horn." The author frankly acknowledges that this is only a "collection of newspaper sketches," and we might judge as much from internal evidence, for we find everywhere that eagerness to make a strong tale, if not o'er true, that striving for effect at almost any cost, which is apt to characterize newspaper writing. The title is a misnomer, as we find but some twenty pages on gold mining. Argentine Patagonia and Tierra del Fuego and its people are the real subject. We learn that the country in its mining, ranching, and agricultural resources is fast being developed by immigrants of various nationalities, and that the native savage tribes are rapidly disappearing. Mr. Spears glorifies the savagery of the Yahgan Indians and decries the missionaries without stint. We may admit that this tribe is not of the lowest grade, but we should desire more full and scientific knowledge of their language of "over 40,000 words"; and as to the debasing effect of the misdirected effort of the missionaries, this was from his own statements far less hurtful than the brutalities of seamen and miners. The problem of savage life in sudden and close contact with civilization is certainly not solved by Mr. Spear's easy *laissez faire* theory. The book impresses us as a hasty, biased sketch, and mostly made from hearsay, the last chapter being almost the only bit of personal narrative. Still, as being a fairly well written description of a little-known country, it will interest the general reader, and be of service to tourists and investors.

"With Kelly to Chitral," by Lieut. W. G. L. Benyon, is correctly described by the author as "an account of the daily life of British officers and Indian troops on a frontier expedition; how we lived and marched, what we ate and drank, our small jokes and trials, our marches through snow and rain, hot valleys or pleasant fields." This narrative of the relief of Chitral on the northwest frontier of India gives no striking incidents, and, told in the unemotional soldierly fashion, will hardly be of much interest to the American civilian. But whoever wishes to know the life of the common soldier and officer on an expedition among the mountains of the lower Himalyan region will here find it set down briefly in plain and blunt prose. The book is provided with a serviceable map and some passable illustrations.

Lafcadio Hearn's last book on Japan is entitled "Kokoro," that is, the heart, thus indicating the subject of the book, the emotional life of the Japanese as seen in their patriotism and religiousness, romantic love, and so on. Mr. Hearn insists that Japan is now no closer emotionally to Western life than she was thirty years ago (p. 11), which, however, he practically contradicts in saying (p. 37) that the Japanese are even now feeling "the new sentiment of aggressive egotism." Mr. Hearn's prophecy for Japan is:

"The foreign settlements, as communities, will disappear: there will remain only some few great agencies, such as exist in all the chief ports of the civilized world; and the abandoned streets of the concessions, and the costly foreign houses on the heights, will be peopled and

tenanted by Japanese. Large foreign investments will not be made in the interior. And even Christian mission-work must be left to native missionaries; for just as Buddhism never took definite form in Japan until the teaching of its doctrines was left entirely to Japanese priests,—so Christianity will never take any fixed shape till it has been so remodeled as to harmonize with the emotional and social life of the race. Even thus remodeled it can scarcely hope to exist except in the form of a few small sects."

Mr. Hearn believes that the hope of the race is "a Buddhism strongly fortified by Western science." It is everywhere obvious that our author is a pronounced Japophile, and so not capable of a thoroughly critical and impartial treatment of his subject; yet his style is so skilful, and his appreciation of the Japanese character so intimate and thoughtful, that this slight work will be of interest and value to all who seek a better understanding of the new nation of the Far East.

HIRAM M. STANLEY.

BRIEFS ON NEW BOOKS.

Problems of modern Judaism.

Mr. Joseph Jacobs's "Jewish Ideals, and Other Essays" (Macmillan) is a collection of thoughtful and scholarly papers, mainly reprints, ranging over many problems which the peculiar position of modern Judaism has brought into prominence. This position Mr. Jacobs regards and elucidates from the standpoint of modern thought and culture, yet with due fidelity to Jewish history and the higher and worthier Jewish ideals and aspirations. Some of the titles are: "The God of Israel, a history"; "Jehuda Halévi, Poet and Pilgrim"; "The London Jewry, 1290"; "Little St. Hugh of Lincoln"; "Jewish History: Its Aims and Methods"; etc. The so-called Jewish Question is touched upon briefly in a semi-humorous paper in which the writer endeavors to show that the current ill-will against Jews is largely due to the "over-intellectuality" of their early education. We may infer from what Mr. Jacobs says on this point that the young Jew is virtually trained for life as for a wit-combat *à outrance*—no "gentle and joyous" passage-at-arms in which magnanimity, courtesy, and forbearance play their parts, but a keen struggle in which the great point is to *win*. Consequently we find, he thinks, that "the absence of charm is as distinct a characteristic of Jews as the presence of capacity"—a proposition which may at least be excepted to as inapplicable to the fairer half of the race: the hardiest Anti-Semite will scarcely deny charm to the daughters of Judah. Following out his argument, Mr. Jacobs hits upon what he cheerfully believes to be a complete and feasible "solution" of the Jewish Question; and this he embodies in the paradoxical advice to Jewish parents, "Make fools of your children"—that is, we take it, make them foolish enough, or, if you will, Quixotic enough, to think that there are other and even better ends in life than material ones; other virtues than "sharpness"; other ways of regarding one's neighbor than as primarily a competitor to be striven with. Mr. Jacobs's "solution" seems to us to be of much wider applicability and efficacy than he claims for it; and we commend it to the notice of Gentile parents—not excepting Anglo-American ones.

Reminiscences of Napoleon III.

"Napoleon III." (imported by Scribners) is still another book of personal chat and reminiscence from the pen of that cheery *raconteur*, Sir William Fraser. Sir William's capital volumes, "Disraeli and his Day," "Hic et Ubique," etc., are known as among the best of their kind; and his latest venture shows no sign of flagging spirits or a depleted repertory. He knew Napoleon personally (if, indeed, anyone can fairly be said to have known that inscrutable character), and saw a good deal of him during the main phases of his career down to the closing days at Chiselhurst. The portrait he draws of Napoleon is a favorable one, and he takes occasion more than once to contrast him with his uncle, not at all to the latter's advantage. Sir William has no doubt whatever that Napoleon III., after his downfall, intended to return to France, and to execute a *coup d'état* remotely similar to his great uncle's after the return from Elba. The details had been arranged. A private yacht was engaged to land the Emperor secretly on the coast of France, the plan being that he should proceed to the camp at Châlons, where a large army was assembled for the Autumn manœuvres. Declaring himself, he was to head this force, and march at once upon Paris. These facts the author had from the owner of the yacht which had been selected, the late James Ashbury, who, adds the author, "more than once mentioned the circumstance to me; and he repeated it the evening before his death." The book is full of good stories and pen-portraits, and these are interlarded with the shrewd worldly-wise comments on notable men and events of one who has known both at first-hand.

"Hedonistic Theories."

The term Hedonism is frequently used to designate a class of moralists who agree in holding that all human action is determined by the agent's desire for his own pleasure, and that conduct is approved or disapproved solely according to the relation in which it stands to the happiness of the person judging. This is not the only significance of the term, but certainly it may be used in this sense if desired. It is of these moralists that Professor Watson writes in his little work, "Hedonistic Theories from Aristippus to Herbert Spencer" (Macmillan). The descriptive portions are for the most part very well done. The exposition is always clear, logical, and, considering the limited space devoted to any one author, remarkably complete. The most serious errors are those by which Hume and Herbert Spencer are brought into the list of Hedonists as here

defined. Both of these writers affirm the reality of purely unselfish action in the strictest sense of that term. Accordingly Professor Watson should either have omitted them entirely in his study, or else have broadened his definition of Hedonism. But unfortunately he has his own notions of what a man *must* believe who attributes value to pleasure for its own sake, as do both Hume and Spencer, and it is therefore perhaps no matter of surprise that in the presence of such an *a priori* theory the mere facts of history should be handled rather rudely. Apart from this, the presentation of Mr. Spencer's ethical views is one of the best that has ever been written. In the critical remarks to which the exposition always leads up, the specialist who is well read in the subject will find little that is new. Throughout they display that union of exceptional power of insight with a mania for discovering contradictions and scoring the maximum number of points from the enemy, which is coming to be characteristic of the school of T. H. Green. The beginner for whom the book is evidently intended will probably be rather repelled than attracted by these tactics, while his patience will be sorely tried in attempting to follow intelligently certain portions of the reasoning. Professor Watson is not as uniformly successful in making a popular presentation of his own views as he is in the case of his opponents. But the merits of the work in this latter respect are so exceptional that it may be cordially recommended to all those interested in the problems of ethics.

Cavalry in the Waterloo campaign.

General Sir Evelyn Wood's "Cavalry in the Waterloo Campaign" (Roberts) forms a capital complementary volume to the previously issued works in this series, "The Decline and Fall of Napoleon" and "The Rise of Wellington," by Viscount Wolseley and General Lord Roberts, respectively. The three volumes together are a desirable addition to the critical literature of the Waterloo campaign. General Wood's book has a certain advantage in freshness of theme, or rather of standpoint — no author heretofore having applied himself specially to bringing out clearly and consecutively the cavalry operations during the four days' fighting. It is to this point, and to brief sketches of the cavalry leaders on both sides, that the writer confines himself, telling only enough of the general story of the battle to render his recital intelligible. The work is prefaced by a chapter on the organization of the French army, in which General Wood shows the falsity of the common statement that Napoleon had at Waterloo "the finest army he ever commanded." About fifty per cent of the Line of the Emperor's forces were recruits, mainly young and immature men; and of the Imperial Guard, 18,500 strong, some 5000 were untrained men, and the balance were largely worn veterans of previous campaigns. Organization was imperfect, and discipline was lacking. The "Iron Duke" seems to have owed a very considerable share of his renown to the capricious Goddess of Chance. Had Napoleon been Napoleon on the day of Waterloo; and had he on that day commanded, instead of the somewhat Falstaffian array of recruits that made up half his army, the battalions organized by the iron genius of the great Carnot, it had undoubtedly gone hard with Wellington and Blücher. General Wood scouts the notion, not uncommon among English infantry soldiers, that, now that "we possess a rifle which, when fired horizontally on level ground, propels a bullet through the air for five hundred yards without its rising more than five feet," the days of cavalry are practically passed away. The lament over the fancied evanishment of the horse-soldier is an old one; and many changes have been rung on it since Hotspur's "popinjay lord" bewailed the advent of "villainous saltpetre"; but the author notes that cavalry, so far from disappearing, is, since the war of 1870–71, even growing somewhat in favor—all the great Continental Powers increasing the number of their mounted troops, and training them with greater care. The volume contains a number of maps and portraits.

American literature for young students.

Professor Brander Matthews has written "An Introduction to American Literature" (American Book Co.) which is easily the best book for the use of the lower schools that has yet been produced upon this subject. It has the twofold virtue of not saying too much, and of putting in simple and forceful language the things that it does say. It offers easy reading for young students, yet is free from the vice of being obtrusively "written down" to the level of their intellectual appreciation. A baker's dozen of writers are discussed in as many chapters, the selection being Franklin, Irving, Cooper, Bryant, Emerson, Hawthorne, Longfellow, Whittier, Poe, Holmes, Thoreau, Lowell, and Parkman. Another chapter treats of Halleck and Drake, still another of the Colonial period, while two closing chapters make brief mention of "Other Writers" and discuss "The End of the Nineteenth Century." The apparatus consists of suggestive questions and bibliographical notes appended to the several chapters, and a brief chronology. The illustrations are portraits, homes, and autographs. The judgments expressed are usually sound, and the book is remarkably free from those critical crochets that the best of men sometimes put into school manuals. The note of Americanism is often struck, but not sounded over-harshly, and youthful American readers are led to feel that the literature of their own country should be deeply interesting to them, without being given the impression that a Longfellow is a Tennyson. Our only quarrel with the author is for sanctioning the irritating pedantry that spells Vergil for Virgil; but we suspect that if Dr. W. F. Poole were living, he would have something to say about the statement that Cotton Mather "was one of the most active in the persecution of the alleged witches of Salem."

Elizabeth Charlotte of Bavaria.

Miss Louise McLaughlin's "The Second Madame" (Putnam) is an entertaining little book, based on the correspondence of Elizabeth Charlotte of Bavaria, second wife of Monsieur the brother of Louis XIV., and mother of the Regent Orleans of unsavory memory. Madame's marriage was a purely political one. Adrift, as it were, in a strange land and an uncongenial society, proud, blunt of speech and plain of feature, a faithful wife and a devoted mother at a court where such *bourgeois* virtues were scouted, she solaced herself by writing long and frequent letters (forty to fifty pages a day was no unusual amount for her) to her friends in Germany. The extracts from these missives, culled by the author and woven into her narrative, present some piquant and lively pictures of men and manners at the court of the Grand Monarch. *Die allmächtige Dame*, Mme. de Maintenon, appears (to no great advantage) in Madame's pages under epithets of varying degrees of depreciation, from the mildly and feminiely spiteful "old thing," down to a term most offensive to ears polite. There is a note of *Heimweh* in the letters throughout. Remaining intensely and thoroughly German in all things, Madame never ceased to despise French morals, French etiquette, and French cookery. She lived to a great age (corresponding actively to the last), her son the Regent surviving her but a year. The book is prettily and daintily made, the tasteful cover-design calling for special mention.

A concise account of the China-Japan war.

A concise and clear account of "The China-Japan War" (imported by Scribners) may be found in the neatly appointed volume compiled from Japanese, Chinese, and foreign sources by "Vladimir," lately of the Diplomatic Mission to Corea. The author has "boiled down" his multifarious materials into an impartial, intelligible, and coherent narrative, to which is prefixed a preliminary chapter on the historical and political antecedents of the war, an account of the forces of the combatants, etc. The Appendix contains some interesting documentary matter, diplomatic correspondence preceding the war, correspondence between Admirals Ito and Ting, peace negotiations and text of treaty, etc.; and there are some good maps and diagrams. There are a number of illustrations from photographs, together with several curious prints presumably from Japanese pictorial papers. For the reader who wants to arrive as shortly and conveniently as possible at a comprehensive view of the Chino-Japanese war we have seen no better book than this by "Vladimir."

Italian theories of the treatment of criminals.

In Ferri's "Criminal Sociology" (Appleton), edited by W. D. Morrison, the English reader is furnished with a translation of a part of one of the most important works of the "Italian school" of criminology. Current discussions show that this school is charged with exclusive attention to craniology; Professor Ferri seeks to show that psychological, social, and physical elements are regarded by those whom he represents. The main contention of the writer is that prisons and penalties do not reform and are not deterrent; that to increase severity would brutalize society and would have no effect on confirmed criminals, because these lack moral sense and foresight; and therefore social defense can be secured only by preventive measures. He shows how legal definitions of crime and judicial procedure are influenced by traditions from a time when superstition and revenge, rather than science, determined methods of punishment. Radical changes are demanded in the present state of knowledge. Treatment must be adapted to the actual nature of the criminal, and not to a theoretical classification of offenses. The essential differences among law-breakers must be the basis of penal systems. Some of the reforms suggested are regarded from an Italian point of view, and some are of speculative interest; but the essential principles are worthy of careful attention.

Sketches out-of-doors.

"In New England Fields and Woods" (Houghton), by Rowland E. Robinson, is a volume of short sketches, fifty-seven in all, dealing with the out-of-door life of man and beast. The papers, many of which were originally published in "Forest and Stream," are written by a man who is by instinct both sportsman and lover of nature. His delineations of the small denizens of the woods, fields, and river-sides show long and close familiarity with their traits and habits, as well as a real affection for those who are so often the victims of the sportsman's gun. Throughout the book, love of sport and love of animals are at war, but in "A Plea for the Unprotected" the latter comes uppermost. Some of the best work in the book is contained in the twelve essays describing the months of the year. The picture in each one is complete and distinct, showing keen discrimination and discernment of the typical qualities of the passing seasons. The language for the most part is well chosen. The chief fault is one that might have been remedied by omitting a few of the papers,—in other words, there is at times an impression of monotony; but no lover of nature can fail to enjoy these simple and untechnical sketches. An added touch of interest is given to the volume by the fact that the author is now blind.

An incomplete handbook of German literature.

German literature in one hundred and thirty-six pages is a desperate undertaking, but Dr. Weiss, who introduces Miss Phillips and her "Handbook of German Literature" (Macmillan) to the public, assures us that this is a "distinct desideratum." The secret of its desirability is to be found in a casual reference to "Oxford and Cambridge Local Examinations." A student endeavoring to fatten himself on these parings must be a melancholy spectacle. It were no great praise to say that the task had been done as well as the conditions permit; and

even this would scarcely be true. Mixed phrases, as "the 'epische Stoff'"; italic catch-words, standing now for authors, now for works; unpardonable details, as the cause of Konrad von Würzburg's death; ill-judged proportion, as more space to Gryphius than to Walther von der Vogelweide,—these are some of the defects in detail.

A good book on the Renaissance.

Mr. B. O. Flower's "The Century of Sir Thomas More" (Arena Co.) represents an attempt to condense into a small volume suited to the requirements of the busy reader a fairly comprehensive account of the period of the Renaissance and the Reformation (1450–1550) and its representative worthies. The author has evidently been at some pains to "get up" his subject, and he treats it intelligently and with due enthusiasm. The text is divided under such chapter-headings as: "Western Europe during the Century"; "The Reformation and Some of its leading Spirits"; "Some Fatal Figures of the Italian Renaissance"; "The France of the Period"; "The England of Sir Thomas More"; etc. There are a number of portraits, and altogether the book is a good one for popular reading.

BRIEFER MENTION.

The new edition of Poe published by the J. B. Lippincott Co. at once challenges comparison with the edition recently edited by Messrs. Stedman and Woodberry. It is very neat in appearance, and it is offered at about half the price of the rival edition. There are eight volumes, each with three illustrations. But it has no critical apparatus whatever, and does not present so trustworthy and definitive a text as has been provided for the other edition. It aims, in fact, to present the works alone, which it does in a fairly satisfactory manner. The critical student will not be likely to view it with favor, although its cheapness and mechanical excellence will recommend it to a circle of readers that the Stedman-Woodberry edition would not be likely to reach at all.

The editor of the "Columbian Knowledge" series (Roberts) has been singularly happy in the selection of subjects for the volumes that have thus far appeared. "Total Eclipses of the Sun," "Public Libraries in America," and "Arctic Discoveries" are all subjects of timely interest, and each is, in a sense, complete in itself—that is, deserving of special treatment, although really but a part of some larger subject. General A. W. Greely's "Handbook of Arctic Discoveries" is essentially a manual of facts, concisely stated and well-arranged, condensed from the 50,000 pages of narrative that have grown up about the subject, mostly during the past half-century. The book is well supplied with maps, and will be found in every way helpful to those interested in Arctic exploration.

"The Statesman's Year-Book" for 1896, edited by Mr. J. Scott Keltie and Mr. I. P. A. Renwick, is the thirty-third annual publication of that invaluable compendium of (usually) accurate information. It reproduces all the familiar features of earlier editions, and has been carefully corrected to date. The most noteworthy change is made in connection with the several sections relating to the navies of the world. These have all been thoroughly revised by Mr. S. W. Barnaby. A new feature is offered by the four maps that precede the text. These have for their subjects the frontier question on the Pamirs, the Indo-Chinese frontier question, the Venezuela-Guiana boundary question, and the recent Bechuanaland arrangements. Messrs. Macmillan & Co. are the publishers.

The "Classics for Children" published by Messrs. Ginn & Co. have been enriched by the addition of the "Adventures of Hatim Tai." This work, translated from the Persian sixty-five years ago, and first published in English under the auspices of the Oriental Translation Fund, has remained practically inaccessible until the present time, being now rescued by Mr. W. R. Alger, and brought within easy reach of the public. It is a series of tales not unlike the "Arabian Nights," and Mr. Alger is justified in declaring it "not one whit inferior to the very best of those world-renowned masterpieces." In its present popular form it will doubtless find many readers, not alone among the young, for it has a charm that appeals to all ages.

The thirteenth series of the "Johns Hopkins University Studies in Historical and Political Science" has recently been completed by publication of the following monographs: "White Servitude in the Colony of Virginia," by Mr. James C. Ballagh; "The Genesis of California's First Constitution," by Mr. R. D. Hunt; "Benjamin Franklin as an Economist," by Mr. W. A. Wetzel; "The Provisional Government of Maryland," by Mr. J. A. Silver; and "Government and Religion of the Virginia Indians," by Mr. S. R. Hendren. Of the fourteenth series (1896), the following three numbers have been issued: "Constitutional History of Hawaii," by Mr. Henry E. Chambers; "The City Government of Baltimore," by Mr. Thaddeus P. Thomas; and "Colonial Origins of New England Senates," by Mr. F. L. Riley. These special historical studies are of great value and highly creditable to the institution that puts them forth.

Mr. Lorenzo Sears is the author of a work entitled "The History of Oratory from the Age of Pericles to the Present Time" (Griggs). The author discusses the history, science, and philosophy of public discourse, with illustrations drawn from the literature of twenty-four centuries. Noting the place of each typical orator in the long history of the art, Mr. Sears has also sought to point out the rhetorical principles exemplified by him, and "to observe the trend of eloquence" in the period to which he belongs. Such men as Aristotle, Cicero, Savonarola, Webster, Sumner, Phillips, and Curtis, are made the subjects of separate chapters while other chapters deal with such themes as "Attic Orators," "Mediæval Preachers," "Eccentric Eloquence," and "Oratory of the French Revolution." The whole work has been carefully done, and fills a place that has been vacant up to the present time.

"Word Formation in the Roman Sermo Plebeius" is the title of a bulky dissertation by Mr. Frederic Taber Cooper, of Columbia College. It is "an historical study of the development of vocabulary in vulgar and late Latin, with special reference to the Romance languages." The author's original plan contemplated nothing less than a historical grammar of the subject; but, as the material grew upon his hands, he found that he had collected under the head of word-formation alone enough matter to make up a substantial treatise. He hopes, however, to follow up the present work with a

volume of equal size upon plebeian syntax. The industry required for the preparation of this work must have been very great, and it speaks well for our universities that such dissertations should be put forth in their name. Messrs. Ginn & Co. publish the books.

"The Individual and the State: An Essay on Justice" (Ginn) is a Cornell thesis, presented for the doctorate by Mr. Thomas W. Taylor, Jr. It presents a careful study of the literature of the subject, but reaches the somewhat unsatisfactory conclusion that "the ideal of Justice is purely subjective, binding only upon the individual holding it, and not applicable as a test of the rightness or wrongness of any existing conditions." Those who have attempted to formulate a principle of justice — notably Mr. Spencer — come in for much sharp criticism before this negative conclusion is reached. Mr. Taylor is entitled to his opinion, but he has not said the last word upon this great subject.

The Pegasus Club is a Philadelphia organization having for its purpose "the writing and study of poetry." Its members write poems and submit them anonymously to the Club "for criticism and acceptance or rejection." "The Year Book of the Pegasus" (Lippincott), a pamphlet volume now published, reproduces the best work submitted under the Club rules, and divulges the authorship of each piece. We note the familiar names of Mr. Owen Wister, Dr. S. Weir Mitchell, Mr. C. L. Moore, Mr. H. S. Morris, and Mr. F. H. Williams among the score or so unknown to us. A sonnet by Mr. Stedman also figures in this collection. A similar selection will be published annually.

Literary Notes.

"A Laodicean" is added by Messrs. Harper and Brothers to their library edition of Mr. Hardy's novels.

"The Auk" for April has a colored plate of the Florida burrowing owl, and the usual collection of ornithological papers and notes.

"La Grande Bretêche and Other Stories," translated by Mrs. Hamilton Bell, is the latest volume in the Dent-Macmillan edition of Balzac.

Mr. Augustine Birrell provides the introduction for the popular edition of Borrow's "Lavengro," just published by Messrs. Macmillan & Co.

Messrs. D. Appleton & Co. will publish immediately "A History of the Warfare of Science with Theology in Christendom," by the Hon. Andrew D. White.

Messrs. Dodd, Mead & Co. announce as in press a new book by Mr. James Schouler, entitled "Historical Briefs." The volume will contain a biography of the author.

The section for April of "The Oxford English Dictionary" is at hand, and continues the letter F from Field to Fish. This section is the work of Mr. Henry Bradley.

Messrs. Longmans, Green, & Co. publish a translation of "The Cid Campeador," a historical romance by D. Antonio de Trueba y la Quintana. The work has been done by Mr. Henry J. Gill.

"Ecclesiastes" and "The Wisdom of Solomon" are brought together in a single volume of "The Modern Reader's Bible," edited by Mr. R. G. Moulton, and published by Messrs. Macmillan & Co.

Messrs. George H. Richmond & Co. will issue shortly a volume of poems by Misses Caroline and Alice Duer, and a volume entitled "Songs from the Greek," being translations by Miss Jane Minot Sedgwick.

"Gryll Grange," by Thomas Love Peacock, is the latest novel added to Messrs. Macmillan & Co.'s series of reprints. The illustrations are by Mr. F. H. Townsend and the introduction by Mr. Saintsbury.

"An Examination of Weismannism," by the late G. J. Romanes, is added to the "Religion of Science" library, issued by the Open Court Publishing Co. A fine portrait of Romanes appears as a frontispiece.

A monograph upon the "Flora of West Virginia," by Mr. C. F. Millspaugh and Mr. L. W. Nuttall, has just been added to the growing list of publications bearing the imprint of the Field Columbian Museum of Chicago.

Messrs. Frederick Warne & Co., of New York, will issue immediately "Robert Urquhart," a new novel by Gabriel Setoun, author of "Barncraig" and "Sunshine and Haar." This is described as the Scotch novel of the season.

Messrs. Henry Holt & Co. announce for early publication a one-volume edition of Fyffe's "History of Modern Europe." The same firm will issue shortly "In India," by Andre Chevrillon, translated by Mr. William Marchant.

Professor F. H. Giddings, of Columbia, recently stated to his classes in sociology that he had just learned through private correspondence of the completion by Mr. Herbert Spencer of the final volume of his synthetic philosophy.

A pretty pamphlet from the press of Messrs. Little, Brown, & Co. reproduces the "Lines Read at the Centennial Celebration of the Hasty Pudding Club of Harvard College." The poem is by Mr. John T. Wheelwright, and is illustrated.

Mr. Leslie Stephen's "Pope," Professor Jebb's "Porson," and Mr. P. J. Hartog's "Priestley" are the most noteworthy articles in Volume XLVI. of the "Dictionary of National Biography" (Macmillan), which extends from Pocock to Puckering.

The first volume of William Carleton's "Traits and Stories of the Irish Peasantry," in a new edition with the Dent-Macmillan imprint, has just been received by us. It is edited by Mr. D. J. O'Donoghue, and the illustrations are by "Phiz."

By the publication of Part VIII., the first volume is completed of Dr. M. Jastrow's "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature." Messrs. G. P. Putnam's Sons are the American publishers.

The "Golden Treasury" series (Macmillan) has long included the "Religio Medici," and it was fitting to provide a companion volume for the "Hydrotaphia" and "Garden of Cyrus." The work, edited by the late W. A. Greenhill, has just appeared.

The London correspondent of the New York "Critic" states that Mr. John Murray is to publish a new edition of Byron, and that he has, of hitherto unprinted material, a number of poems, many letters which were not shown to Moore, and a continuation of "Don Juan."

Mr. S. S. McClure has reprinted from the magazine that bears his name the chapters on "The Early Life of Abraham Lincoln," written by Miss Ida M. Tarbell. The work makes an octavo volume of 240 pages with 160 illustrations. It covers the first 26 years of Lincoln's life.

Professor M. B. Anderson has published a syllabus of

lectures on "Some Representative Poets of the Nineteenth Century." Nine poets are included, and the work contains many hints, pedagogical and bibliographical, that students of English literature will find helpful. Mr. William Doxey, of San Francisco, publishes the pamphlet.

Messrs. Macmillan & Co. announce a complete edition of Browning's works, in two volumes, with notes by the author included in no other edition. The same firm will issue, in conjunction with Messrs. Dent & Co., a translation of the works of Daudet, in monthly volumes, illustrated.

"The Inlander," of Ann Arbor, prints a symposium on the value of athletic education for women. Twenty-five American authors have written brief communications upon the subject, and the autograph letters are now offered for sale for the benefit of the women's gymnasium. Bids may be sent to Miss Katherine Puncheon, University of Michigan, Ann Arbor.

Messrs. F. Warne & Co. announce that the new volume in their "Public Men of To-day" series will be on Señor Castelar, by Mr. David Hannay. The same firm has in preparation a popular sketch of Pope Leo XIII., by Mr. Justin McCarthy, a volume of "Lancashire Idylls," by Mr. J. Marshall Mather, and a second series of "Wayside and Woodland Blossoms."

The Syndicat des Sociétés Littéraires et Artistiques pour la Protection de la Propriété Intellectuelle has sent us a "Note sur un Projet de Bill Qui Doit Etre Proposé au Parlement Canadien au Sujet de la Propriété Littéraire." It contains a protest adopted by the Syndicat at a meeting in January, and points out very emphatically the abuses sanctioned by the proposed law.

Messrs. P. Blakiston, Son & Co., of Philadelphia, have just published a "Treatise on Hygiene," edited by Dr. J. Lane Notter, and Mr. R. H. Firth, F.R.C.S., based upon the well-known work of the late Dr. E. A. Parkes. The volume aims to take the place which "Parkes' Hygiene" has so long occupied as the standard text-book for both English and American students.

"Armenian Poems Rendered into English Verse by Alice Stone Blackwell" (Roberts) is the title-legend of a recent volume. Since Mrs. Blackwell confesses that her own knowledge of Armenian "does not extend much beyond the alphabet," the title description of the volume must not be taken too literally. It seems that she has merely worked over into verse a number of prose translations made by her friends.

Topics in Leading Periodicals.

April, 1896 (Second List).

Biglow Papers, The. J. H. Gilmore. *Chautauquan.*
Booth, J. Wilkes, Recollections of. *North American.*
Butler, Bishop, Works of. C. A. L. Richards. *Dial* (Apr. 16).
Cuban Insurrection, The. Murat Halstead. *Rev. of Reviews.*
Darwin and after Darwin. E. H. Griggs. *Dial* (Apr. 16).
Fruit Trees, Tropical. Bertha F. Herrick. *Popular Science.*
Geography, The New. Alfred P. Brigham. *Popular Science.*
Government by Brewery. George A. Gates. *Arena.*
Great Britain and the U. S., True Relations of. *No. American.*
Halstead, Murat. Albert Shaw. *Review of Reviews.*
Hypnotic States, etc. Wm. R. Newbold. *Popular Science.*
Japanese War Posters. D. P. B. Conkling. *Century.*
Lincoln Conspiracies, Four. Victor L. Mason. *Century.*
Man and the Solar System. J. Heber Smith. *Arena.*
Military Bands of Europe. S. Parkes Cadman. *Chautauquan.*
North Polar Problem, The. A. H. Markham. *No. American.*
Novelist, Triumph of the. *Dial* (Apr. 16).
Olympic Games, The New. Wm. A. Elliott. *Chautauquan.*
Olympic Games, The Old. Allan Marquand. *Century.*
Photography, The New. Charles Barnard. *Chautauquan.*
Planetary Free-booting and World Policies. *Arena.*
Pygmy Races of Men. Frederick Starr. *North American.*
Raines Liquor-Tax Law, The. J. Raines. *North American.*
Renan, Ernest and Henriette, Letters of. *Dial* (Apr. 16).
Sultan of Turkey, The. Edward F. Hay. *Chautauquan.*
Tariff in Legislation, The. J. A. Woodburn. *Chautauquan.*
Tattooing, Origin of. Cesare Lombroso. *Popular Science.*
Telepathy. Charles B. Newcomb. *Arena.*
Transvaal, Problems of the. Karl Blind. *North American.*
Travel, Recent Books of. *Dial* (Apr. 16).
Voice, The, and Spiritual Education. *Dial* (Apr. 16).
War and Civilization. W. D. Le Sueur. *Popular Science.*
Wealth, Social Function of. M. Leroy Beaulieu. *Pop. Science.*
Wilson, James. James O. Pierce. *Dial* (Apr. 16).
X Rays, The. John Trowbridge. *Popular Science.*

List of New Books.

[*The following list, containing 106 titles, includes books received by* The Dial *since its last issue.*]

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Memoirs of Frederick A. P. Barnard, D.D., LL.D., Tenth President of Columbia College. By John Fulton. With portrait, 8vo, gilt top, pp. 485. Macmillan & Co. $4.

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THE TIE THAT BINDS.

The beautiful story of the Athenian captives at Syracuse, set free and restored with all honors to their fatherland because they could recite verses from the poet best beloved of their captors, has been made familiar to us all by two among the noblest works of Robert Browning. "Any such happy man had prompt reward," our poet tells us,

> "If he lay bleeding on the battle-field
> They stanched his wounds, and gave him drink and food;
> If he were slave i' the house, for reverence
> They rose up, bowed to who proved master now,
> And bade him go free, thank Euripides!
> Ay, and such did so: many such, he said,
> Returning home to Athens, sought him out,
> The old bard in the solitary house,
> And thanked him ere they went to sacrifice."

This story has much more than the virtue of an anecdote; it has rather the significance of an eternal truth, of the everlasting power of literature to reconcile differences, to soften the asperities of intercourse between nations, to strengthen the bonds of sympathy between human beings, and to offer promise of that "Parliament of man, the Federation of the world," which the poet still insists upon foreseeing, however idle his dream be held by the reluctant and short-sighted multitude.

While the vision of the seer halts at nothing short of this ideal of the brotherhood of man finally accomplished, he whose faith is less firm and whose gaze cannot descry things hidden so deep in the mists of the future may still find in the possession of a common speech some earnest of a harmonious union for all to whom that speech is native. Particularly true is this of us born to the use of the English language,

> "Who speak the tongue
> That Shakespeare spake, the faith and morals hold
> Which Milton held."

A common language is the tie that binds men together almost in spite of themselves. This is true even if the language be one that has never risen to supreme excellence of expression upon the lips of the literary artist. A striking illustration of this fact is offered by Miss Olive Schreiner, in her account of the uncouth *Taal* of the Boer. The Boer himself is of mixed Dutch and Huguenot strain, and his speech is an almost inconceivably degraded dialect of the Dutch tongue. It is absolutely without a liter-

ature, and is probably incapable of originating one. Yet it has fused into a compact nationality the heterogeneous elements that went to the making of the Boer, and its unifying influence compels our admiration and our respect. If this be the power of a rough and poverty-stricken dialect, what limits may be set to the potency of so rich and refined an instrument of intercourse as the English language? It is not from mere pride of race that the philosophical observer rejoices in the amazing spread of the English language over the face of the earth. It is rather that he feels the immense significance to the future of mankind that must attach to an ever-widening use of the tongue in whose literature are embodied the noblest civic and ethical ideals of the modern world.

Ten generations have now followed one another since the man who in English speech gave supreme expression to these ideals was with us in the flesh. It is three centuries since the gentlest, and wisest, and deepest of modern souls was building the monument of song that none knew better than himself "would outlive the perishing body of men and things till the Resurrection of the Dead." And who will dare say that the work of Shakespeare is more than barely begun? Year after year we commemorate the anniversary of his birth, and each year we look back with reverence to the past because of the promise that it gives us for the future. The words spoken at the recent Stratford celebration by the man who so worthily represents among the English people the best elements of American culture, and the message of good will sent to the Birmingham gathering by the Chief Magistrate of our Republic, were both expressions of the feeling that a common claim to Shakespeare constitutes between England and the United States a bond of union too strong to be broken by differences that might cause other nations to fly at one another's throats, too sacred to be made the sport of political passion or weakened by petty international jealousies.

The Philistine, we suppose, smiled at Mr. Cleveland's message, deeming it a bit of ineffectual but harmless sentimentality, yet the message embodied a deeper truth than ever entered into the self-satisfied Philistine consciousness. Doubtless, also, he smiled at Mr. Bayard's assertion that America claimed Shakespeare no less than England, yet that too is the deepest kind of a truth. There is much reason to believe that the teaching of American history in our public schools leaves dominant in the child's mind an impression that England is our hereditary enemy. How much better it would be, and how much more essentially just, to emphasize the fact that, although temporary differences have now and then arisen between the two nations, yet these are as nothing in comparison with the glory of their common inheritance; that English history, from Alfred to Cromwell, belongs to us as rightfully as to our kinsmen over-sea, and should be to us a source of no less pride than that we justly take in the continuation of the history through Washington down to Lincoln. That this is the view ultimately to obtain among the English-speaking peoples seems to us certain. The very stars in their courses are working to bring it about, and the quiet, irresistible influence of a common intellectual tradition will some day accomplish a closer and more vital union between the scattered sections of the English family than was ever cemented by bond of dynasty or political organization in the history of the world. There is a larger patriotism than that of the state, a wider fellowship than that of the geographical area; it is in community of achievement and aspiration that men are in truth brothers, and it is in literature that they find their real relationship.

The mutterings of war between the two great English-speaking peoples recently called forth by a reckless play in the politico-diplomatic game have not been wholly evil in their effect. If they have been accompanied by a melancholy display of truculence on the part of time serving politicians and journalists, they have also served to make clear the almost absolute unanimity of the better elements of English-speaking society in rejecting the thought of such a war as a horror unspeakable and unthinkable. That it would be essentially civil war has been the general verdict of sober-minded observers, for the essential characteristic of civil war is that the opposing forces should be sharers of the same sympathies and ideals, whether sharing or not the same governmental machinery. If all civilized nations knew each other as well as the sections of the English race know each other, all war would be civil war, and burdened with the awful responsibilities of such strife. The jingoes and the fomenters of international ill-feeling are poor prophets. We prefer to pin our faith to the prophecy of the distinguished Englishman who spoke last year to the members of the Harvard Law School. Upon that occasion, Sir Frederick Pollock, discussing "The Vocation of the Common Law," brought his remarks to a close with a peroration so sig-

nificant and so eloquent that we cannot resist the temptation to borrow it for the adornment of our own discussion of so nearly-allied a theme. "Dreams are not versed in issuable matter, and have no dates. Only I feel that this one looks forward, and will be seen as waking light some day. If anyone, being of little faith or over-curious, must needs ask in what day, I can answer only in the same fashion. We may know the signs, though we know not when they will come. These things will be when we look back on our dissensions in the past as brethren grown up to man's estate and dwelling in unity look back upon the bickerings of the nursery and the jealousies of the class-room; when there is no use for the word 'foreigner' between Cape Wrath and the Rio Grande, and the federated navies of the English-speaking nations keep the peace of the ocean under the Northern Lights and under the Southern Cross, from Vancouver to Sydney, and from the Channel to the Gulf of Mexico; when an indestructible union of even wider grasp and higher potency than the federal bond of these States has knit our descendants into an invincible and indestructible concord."

THE SELECTION OF FELICITOUS BOOK TITLES.

Mr. Hardy has again changed the title of his last novel. It was at first "The Simpletons," which was probably abandoned on account of its similarity to Charles Reade's "A Simpleton"; it was changed for "Harper's Magazine" to "Hearts Insurgent," and it has become in book form, "Jude the Obscure." This shows the care and thought which authors give to the selection of suitable names for their books, and their effort to gain for them the popular ear.

In an article published in "The Atlantic Monthly" for March, 1895, entitled "Some Confessions of a Novel-Writer," Mr. Trowbridge tells of the great trouble he had in giving a satisfactory name to his favorite and popular novel, "Neighbor Jackwood." He says: "A score of titles were considered, only to be rejected. At last I settled down upon 'Jackwood,' but felt the need of joining to that name some characteristic phrase or epithet. Thus I was led to think of this Scriptural motto for the title-page, 'And a certain *woman* went down from Jerusalem to Jericho, and fell among thieves,' which suggested the question, 'Who was the neighbor unto this *woman*?' and the answer, 'Neighbor Jackwood,'—and I had my title."

D'Israeli said that were it inquired of an ingenious writer what page of his book had caused him most perplexity, he would often point to the title-page. He probably spoke from his own experience, as the changes he made in his own titles evinced the value he placed on attractive ones. His most successful book figures in the first edition as "Anecdotes, Sketches, and Observations, Literary, Critical, and Historical"; he later invested it with the happy title of "Curiosities of Literature." Those were the times when wordy titles were fashionable, and he made like changes in his other books. He referred to an English novel published as "The Champion of Virtue" which could find no readers, but afterwards passed through several editions under the happier invitation of "The Old English Baron."

In poetry also a felicitous title is of service. Lowell writes of a new volume of poems in the hands of the printer, "I had decided to put the 'June Idyl' in the forefront and call it a 'June Idyl and Other Poems,' but Fields told me that Whittier's new volume was to be called 'A Summer Idyl.'" Then he thought of "Appledore"; later concluded to finish his "Voyage to Vinland" (begun eighteen years previous), and make the title "A Voyage to Vinland and Other Poems." Mr. Fields would not listen to this, and proposed he rechristen the Idyl, "Elmwood," and name the book after that. This to Lowell seemed too personal,—like "throwing my sanctuary open to the public and making a show-house of my hermitage." Finally he hit upon "Under the Willows," in place of a "June Idyl," and this settled the question. "Pictures from Appledore" was first printed in "The Crayon," as "My Appledore Gallery." In March, 1870, Lowell writes to Leslie Stephen: "I am glad you like 'The Cathedral.' . . . The name was none of my choosing. I called it 'A Day at Chartres' and Fields re-christened it." Again (December, 1886), Lowell offers a short poem to Aldrich for the "Atlantic," saying, "What shall I call it? Will 'A Grumble' do?" It was finally named "Fact or Fancy."

That Hawthorne's "Marble Faun" appeared in England under the title of "A Transformation" is well known. This was chosen to please his publisher, and Hawthorne said of it, "It gives one the idea of Harlequin in a pantomime." But the title by which we know it does not fully characterize the story, as the Marble Faun is only casually referred to; the real subject being the mysterious Donatello the living faun, and notwithstanding the deserved success of the book, the title is not so well chosen as others of Hawthorne.

Walter Scott in his introduction to "Rob Roy" said that when he planned the novel he was at loss for a title—"a good name being very nearly of as much consequence in literature as in life,"—and he adds that the title "Rob Roy" was suggested by Mr. Constable, "whose sagacity and experience foresaw the germ of popularity which it contained." Lockhart writes of the great difficulty Constable had in inducing Scott to adopt his suggestion that the name of the real hero would be the best possi-

ble name for the book. "Nay," said Scott, "never let me have to write up to a name. You well know I have generally adopted a title that told nothing." To the same judicious adviser is due the title of "Kenilworth," which Scott wished to call, like Mickle's ballad, "Cumnor Hall," but yielded to Constable's wishes and substituted "Kenilworth," notwithstanding Ballantyne's hint that the result would be "something worthy of a kennel." Lockhart says that Constable had every reason to be satisfied with this child of his christening. The novel "Redgauntlet" had made considerable progress at press before Constable and Ballantyne could persuade Scott to substitute that title for "Herries," his first choice. After the publication of "The Monastery," Constable wished Scott to call the succeeding novel "The Nunnery," instead of "The Abbot," but in this instance Scott wisely stood by his first choice. Constable certainly had a genius for choosing titles. Scott was equally fastidious in naming his poems. He refers repeatedly in his letters to a poem he is writing to be entitled "The Nameless Glen," and later mentions it as "The Lord of the Isles," a title which had suggested itself to him as more striking. Often his first choice was used as a sub-title, as "The Fair Maid of Perth, or St. Valentine's Eve," "Anne of Geierstein, or the Maid of the Mist," as he could not decide to abandon them wholly.

Southey's "Roderick the Last of the Goths," was first called "Don Pelayo."

Charles Dickens often changed a title after choosing it. "Barnaby Rudge," that earnest plea for tolerance and the abolition of capital punishment, was announced for many months under the name of "Gabriel Vardon." During the twenty months of the serial publication of "Dombey and Son," its title was "Dealings with the Firm of Dombey and Son, Wholesale, Retail, and for Exportation"; but on its completion in 1848, its present admirable title was adopted. Dickens's favorite child, "David Copperfield," was originally brought out under this title: "The Personal History, Adventures, Experiences, and Observations of David Copperfield the Younger, of Blunderstone Rookery (which he never meant to be published on any account)." Dickens followed the example of his avowed master Smollett and at first gave a novel the title of its hero or heroine, even going so far as to adopt the alliteration of "Peregrine Pickle" and "Roderick Random" as a model for "Nicholas Nickleby"; but he broke away from this habit, and his titles are generally original and striking. "Bleak House" was first called "Tom-All-Alone's," and certainly in this case second thoughts were best.

George Eliot considered the subject one of real importance and in her Journal and Letters devotes much space to it. "The Mill on the Floss" was first called by her, "Sister Maggie." Under date of Jan. 3, 1860, she writes to Mr. John Blackwood: "We are demurring about the title. Mr. Lewes prefers 'The House of Tulliver, or Life on the Floss' to our old notion of 'Sister Maggie'; 'The Tulliver, or Life on the Floss' has the advantage of slipping easily off the lazy English tongue, but it is after too common a fashion ('The Newcomes,' 'The Bertrams,' etc.); then there is 'The Tulliver Family, or Life on the Floss.' Pray meditate and give us your opinion." After some further correspondence, she urges Mr. Blackwood to give the casting vote, and in reply to his suggestion, writes: "'The Mill on the Floss' be it then."

Anthony Trollope says he first intended to call his novel "Can you Forgive Her" by the title of "The Noble Jilt"; but he was afraid the critics might throw a doubt on the nobility, and that there was more of tentative humility in that which he at last adopted.

Few writers, however, made more changes in their efforts to satisfactorily christen their novels than Charles Reade. While it was in press he changed "It is Never too Late to Mend," from "Susan Merton," its original title. He gives his reasons in detail to his publishers, and says, "'Susan Merton' is a very bad title because under that title the book is a failure, Susan Merton being a third-rate character in point of invention and color. On this change I am peremptory and sensitive too. As it is cruel to make you lose the effect of past advertisements, I suppose you must add 'or Susan Merton,' if you are bent on it; but if so, 'It is Never too Late to Mend' *must* be the first title. But even this is against my judgment." Reade showed his pleasure when the title proved a hit. "The Cloister and the Hearth" was printed in part under the title of "A Good Fight." When he dramatized one of his novels he changed the title. "Peg Woffington" was dramatized as "Masks and Faces," and "A Terrible Temptation" became, as a play, "The Double Marriage."

Carleton Coffin's "The Boys of '61," was originally "Four Years of Fighting."

Many other illustrations might be given to show that authors realise that the reading public is likely to be, "Charm'd with the foolish whistling of a name."

MARY R. SILSBY.

LEON SAY, the distinguished economist, died on the twenty-first of April, at the age of sixty-nine. He was a grandson of Jean Baptiste Say, and worthily carried on the liberal economic tradition of the family. Shortly after the repeal of the Corn Laws, he visited England in the company of Bastiat, and made the acquaintance of Cobden. He was a republican in 1848, and received his baptism of fire upon the barricades of that memorable year. He opposed the Empire persistently from first to last. A director for forty years of the Chemin de Fer du Nord, a contributor to the "Débats," a member of the National Assembly in 1871, four times Minister of Finance, a member of the Senate and its President in 1880, an ambassador to England, and a member of the Academy, Say enjoyed about all the honors that the French nation can bestow upon a man, and lived a life remarkable for its activity and its usefulness. His many writings, mostly upon economic subjects, made him one of the first European authorities in his department.

COMMUNICATIONS.

"THE RED BADGE OF COURAGE."— A CORRECTION.

(To the Editor of THE DIAL.)

It is with a certain hesitation that we write you to correct the author of a somewhat bitter letter published in your journal for April 16, for we recognize the signature as that of a gallant soldier, as well as a student of literature. But as the author of that letter labors under several misapprehensions, we think that he will be glad to learn the facts.

"The Red Badge of Courage" was read and accepted by us in December, 1894, and, in book form, it was first published in this country in October, 1895. Although the book was copyrighted in England at the same time, it was not formally published there for two months. Meantime the American journals had reviewed it and had begun an almost universal chorus of eulogy. October 19, 1895, the "New York Times" devoted a column and a half to a strong review of "this remarkable book." On October 13, the "Philadelphia Press" compared Mr. Crane and Bret Harte, not to the disadvantage of the former. On October 26, the "New York Mail and Express," in one of several notices, said, "The author has more than talent — there is genius in the book." On October 26, the "Boston Transcript," in speaking of "this tremendous grasping of the glory and carnage of war," added at the close of a long and enthusiastic review, "The book forces upon the reader the conviction of what fighting really means." Other favorable reviews appeared in October issues of the following American newspapers: "New York Herald," "Brooklyn Eagle," "Cleveland World," "St. Paul Pioneer Press," "Boston Daily Advertiser," "New York World," "St. Paul Globe," "New York Commercial Advertiser," "Kansas City Journal," "Chicago Evening Post," "Boston Courier," "Cleveland Plain Dealer," "Boston Beacon," "Hartford Times," "Sioux City Times," "New Haven Leader," and "Minneapolis Journal," and to these names, taken almost at random, we might add many others. These journals reviewed "The Red Badge" favorably in October, and others, including weeklies like "The Critic" and "The Outlook," followed in November with emphatic recognition of the strength and high talent shown in the book.

It was not until the end of November, two months after publication here, that the first reviews appeared in England. By that time American reviewers from Maine to California had "greeted" the book with the highest "encomiums." The English "encomiums" became specially marked in late December, January, and February.

We state these facts in view of your correspondent's remarks that "So far, at least, the American papers have said very little about the merits or demerits of the book," and, "The book has very recently been reprinted in America," and, "Respect for our own people should have prevented its issue in this country." "Our country" was the first to recognize Mr. Crane's genius, and our people have read his book so eagerly that it continues to be the most popular work of fiction in the market, and it has been the one most talked of and written about since October last.

A glance at the back of the "Red Badge" title-page would have shown that the book could not have been "first published" in England and "reprinted" here, while the literary departments of journals throughout our country, and the opinions of American men of letters like Mr. Howells and Mr. Hamlin Garland, have proved, happily, that Americans are ready to recognize American talent, and that, *pace* your correspondent, a prophet is not without honor even in his own country.

As to other points, against the opinion of the gallant veteran who criticizes the book might be put the opinions of other veterans who have found only words of praise.

D. APPLETON & COMPANY.

New York, April 20, 1896.

A RED BADGE OF BAD ENGLISH.

(To the Editor of THE DIAL.)

The animus of the articles in British magazines during our Civil War, as quoted by "A. C. McC." in your issue of April 16, sufficiently explains the English enthusiasm for that literary absurdity called "The Red Badge of Courage." The trend of the whole work — to prove the absence of such a thing as a gentleman in the union army — may be justly expected to arouse the resentment of the class of whom "A. C. McC." is such a striking and honorable example. If this work is realism, it is realism run mad, rioting in all that is revolting to man's best instincts, and utterly false to nature and to life. The Federal army doubtless possessed its share of ruffianly officers and stupid brainless men, but to select such and to hold them up as types is not true realism. Yet this is the work which one London periodical compares favorably with the writings of Tolstoï and Zola, and concerning which another London periodical says: "There is no possibility of resistance when once you are in its grasp."

The examples of hysterical composition given by "A. C. McC." might be supplemented by others fully as absurd taken from nearly every page of the book. Amid so much that is strained and affected there is not one agreeable character, hardly one praiseworthy sentiment, and certainly not a new or original thought. But as the book is heralded as one of the literary successes of the year, it is but fair to call attention to a few examples of its latter-day English. We can bear with equanimity the author's vulgarisms and mannerisms, his use of the split infinitive, and of such words as reliable, standpoint, and others which the slipshod fashion of the day has authorized by general usage. We may even attribute to "typographical errors" such careless constructions as the following:

"A shrill lamentation rang out filled with profane illusions to a general" (p. 193).

"His anger was directed not so much against the men whom he knew were rushing" (p. 57).

"Tottering among them was the rival color bearer, whom the youth saw had been bitten" (p. 222).

But what is to be said of the following bright gems, culled almost at random while turning over these "irresistible" pages?

"Set upon it was the hard and dark lines" (p. 222).

"There was no obvious questionings, nor figurings, nor diagrams. There was apparently no considered loopholes" (p. 219).

"He departed ladened. The youth went with his friend, feeling a desire to throw his heated body onto the stream" (p. 179).

"Once he found himself almost into a swamp" (p. 79).

"The majesty of he who dares give his life" (p. 68).

"He could not flee no more than a little finger can commit a revolution from the hand" (p. 56).

Eugene Field, not long before his death, remarked: "The one crime that cannot be righteously charged

against our *fin de siècle* poetasters is slovenliness." Unhappily our *fin de siècle* prose writers are peculiarly susceptible to the charge. Can this general butchery of the language be the nemesis of "dialect literature," which has done so much to bring sensible and intelligible English into ill repute? J. L. ONDERDONK.

Chicago, April 18, 1896.

A WORD IN REPLY TO MR. STEARNS.

(To the Editor of THE DIAL.)

On page 96 of his "Midsummer of Italian Art," in speaking of Michelangelo's "Captive," Mr. Stearns says: "The other Captive is, or was till recently, in the Boboli Gardens at Florence." Both of these gigantic statues have been in France since the reign of Francis I., and at least since the time of Napoleon they have stood in the Louvre side by side, so that no man could see one without seeing the other. Has the author of the above lines seen either? And is a man who has not seen them competent to write about Michelangelo?

In his letter in your issue of April 1, Mr. Stearns excuses his error about the location of Raphael's "Dispute on the Sacrament" by saying that pictures in Italy have been recently changed about. This immense picture is a fresco covering an entire wall, and is as immovable as the building itself. Could the writer ever have been in the Stanze? And ought one who has never been there to write of Raphael?

If he will buy a copy of Baedeker he will find that the two windows of the *Antecollegio* face away from the Lido, and that without the use of the Roentgen rays the Lido cannot be seen from that room.

Grimm does not say that *Il Pensieroso* is Giuliano de' Medici. What he does is to correct the popular impression that he is Lorenzo the Magnificent, and to call attention to the fact that he is the worthless Lorenzo who begot Catherine de' Medici.

I think that I am safe in saying that no living man has seen the Head of the Medusa in the Tribune of the Uffizi, and that no one who is not familiar with the contents of that and the preceding rooms ought to write about Italian art.

Mr. Stearns is mistaken in supposing that I bear him any grudge. But a man ought not to write about Michelangelo and Raphael without a patient and loving study of their original works, which no application to photographs and engravings will supply. Mr. Stearns's book is interesting and well written, but it could not have been written upon the spot, and is usually at variance with the results of modern criticism. G. B. ROSE.

Little Rock, Ark., April 8, 1896.

A WORD ABOUT BOOK-MAKING.

(To the Editor of THE DIAL.)

In "The Nation" for March 22, 1894, I made a short plea for "the index-making conscience," as something that must be cultivated by everyone who wishes both to write books and to love his fellow-men. Two years more of vexation have forced me once again to give to my feelings the relief of utterance. I especially desire to speak to those who review books in the pages of THE DIAL. It is upon THE DIAL and similar publications that any effort to secure a higher standard of book-making must depend. The average author or publisher will not have a loftier ideal of what a book ought to be than that which finds expression in our best literary reviews. It is one of the duties of such periodicals to *police* the field of literature. The mere mechanical excellences which mark a good book should certainly be insisted upon. Some of these are often lacking simply on account of the ignorance of the writer concerning the art of book-making, or of his indolence, or from a mixture of these causes. The standard in these matters is altogether too low, and our literary police should enforce the demand for improvement.

A recent book is entitled "The Philosophy of English Literature," by Mr. Greenough White. The work is published by Messrs. Ginn & Co. It contains 266 pages, but no table of contents, index, or any other handle of any kind whatever. One almost feels that the division of the work into paragraphs might have been omitted if any modern precedent could have been found for this. Mr. White cannot realize that what he has written is only a potential book, that ninety per cent of the usefulness that his work might easily have had is now impossible to it.

Why is there no index to the "Letters of Matthew Arnold"? How can one disengage Arnold's judgments upon Goethe and other great writers from their entangling alliances with Flo, and Fan, and Dick, and Nelly, — from the midst of buns and dinners, journeys and politics,— from "coughs, and rheums, and phthisic, and catarrh"? Is it right for the editor and the publishers to compel everyone who values the work to make his own index?

Dr. Henry Van Dyke perhaps thought that the clear arrangement of his book, "The Poetry of Tennyson" (Scribner's Sons), made an index unnecessary. So much labor has been expended by him upon the full and valuable "Chronology" and list of "Biblical Quotations and Allusions" that one hesitates to find fault; but the work is too valuable to be without an index. I have made a full one for myself by putting into my copy of Tennyson a V with the page-references after the title of every poem upon which Dr. Van Dyke comments. Others may be able to make use of this suggestion.

American and English book-makers are perhaps entitled to the consolation that their standard in the matter of indexes is higher than that of some other nations. A prominent New England professor who is publishing a work in Germany recently had the MS. for an elaborate index returned to him with the information that the publisher had no use for "that thing." It seems passing strange that Freytag's "Die Technik des Dramas," a work to which an index is especially necessary, should still be without one. The work appeared in 1863, and has reached at least the seventh edition. The second edition of the American translation (Griggs & Co.), with all its imperfections on its head, may well claim to be a more useful book than the original, even to one commanding both languages, because of its full index. I find it practicable, however, to use the English index in connection with the German text. That this full index is not a faultless one will be clear when I say that Kleist is not mentioned on the single page of the work to which reference is made, and that his name appears in four places that have been overlooked.

Our very best books often have important defects of a mechanical or semi-mechanical nature. It will perhaps help to make this fact clear if in the remainder of this communication I mention only works which have with some justice been looked upon as models. Of course all of them have indexes, and I think good ones.

A wealth of editorial conscience, together with a wealth of knowledge and taste, has gone into Mr. Sted-

man's "Victorian Anthology" (Houghton, Mifflin & Co.). The book seems nearly perfect. I believe, however, that occasional glossarial notes are needed, and that some notes of a more general nature would be very helpful. Because there are dialect poems, and because "the Rudyards" never "cease from kipling," even a practiced reader needs help now and then — and the book is made for ordinary readers. Perhaps Mr. Stedman was unwilling to explain anything for fear that he might be expected to interpret Carroll's "Jabberwocky."

At first sight one would say that Professor Butcher's admirable book, "Aristotle's Theory of Poetry and Fine Art, with a Critical Text and a Translation of the Poetics" (Macmillan), contains every form of help that the student can ask for. For a first reading it does. Reference is made at every point in the body of the work to the clause or clauses of the "Poetics" which are there touched upon. It is not made easy, however, for one who starts from the "Poetics" to refer to Professor Butcher's discussions. I have spent several hours in putting into my copy, against each clause in the translation of the "Poetics," references to those pages in the following part of the book where that clause is interpreted or enforced. Now I can start with Aristotle and refer to Professor Butcher, instead of the reverse.

Professor Gummere's "Old English Ballads," in the "Athenæum Press Series" (Ginn & Co.), has received the abundant praise that it deserves; but use reveals one decided mechanical defect. The part of the book containing the poems themselves has a running-head "Ballads"; on the right-hand page this should be replaced by the title of the particular ballad of which a part is there given. The "Notes" in a later division of the book have nothing to enable one to bring the two parts of the book into comparison without loss of time. The heading of p. 315, for example, might well read: "Notes: pp. 3–13." I would suggest, also, that in all such books the title of a new poem or selection in the body of the work have printed after it as an "exponent" the number of the page where the notes upon that selection are given. For example, the ballad beginning on p. 241 in Professor Gummere's book would be headed "Child Waters 354." Very many books for the study of English literature have the defect of which I am now complaining. One is compelled to lose much time in bringing together any particular portion of the text and the notes thereupon.

Other details of book-making I must leave unnoticed, such as tables of contents, side-heads, bibliographies, etc. Let me, however, make one general remark. Bookmakers may be divided roughly into two classes. The authors and publishers of one class ask: "What is the smallest possible amount of attention which I can bestow upon a table of contents, index, and similar details, without hindering the sale of my work or calling down upon myself the castigation of reviewers?" Each member of the other class asks: "In how many ways can I make my book helpful and usable?" Here's to the health of all members of this latter class; may they live long and prosper! And may their tribe increase!

ALBERT H. TOLMAN.

The University of Chicago, April 18, 1896.

THE first number of a monthly magazine, "The Far East," comes to us from Tokyo. It is the English edition of the Japanese "Kokumin-no-Tomo," established in 1887, and now published weekly.

The New Books.

MARY ANDERSON'S MEMORIES.*

In the brief proem to her pleasant Memoir Mme. Navarro states that she has written mainly for the behoof of young girls "who may have the same ambitions that I had . . . to show them that the glitter of the stage is not all gold, and thus to do a little towards making them realize how serious an undertaking it is to adopt a life so full of hardships, humiliations, and even dangers." We feel bound to say that Mme. Navarro's book, which is largely the record of her brilliant, if measurably hard-won, professional triumphs, strikes us as unlikely to exert the deterrent effect she seems to propose; and that the tale of the barn-storming disasters of some effectually crushed tragedian would have been more to the purpose. In fact, it would be rather difficult to point to a book less likely to act as a wet blanket on budding histrionic ambitions than this one of Mme. Navarro's—as may be gathered from our brief *résumé* of her sprightly pages.

Mary Anderson (to use the more familiar name) was born at Sacramento, Cal., July 28, 1859. Her family removed thence to Louisville in 1860, where her mother, becoming a widow in 1863, was married to Dr. Hamilton Griffin five years later. Miss Anderson's first play was "Richard III.," with Edwin Adams in the title *rôle*. Shortly afterwards she saw Edwin Booth as Richelieu; and it was his masterly performance that fairly fired her dawning passion for the stage.

> "After that brilliant performance sleep was impossible. On returning home I sat at the window of my little room until morning. The night passed like an hour. Before the dawn I had mapped out a stage career for myself."

Her path once chosen, Miss Anderson threw herself into it with the zeal that augurs success. A sound-proof study — secure from unwelcome espials, and furnished with a table and chair, a crucifix, a bust of Shakespeare, a portrait of Booth, a pair of foils, a few books "cribbed" from the shelves of the unsuspecting Dr. Griffin, and the like modest "properties" — was fitted up at the top of the house; and here the future admired Juliet and Parthenia took her first arduous steps stageward. The consciousness of improvement brought with it the desire of approval. Miss Anderson's first

*A FEW MEMORIES. By Mary Anderson (Madame de Navarro). With portraits. New York: Harper & Brothers.

"audience" was a little mulatto maid-of-all-work; and it was from this artless critic that she first learned the sweets of unstinted applause.

"One night in desperation I went to her while she was washing dishes in the kitchen. . . . The clapping of those soapy, steaming hands seemed to me a veritable triumph. Believing that a tragic manner alone would sufficiently impress the 'nut-brown maid,' I began with hollow voice and furrowed brow, 'Juli, wilt thou follow and assist me when I quit my childhood's home to walk in the path of Siddons, Kemble, and Booth?' 'Oh, Miss Mamie, you kin count on dis pusson, fo' de Lawd you kin! Why, my stars, what a boss actor you is! But you mus' 'low me to call your maw'; and in a trice she was gone. . . . She, in turn, called the critic of the family, Dr. Griffin, who likewise was astonished, and made my heart beat with joy by saying, 'You'll make a good actress some day. Your scene has thrilled me, and I would rather have rough work and a good thrill than any amount of artistic work without it.'"

Thenceforth, Dr. Griffin (highly appreciating his "good thrill" on this occasion) became his step-daughter's stanchest abettor. Through him interviews were obtained with Miss Cushman (who predicted "a future" for the novice), and with John McCullough—who hated stage-struck people, and said so. "Genial John," however, soon thawed before his young visitor's enthusiasm and manifest talent; and before leaving the city he said emphatically to Mr. Macauley, the veteran Louisville manager: "Barney, when you can, put this girl on the stage. If I am a judge of such matters, she will make a fortune for you."

Miss Anderson made her *début*, as Juliet, at Macauley's Theatre, Nov. 25, 1875. The arrangements were hurriedly made, and there was but one rehearsal. This rehearsal proved a sore trial to her, for the members of the company were most unkind to the raw-looking tyro who was assigned to the leading *rôle*. When she appeared, all stared, some tittered, others whispered audible and unflattering "asides." Says Miss Anderson:

"Scarcely sixteen, my hair in a long braid, my frock reaching to my boot-tops, tall, shy, and awkward, I may have given them cause for merriment; but it was as cruel, I thought, as underbred, to make no effort to conceal their mirth at my expense."

But the night's performance was a pronounced success. The kindly indulgence with which the lighter opening scenes were received by the audience warmed into genuine enthusiasm when the tragic parts were reached; and flowers and recalls were the order of the evening. The young *débutante* was led before the curtain after every act, amid such rounds of applause as had seldom shaken the walls of the old Louisville play-house.

Miss Anderson subsequently filled engagements at St. Louis, New Orleans, San Francisco, and other Southern and Western cities, when, her fame spreading, attractive offers from Eastern managers tempted her to try her fortune before the more critical audiences of Philadelphia, New York, and Boston. Here again success crowned her efforts — despite some rather cavalier treatment at the hands of the discriminating critics of the daily papers. In 1878 she went abroad for the first time. At Paris many charming and profitable evenings were spent at the Comédie Française—although Miss Anderson admits that the exquisite refinement and *finesse* of the French stage were at first lost upon her, the nice tints and touches by which such actors as Mme. Bernhardt, Got, Worms, and Mounet Sully obtained their effects appearing weak and insipid. "I longed," she says, "for the artists to fling their restraints to the winds and give the public a good old-fashioned burst in the tragic scenes, such as I had been accustomed to see and indulge in myself." On one occasion, however, it seems Mme. Bernhardt gratified her with "a good old-fashioned burst" in a style that must have brought the "gods" even of old "Macauley's" to their feet. Madame, she says, had a way of turning her back upon the audience to make comic remarks or grimaces for the benefit of her friends in the wings; and it was quite impossible to realize her tragic power when she constantly distracted one with droll "asides." But one evening she said to Miss Anderson, "I will act for you to-night. It is not good for me, but you shall see."

"After the first acts—a series of triumphs—she came to the death scene. I shall always remember it as the most powerfully realistic acting I have ever witnessed. When it was over, there was wild enthusiasm in the house. The great actress lay upon the stage like one really dead. Her maids ran to her assistance. There was a stain of blood upon the handkerchief put to her lips. A little iced champagne restored her, though she was only able to stand quite still, while the audience thundered its applause. She put her hand on my shoulder on coming off the stage, and, with a faint smile, simply said '*Voilà!*'"

Miss Anderson made her London *début* in 1883, at the Lyceum. Parthenia was the *rôle* chosen for the opening night, as being the simplest one in her repertory, and one in which comparison with leading English favorites would not be challenged. The choice proved a wise one, though managers and critics advised against it, believing that the old-fashioned sentiment and stilted phrase of the play would provoke the mirth of a *fin-de-siècle* audience. A

full house greeted the young American actress, and the applause on her first entrance was long and hearty.

"The excitement of the first scenes had evidently weakened me, for in the second act, while weaving garlands for the golden cups, a kindly voice from the pit called out: 'Mary, please speak up a bit!' This was said with such good feeling that it put an end to my nervousness, and from that moment the play ran smoothly to the end. . . . Among the many who came behind the scenes to offer their congratulations was Mr. P. T. Barnum, who exclaimed, in his own hearty way, 'Hurrah for America! You 've won London, or I know nothing of public taste!'"

That Miss Anderson had indeed won London was clearly demonstrated on the night of her farewell performance there. Mr. Alma-Tadema, the distinguished painter, has eloquently described the scene, in a letter to the heroine of the evening:

". . . The house called for a speech, and it did one good to see everybody so grateful for what you had given, and I shall never forget the moment when, after a few words of farewell, you hesitated, and tried to find a support on the curtain, when a voice from the gallery was heard saying, 'God bless you, Mary!'—and immediately the hearty wish was reëchoed by the whole theatre as if with one voice. Alas! you did not keep your promise, and never returned to the London stage, and reserved only to some chosen friends the happiness of meeting you, who must always be a bright star in their past."

But Miss Anderson's reception at London, kindly as it was, was nothing to that at Dublin, where the warm-hearted Irishmen, not content with making the theatre a sort of cheerful pandemonium during each evening's performance, took the horses from her carriage every night after the play and dragged it through the streets in triumph. Of one night in particular she says, "I doubt if, outside of Dublin, any landau ever held so many shrieking enthusiasts."

"The driver's box occupied by three or four of them, one on each of the carriage steps, dozens pushing it from behind, dozens pulling it in front, the top literally swarming with them; while from the crowd that rushed after our strange-looking vehicle came deafening cries of 'Hurrah for America!' 'The Sthars and Sthroipes for iver!' 'God Bless our Mary!' while Mary sat inside, fearfully listening to every creak of the roof, and expecting it each moment to fall in with its kind-hearted though heavy-weighted devotees."

On the final night's journey to Queenstown, where Miss Anderson was to take ship for America, she was awakened from time to time by unaccountable cheers and cries of "Hurrah for the Stars and Stripes!" "Good luck to our Mary!" etc.; and was at last told that a detachment of that night's audience had boarded the train, and were seeing her safely on her way to the sea. It is pleasant to record these well-earned triumphs of our gifted countrywoman.

Miss Anderson made her final appearance on the stage at Washington in 1889. Shortly afterward she became engaged to Antonio F. de Navarro, whom she had known for many years; and in June, 1890, they were married at the little Catholic church at Hampstead, London. Many and great inducements, she says, "have since been offered me to act again, but —

'*Il en coute trop cher pour briller dans le monde,*
Combien je vais aimer ma retraite profonde;
Pour vivre heureux, vivons cachés.'"

Miss Anderson's book is easily and pleasantly, if perhaps rather hurriedly, written. It contains many anecdotes of notable people — Generals Grant and Sherman, Longfellow, Lowell, Tennyson, Cardinal Manning, Mr. Gladstone, Wilkie Collins, and so on — besides a fund of good stories drawn from the author's professional experiences. Perhaps the best part of it is the wholesome impression it conveys of the character of the writer — for it is needless to say that in Miss Anderson the stage lost not only a gifted artist but a most estimable woman. The generous plaudits that followed her career were paid no less to the one than to the other; and her name is enrolled with those of the many true men and pure women who have graced and dignified the player's once contemned calling. We may note, in closing, that Miss Anderson's stern insistence on the proprieties became a sort of half-humorous byword in the profession, the witty Mr. W. S. Gilbert once affirming that such was her horror of grossness in all its forms that she could scarcely be persuaded to touch her share of the gross receipts.

E. G. J.

VIRGINIA'S ECONOMIC HISTORY.*

Students of American history are beginning, after much experimental writing, to practise a correct method of unfolding our national history. The history of the United States has hitherto seemed to a large extent to evade, in treatment, the introduction of any unity into the narrative, or the discovery of any unity in the substance. Men have gone on writing general histories, and, surveying the ill-assorted material from above, have failed to grasp into one the apparently incoherent local diversities. Even Bancroft, over-possessed by the cult of ancestor-worship, could not find in such pre-

* ECONOMIC HISTORY OF VIRGINIA in the Seventeenth Century. By Philip Alexander Bruce. In two volumes. New York: Macmillan & Co.

suppositions any adequate principle of construction. Hildreth the iconoclast did no better in this respect, although he cleared the atmosphere of cant and of rhetoric. A few years ago the Johns Hopkins historical school began to make us see that the biological method is the true one, and that the beginnings of national life must be traced upward from the subterranean rootlets of the days of the founders into that difficult specimen of the *compositæ* which covers a continent and fills the heavens. We now realize that the processes which made the thirteen colonies have gone on making new local centres in the ever-enlarging West, and that a true method of investigation will work upward from the local centres of life and of institutions to the evolving unit toward which they all contribute. American national history cannot be finally written until the field of the local life be thoroughly investigated and the material classified.

A portion of our oldest local area has been thoroughly covered in a book recently issued, "The Economic History of Virginia in the Seventeenth Century," by Mr. Philip A. Bruce, and the limited field selected has been so searchingly explored that it is safe to say the work has been done once for all. Mr. Bruce, as secretary of the Virginia Historical Society, has had familiar access to a wealth of materials, which he has handled in a most scholarly and critical way. The mass of material available is so great that the author's original intention of writing Virginia's economic history to the time of the Civil War was abandoned. Other abstinences are not so pardonable, but are due to too rigid an adherence to a table of categories. In the preface we are told that the general subject of Virginian history, apart from the course of events, falls under the following heads: Economic Condition, Social Life, Religious Establishment and Moral Influences, Education, Military Regulations, Administration of Justice, Political System. Confining his investigations to the economic condition alone, the writer has sacrificed unity to system. He says:

"No references have been made to printing in Virginia in the seventeenth century, and the degree to which books entered into the inventories of the planters' estates, because such references, it appeared, would more properly come under the head of Education. For the same reason, the question as to how far bricks were employed in the construction of church edifices in that age has not been touched upon at length in the description of the use of this material in houses, because it seemed to be more consistent to include it under the head of the Religious Establishment. For the same reason, also, the scope of taxation and the powers of the vestries have only been dwelt upon incidentally to facts relating directly to the economic condition of the people. A full account of both would with more fitness be given under the head of the political system."

It may be questioned whether this mechanical partitioning of the field of history would allow of good results even if one assumed that all the six other departments made by Mr. Bruce are to be presented to us with the same thoroughness which his section has enjoyed. But, as it is, one misses from these volumes just such material as has been omitted purposely. Some explanation of the parish system and of the methods of taxation are essential, even in an economic history, to an intelligent comprehension of the subject by anyone who is not a historical scholar. While thus confining his history too rigidly to satisfy the reader, who will hardly live to see all the field occupied by as able pioneers as this one, Mr. Bruce has neglected little inside his own boundaries. "Reasons for the Colonization of Virginia" introduces us to chapters on the physical character and the Indian economy of the aboriginal period. Four chapters on agricultural development follow; and another on the acquisition of title to land leads on to a discussion of the system of labor with the "servant" and the slave. Other chapters treat of the domestic economy of the planter, of the relative value of estates, of money, and of manufactured supplies, and a final chapter is given to the town. The recognition of Captain John Smith, as "the real founder of Virginia, the one man who early recognized, and who labored hard while in power to carry out, the true principles of action which should have been followed by the small band of colonists planted on the Powhatan," is given with no uncertain sound, and is refreshing after so much that has been written in disparagement of that truly great man. It is shown that Smith was not the only farsighted and wise man in the colony whose admirable counsels were overruled by the shortsighted desire of the managers in England for an immediate return on investments. Gates must share with Smith in the credit for statesmanlike breadth and prevision. Such men as these opposed as motives of the original adventure the search for the precious metals and for a way to the South Sea, and laid emphasis on the other reasons which the writer so admirably sets forth — new sources of raw materials for the industrial life of England, new markets for English goods, new fields for the growing population of the

mother land, and new political barriers against the formidable power of Spain — all of which were justified in the event. Every chapter is packed with details of the immediate subject in hand, but those which make the most distinct contribution to historical literature discuss the servant, land tenure, and agriculture. The peculiar institution of the servant is handled with accuracy and discernment, although the atmosphere is too much that of condonation of an essentially vicious system — as bad if not worse than that of slavery. Yet the writer is to be thanked for his successful vindication of this unfortunate class from the foul aspersions upon them that have become historic in a famous retort of Ben Butler. Many of these so-called criminals were political offenders in a time of civil war, and many others were the victims of the kidnapper. It is maintained, with much force, that in the beginning the culture of tobacco was an economic necessity, and in no small degree continued to be such. Yet of this culture the system of large estates was a result, and not as is commonly supposed of the existence of slavery. This manorial system, which made a land of no cities and of few towns, produced that political result which so largely differentiated Virginia from New England, and yet which made her the "mother of statesmen."

It would take much more space than we can command to expatiate upon the merits of these volumes. A few shortcomings may be noted. One would not infer from Mr. Bruce's allusion to the Roanoke Island colonists that he had read Professor Weeks' able paper on that subject, published by the Historical Association. It is not accurate to speak of an emperor at Moscow in the sixteenth century. One would naturally infer from the statement on page 41 of Volume I. that McClure sailed around the northern end of the American continent in 1852. When reading of the controversy in the Stuart days over the importation of Virginia tobacco, one turns in vain to the bibliography for a reference to Hall's "Customs-Revenue of England"; a reference needed, if only to correct some of the errors of temper as well as of statement of that somewhat bilious writer. It would be difficult to say what is the thought in the sentence beginning at the bottom of page 75 in the first volume. The same may be said of the sentence at the bottom of page 314. On page 90, again, we are told of "planks twenty yards in length and two and a half feet square." On page 158 of the second volume the shingle used is described as "a square oblong piece of cypress or pine wood." But these are mere specks on the sun, and do not impair the value of a book which is a marvel of minute detail and of critical fairness of judgment.

JOHN J. HALSEY.

THE FAR EASTERN QUESTION.*

Premier Bourgeois recently declared that if the Chinese administration was reorganized by Europeans his Government would see that France got her share of the offices. This is a refreshing manifestation of the feeling in the Cabinets of Europe, a spiritual inheritance from Alexander VI., perhaps, that all outer-barbarians may most suitably be used to complete some list of colonial possessions. It also suggests that since the war between China and Japan, Russian, French, and English statesmen have another "Sick Man" on their hands, not *in extremis*, as that expensive patient at Constantinople appeared to be some months ago, but certainly sick enough to lead them to consider the best means of getting their just portion of the estate. And so it happens that there is a *Far* Eastern Question, not less puzzling in its possibilities than the ever unanswered Eastern Question.

The volume in which Mr. Valentine Chirol discusses this new situation is unusually enlightening. Unlike an anonymous writer in a recent number of the "Fortnightly Review," he thinks Lord Rosebery may have been right in refusing to join Russia in the protest against the permanent Japanese occupation of the peninsula of Liao-tung provided for by the treaty of Shimonoseki. Japan's friendship, deserved by this refusal, may be more valuable in the immediate future than the dubious gratitude of China which the opposite policy would have called forth. Nevertheless, Mr. Chirol does not fail to recognize the substantial gains in control over the Peking authorities Russia and France won by taking skilful advantage of the position their successful intervention assured them.

The old policy of England in the Far East rested on the doctrine that there was immense latent power in the Chinese Empire; but the war has so effectually disposed of this venerable tradition that the confidence with which it

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*THE FAR EASTERN QUESTION. By Valentine Chirol. New York: Macmillan & Co.

PROBLEMS OF THE FAR EAST. Japan — Korea — China. By the Right Hon. George N. Curzon, M.P. New and revised edition. New York: Longmans, Green, & Co.

was announced up to within the past few months seems now almost incredible. The country has great natural resources, doubtless, and the people are industrious, and yet these advantages are neutralized by a thoroughly corrupt administrative system. Says Mr. Chirol, in giving his impressions after a visit there:

"Nowhere in Peking could the faintest indication be detected of a desire to apply, or even of a capacity to understand, the lessons of the recent war. A more hopeless spectacle of fatuous imbecility, made up in equal parts of arrogance and helplessness, than the Central Government of the Chinese Empire presented after the actual pressure of war had been removed it is almost impossible to conceive."

Mr. Chirol seems to have had remarkable opportunities of forming an intelligent opinion, especially through an interview with the Tsungli-Yamên, or board of Foreign Relations, and during a call upon Li Hung Chang at Tientsin on his return from Peking. Li Hung Chang asked him why he had remained so much longer than he had intended in the Chinese capital.

"I replied that I had been looking for some sign of the awakening of China. 'I hope,' rejoined the Viceroy with a grim smile, 'that your time has not been wasted.' In one sense certainly, as I assured his Excellency, my time had not been wasted, for I had at least satisfied myself that the search upon which I had been engaged was a futile one."

If such be the condition of the Chinese Empire, the judicious use of pressure exercised through the channels of diplomacy, but made effective by suggestive displays of military and naval power, is the secret of successful negotiation with the Son of Heaven. Russia and France understood this perfectly, and for the last year they have been browbeating China into one concession after another, the details of which are not yet fully known in Western Europe. But they were anxious first to rid themselves of their German ally, of whom they had no further need after the Japanese had yielded. Accordingly, the Russian and French ministers suddenly discovered that they had letters giving official notification of the accession of Nicholas II. and the election of President Faure, which they had not delivered because of the war.

"With a curious affectation of impossible secrecy an audience was arranged, to which the Russian and French ministers proceeded in great state. There they received, according to their own account, in terms of unprecedented cordiality, the solemn thanks of the Son of Heaven himself for the great services rendered to him by their respective Governments. This was the first public intimation conveyed to Germany that her company was no longer required or desired."

France then, June 20, under threats, compelled the President of the Tsungli-Yamên to sign a convention giving to her territory in the south which England ceded to China a little over a year ago on the understanding that it would not be transferred to any other Power without England's consent. Next, Russia and France together forced upon China a Franco-Russian loan toward which proposals from either British or German financiers were not to be received. But for a crisis in the Paris money market, this scheme to make China financially dependent on the two Powers might have succeeded. Paris, however, has been unable to furnish all the money needed to cover the war indemnity. Consequently, within the last few weeks, as Mr. Chirol foresaw, an Anglo-German loan of £16,000,000 has been negotiated. This event leaves the triumph of France and Russia impaired, especially as England will probably never permit the June convention to be carried out, because it would more firmly fix the hold of the French on the upper Mekong and would still further threaten English control of the Yang-tsze-Kiang valley. Meanwhile, the Western world is filled with rumors of extraordinary privileges granted Russia in the North, rights of way for the Trans-Siberian railroad, ice-free ports for the navy, and the like.

In view of the trade the British have built up in the Far East, this new turn of affairs must seem ominous to Englishmen. It is an open question, therefore, in spite of what Mr. Chirol says, if it would not have been wiser for England to have accepted Russia's invitation, extended to her before it was sent to France and Germany, and to have arranged for joint diplomatic action against Japan's proposed seizure of Leao-tong, since an agreement at this point might have opened the way for a friendly settlement of all outstanding questions between Russia and England. Moreover, had England met Russia's views in Eastern Asia, perhaps the attempt to intervene in Armenia would not have proved such a discreditable failure.

Mr. Chirol's book throws considerable light also on the industrial situation. From his study of the rapid economic development of Japan, he believes the Japanese will soon be England's most dangerous competitors in the Chinese market. His remarks carry the suggestion that the two island empires may not always be friendly.

Mr. Chirol's analysis of the situation in the Far East is supported by the opinions of the Right Hon. George N. Curzon, Under-Secretary of State in the Salisbury Cabinet, expressed in the revised edition, just published, of his "Problems of the Far East." One glances over Mr.

Curzon's pages with more than ordinary curiosity because his present position in the Foreign Office might give his book a quite unusual authority, but the new preface intimates with disappointing clearness that he has drawn solely from the deep well of his own private wisdom.

Mr. Curzon has certainly had the good fortune, rare among seers, of reprinting *verbatim et literatim*, to the confusion of skeptical critics, prophecies made in the first edition of his book just before the war. For example, he wrote then and repeats now, "The Chinese army, under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps." The chief value of this edition, besides being an exhibit of prophecy fulfilled, consists in the chapter on "After the War," and particularly in that portion of the chapter which gives the story of Japan's efforts to force reform in Korea from 1894 to the close of the summer of 1895. This story presents a side of the recent conflict in the East which reflects no especial credit upon the good sense of Japanese statesmen. The utter failure of the plan and the general consequences of the war have changed Korea, says Mr. Curzon, into the powder magazine of the East. He predicts that we shall hear of this "last of the nations and most miserable of peoples" again before long; and since he wrote Korea has furnished the spectacle of another palace revolution, with Russia and not Japan as the solicitous friend.

The importance of Mr. Curzon's utterances would have been increased had they been written with the Mekong Settlement before him and the rumors of Russian aggression sounding in his ears, but even though they antedate the latest turns of the kaleidoscope, one or two gain a special interest from his present responsibilities. In explaining the attitude of Great Britain toward Russian advance he points out the dangers to British shipping in the Yellow Sea from a Russian port and fleet in the Gulf of Pe-chi-li, and says that Russian squadrons, with permanent quarters at Port Lazareff and Fusan on the eastern coast of Korea, would seriously jeopardize, if not absolutely overturn, the balance of power in the Far East, and adds that to such an issue "England is prohibited alike by her imperial objects and her commercial needs from lending her sanction." Although, like Mr. Chirol, Mr. Curzon says China "appears to have learned nothing, and, what is worse, to have unlearned nothing from the war," he differs from Mr. Chirol in feeling, if not thinking, that China may yet turn to Great Britain for support, because Great Britain has shown herself more disinterested than the others. He obviously does not relish the policy of intimate relations with the bumptious Japanese, who, moreover, he also believes are destined soon to make serious inroads on British trade in China.

Mr. Curzon prints as appendices the Revision Treaty between Great Britain and Japan, giving the Japanese their long-desired judicial autonomy, and the Treaty of Peace between China and Japan, signed at Shimonoseki.

HENRY E. BOURNE.

LETTERS AND VERSES OF DEAN STANLEY.*

The editor of the recently issued "Letters and Verses of Stanley" has erred, if at all, in rejecting too scrupulously those letters which reveal the personal life of the great liberal minister and scholar. Yet this fault is much rather to be pardoned than the opposite one which parades the sacred privacy of a great man's heart and hearth before the wanton curiosity of an alien public. One must feel on reading the Letters that we have in the volume all that a typical Englishman like Dean Stanley, guarding his house as his castle, would willingly concede even to his admirers; in a word, that the Editor has met the first requirement of an editor of private correspondence, and treated it in accordance with the probable wishes of the writer of the letters. The result for the reading public is quite distinct: a certain revelation of Dean Stanley's tastes and opinions, though little that is new; some additional contribution to the picture of Thomas Arnold — letters that would find appropriate place in a supplement to Stanley's "Life of Arnold"; considerable material supplementary to his "Sinai and Palestine"; and so on with his other books; finally a few interesting letters from Jowett, several letters by Stanley from America, and his verses.

There is nothing in these letters to alter the opinion which prevails of Dean Stanley as an eminently wholesome, cheerful Englishman, who spent not overmuch time worrying as to the scheme of the universe and his position in it, but took things as he found them, lived cleanly and loftily, and did conscientiously what

* LETTERS AND VERSES OF ARTHUR PENRHYN STANLEY, D.D., between the years 1829 and 1881. Edited by Rowland E. Prothero, M.A. New York: Charles Scribner's Sons.

he found to do. That he was not, at least in his youth, so different from other men, is shown in his letters telling of his presenting his prize poem "Charles Martel" before the school at Rugby. He writes to his sister Mary:

"I have been pondering a new coat, but I have at last come to the conclusion that the one I had at the ball will do. The only objection is that when, in speaking the English verse, I stretch forth my hand in action, the sleeves, being rather short, come down; but I can remedy that by a long shirt sleeve, and perhaps my forefinger turned down upon the rebellious coat-sleeve."

Doubtless the absence of letters describing spiritual wrestlings is not proof conclusive that the young man had none, yet the editor would probably not have withheld such. And the attitude of the man's mind seems frankly expressed in these extracts:

"I know of no system to which I can hold except Arnold's. I feel that to become a Newmanist would be a shock to my whole existence, that it would subvert every relation of life in which I have stood or hoped to stand hereafter. I dread to think of it even as a possibility, and I dread also the possibility of a long and dreary halting between two opinions which will mar the pleasure of every opinion I hold for an indefinite period. With this feeling you may be sure I shall not join it without a desperate fight within and without, that I will leave no stone unturned which may enable me to keep in that line of life to which I had thought God had called me, and from which a conversion to Newmanism would lead me away into a path utterly unknown to me" (Feb., 1838).

"I received a letter from Arnold which added whatever could be added to the solemnity of the ordination [his own], and softened whatever could be softened of the bitterness of subscription."

"The real thing which long ago moved me to wish to go into orders, and which, had I not gone into orders I should have acted upon as well as I could without orders, was the fact that God seemed to have given me gifts more fitting me for orders, and for that particular line of clerical duty which I have chosen, than for any other" (Feb., 1840).

One of the most beautiful things about Stanley was his devotion to Arnold. His "Life and Correspondence of Thomas Arnold" is inspired by the very spirit of Arnold, and will remain the best of his published works. But a more touching memorial of this love "passing the love of woman" is the annual letter to Mrs. Arnold or her children on the anniversary of Arnold's death, with its ever renewed testimony to the immortality of the inspiration of the great Rugby Master's life and teaching. "Risest thou thus, dim dawn, again,"—so, but with less sadness, rings the keynote of the series from 1847 to 1880 when the last was written to "My Dear Fan," Mrs. Arnold having died several years before.

"I anticipate by one day the letter which I always wrote to your dear mother at this time, that you may get it in the midst of dear Matthew's home. I am going to give an address to a school on your father, and I shall make it, as at Rugby, on the two words whose meaning and hope Matthew told me that we had both learned from the same source — Religion and History. . . . How I seem to see him towering above the rest of the world, amidst all the changes that have happened since! How I trust to what he taught us and what he showed us! . . . We are on a little island of memory, and all who share in that memory must hold together as long as life lasts."

Whether Stanley wrote the anniversary letter for the next year does not appear, and he died a month after it was due, July 18, 1881.

Americans will of course be interested in the letters from America. On the voyage the Dean coached for the approaching contact with the new country, as indicated in the following: "I can now repeat the names of all the Presidents, and explain the meaning of Democrat and Republican. Democrat is Liberal, and Republican is Conservative." Like all foreiguers he was looking for something that would "smack of the soil," and found it in a wild Westerner who said, "I was that sick that I almost brought up my knee-pans"; as well as in a choice collection of Americanisms more or less recoguizable. He attended the two hundred and fiftieth anniversary of the founding of Salem and heard Story's poem. "I thought it quite magnificent in its tone. It denounced the follies and corruptions of the United States with a vigor which I should have thought quite impossible to have been attempted." The society of Boston struck him as very like that of Geneva, "the most civilized in Europe — the same uniform amount of intelligence and cultivation in all the families — all well-conditioned, and all intermarried with each other."

The editor has modestly chosen the designation "Verses" for Dean Stanley's few rhymed effusions. The student of literature may find room for interesting reflections in the fact that the man who wrote the prize poem at Rugby in 1832, and again at Oxford in 1837, was so lacking in the divine afflatus as these verses show. Stanley as a poet tempts to a comparison with Luther, for while he has a few pieces in lighter vein, as "The Bear of Bludan," and the valentine to Mrs. Grote, his best work, indeed his only work worth considering, is his hymns. These treat the same themes as Luther's hymns, and are in much the same spirit and quality of workmanship. There is a version of the *Dies Iræ* in six-line stanzas, closely resembling the translations of Walter Scott and Macaulay. Resemblance to some version of this much-translated hymn was of course inevitable.

Among the best of the pieces in this line are those beginning: "When the Pascal evening fell," "Let us with a gladsome mind," and especially "Where is the Christian's fatherland?" Of this last, imitated from Arndt's famous poem "What is the German's fatherland?" the last stanza runs:

> "Thy native home is wheresoe'er
> Christ's spirit breathes a holier air;
> Where Christ-like Faith is keen to seek
> What Truth or Conscience freely speak —
> Where Christ-like love is keen to span
> The rents that sever man from man —
> Where round God's throne His just ones stand —
> There, Christian, is thy Fatherland."

It is strange, by the way, that there is such absolute absence of any influence of Tennyson on Stanley's poetic taste. Indeed, Tennyson, Dickens, Thackeray, seem not to have been within his horizon. W. H. CARRUTH.

TRIBAL SOCIETY AS ILLUSTRATED IN WALES.*

Twelve years ago Mr. Seebohm put forth "The English Village Community," the sixth chapter of which dealt with the tribal system in Wales. His latest work, "The Tribal System in Wales," is an expansion of that chapter. In method of treatment it differs greatly from its predecessor. That was a comparative study — English, Welsh, Irish, and ancient Roman institutions all coming within the purview of the author. This, in the author's words, is "confined to an attempt to understand the *structure* of tribal society in Wales. The *methods* of tribal society in Wales and the extension of the inquiry to other tribal systems are left to form the subject of another volume" (p. v.). This purpose is rigidly adhered to, and nowhere do we find a suggestion of that controversial spirit displayed in "The English Village Community." But though maintaining this position of neutrality with respect to the evidence he adduces, Mr. Seebohm's end in view is none the less evident. Throughout the entire work, influences in accord with Mr. Seebohm's well-known opinions irresistibly force themselves upon us. We find no ideas advanced to bias the judgment — simply a statement of facts; but these facts are so artfully mustered and massed that the continuity of argument, even if only suggested, and that ever so faintly, is complete, and in the end appeals with astonishing power.

The documentary sources upon which Mr. Seebohm has based his study consist of the Extents, Court Rolls, and Assessments of the Isle of Anglesey, from the year 1294 to 1352; but from these he has necessarily worked back to the ancient laws of Wales and ecclesiastical donations of the pre-Norman era. The fact that Mr. Seebohm cannot read the Welsh language is no bar, for the documents are all in Latin. Curious cases are discernible in reading the sources, showing the difficulty Edward's lawyers had in discovering a Latin term to define a purely Welsh institution (*e. g.*, p. 8), precisely the same problem which faced the Roman historian Tacitus in describing the manners and customs of the ancient Germans. But Mr. Seebohm's hours of study have not been confined merely to the alcoves of the Record Office, or the MS. department of the British Museum. As a member of the Royal Commission to investigate the Welsh land-system, he has actually traversed the entire land of which he writes. The basis of "The Tribal System in Wales," however, is the documents pertaining to the so-called "manors" of Aberffraw and Denbigh, upon the Isle of Anglesey. The reason for so doing is that here, more than anywhere else in Wales, Welsh tribal customs are likely to be seen in their purity. The tenacity of the Welsh tribal system is astonishing, for its integral structure survived "the wreckful siege of battering days," the conquests of Henry II. and Edward I., plague and famine, and as one has finely said, "the slow assay of time until the final institution of the English law under Henry VIII."

The "manor" of Aberffraw is shown to have consisted of demesne land held by free tenants who occupied *weles* or *gwelys*, while the unfree *villani* occupied outlying hamlets. The question then arises, What was a *wele?* The answer is found in the Denbigh Extent (8 Edward III., see Appendix B), which "seems to be the only one which meets the requirements of the case. It was made before the 'Black Death.' It relates to a mainly pastoral district which continued to a large extent under the rules of ancient custom. It gives the name of every tenant, and has, moreover, distinct reference to a condition of things both before and after the conquest of North Wales" (p. 30). It is evident that the *weles* are of free tribesmen who are said to hold in *weles* and *gavells*, and further evidence shows that the *wele* was a family group including great-great-grandsons, with sub-divisions into *gavells*. Thus the Welsh

* THE TRIBAL SYSTEM IN WALES. Being part of an inquiry into the structure and methods of Tribal Society. By Sir Frederic Seebohm. New York: Longmans, Green, & Co.

land was occupied by so many joint-family communities embracing subordinate family groups. The *wele* is, therefore, a division of the tribe, not of the land, holding an undivided share in the occupation of a district (pp. 31–4).

Turning from the kindred-group to the land it occupied, we find the lowest land unit in the surveys called *villata*. These *villatæ* are fixed and permanent units, while the *wele* itself was not compact, but could enjoy separate holdings in several *villatæ*, or be confined, as the case might be, to one *villata*. It is impossible, however, to go into the details of tribal structure described by Mr. Seebohm: they are welcome additions to our knowledge of early institutions. The main interest lies in the fact that in this tribal society of Wales one sees a nucleus of the later manor. This is nowhere stated, but the inference drawn from the consideration of the evidence in hand is that the old English manor had an admixture of Welsh elements in it, and the corollary of this inference is that the English conquest of Britain was not as destructive as some students would have us think.

This interest is heightened by the fact that the Welsh constitution contained unmistakable feudal origins, and these, strange to say, are not so much of a political or economic character as military. Undoubtedly feudalism is neither wholly Roman nor wholly German in origin, but rather social and economic: given certain conditions and certain effects will follow, whether in France and Germany or in India and Japan. The Welsh chieftain—called a *uchelwr*—was a privileged tribesman, head of a *wele*, a landed lord, and in South Wales a judge also (pp. 54, 90, 98, 127). The other members of the *wele* were not joint-tenants or 'landed' persons, but were in a subordinate position and had rights of maintenance only (p. 91). Every *innate boneddig* or tribesman of full blood claimed his maintenance as member of the greater kindred-group and not by inheritance from his father. He *ascended* to his father's privilege as a landed person at his father's death, but the right of succession was prospective—he might live and die without such ascent. When he did ascend to the privilege of his father he became a *marchog* or mounted horseman. Thus in the military constitution of the tribe the *uchelwr* is a horseman, the *innate boneddig* a foot-soldier (p. 91–5). The evolution of this feudal system Mr. Seebohm presents as follows:

"Under the tribal system the *wele* is the unit. The *brenhin* (privileged chieftain or prince) and the members of his *wele* form the royal and ruling class. The *breyrs* or *uchelwrs*, heads of *weles* with the *innate boneddigs* under them, form the second class of free tribesmen. The *villeins*, or strangers in blood, form the third class; and beneath all these were the *cæths* or slaves, who could be bought and sold.

"The extraordinary solidarity of the kindreds and the tribe — a solidarity to which history bears ample testimony — was gained at the expense of the freedom and equality of the individual tribesmen. And little as the Codes reveal to us of the actual condition of the Cymric tribesmen, it is impossible to shut our eyes to the easy possibility of oppression on the part of chieftains and *uchelwrs*. It is easy to see how, if such was the structure of the Gallic tribes described by Cæsar, his description of tribal society might well be, in measure at least, typical of tribal society generally in its early stages. It might, under the pressure of want on the part of the tribesmen or the unscrupulous use of power on the part of the *uchelwrs* or higher chieftains, easily come to pass that the mass of tribesmen, with their bare rights of maintenance and a *peculium* subject to the vicissitudes of fortune, elsewhere than in the Gaul of Cæsar's description might become almost the serfs of the *uchelwrs*, or, as he describes them, the *servi* of the *equites*" (p. 109).

These feudal forms suggest a bond between tribal society and feudal society, and also have their direct bearing, as is shown (p. 180), upon early English institutions. If Mr. Seebohm had done nothing else in these pages than bring the light of Welsh forms to bear upon our knowledge of feudalism and the manorial system, his book would have been a notable one. As it is, he has advanced some other facts which will set the student of early English institutions to earnest thinking.

For example, in the case of a criminal who was banished from Cymru, "it was required of every one of every sex and age within hearing of the horn to follow that exile, and to keep up the barking of dogs, to the time of his putting to sea, until he shall have passed three-score hours out of sight" (p. 59). This at once suggests the old English ordinance of the hundred. Evidently here in Wales we have the folk of a district responsible for oversight of a criminal. Few questions in English institutional history have so eluded settlement by sincere and profound investigators as that of the origin and early character of the hundred. Historians from Spelman down to Stubbs and Freeman have tried in vain and in many ways to explain the origin and early character of the hundred. Phillips, Turner, and Palgrave give up in despair. Lingard opposes the view of everybody else, and has none of his own. Spelman, reasoning from analogy in the frank-pledge, refers it to a similar responsible group. So does Leo. Verelius and Grimm hold that the hundred

was an area comprising a hundred *villæ* or hamlets. Schmidt holds that it was an area of a hundred hides of land. Ihre makes it a recruiting district of a hundred men for battle. Lappenberg's opinion is much the same. Eichhorn, with Kemble and Konrad Maurer, believes that it was in its origin a personal division, and became territorial at the end of the nomadic period, through the occupation by each century of a district to dwell in. Waitz so thinks, too, but pushes farther, and holds that each of the hundred men was given a hide of land. Finally, Stubbs says that the only reasonable conclusion is "that under geographical hundreds we have the variously sized *pagi* or districts in which the hundred warriors settled; the boundaries of these being determined by other causes, as the course of rivers, the ranges of hills, the distribution of estates to the chieftains, and *the remnants of British independence*" (Const. Hist. of England, I. 106). Is it not possible that, at last, in this mere allusion of Stubbs to "the remnants of British independence" we have a clue to the hundred? We have seen the similarity between the provisions of the criminal law in Welsh and English customs; we have seen the similarity between the Welsh "manor" and the old English manor; we have seen the marked military character of the Welsh tribal system, and over against this we put the strong military elements of the ancient German constitution — the hundred and the *comitatus*. What is the inference? that in the progress of the English conquest these similar institutions amalgamated in greater or less degree, precisely as on the Continent analagous Roman and German institutions combined in different proportions in Frankish Gaul, Visi-Gothic Spain, and Lombard Italy.

Other likenesses in Welsh and English institutions fortify this inference. How else in Kent, most remote from Wales and the first land in Britain to be hallowed by the tread of men of the English kin, can the custom of gavelkind be accounted for? Gavelkind is not found in the lands conquered by Angles and Saxons. Plainly, the Jutes, who in point of number were the least of the Teutonic invaders, succumbed more than has been supposed to the existing Welsh regime (*cf.* also pp. 79, 86, 88, 95, 101, 106).

It will not do for the advocate of the absolute purity of English institutions to wink at facts such as these Mr. Seebohm has brought forward. As said in the beginning, he has nowhere in his work applied the facts he has discovered, having left the extension of his inquiry to another time; but while Mr. Seebohm is writing his companion volume, it behooves the enthusiast for the purity of early English institutions to redeem his time if he intends to refute Mr. Seebohm's arguments, for the present work, in the opinion of the reviewer, constitutes the most formidable assault yet made upon the "Teutonic School."

It may be well, before making an end, to notice some features for the elucidation of which we are indebted to the present work: (1) The importance of land as an economic factor in the development of tribal society is emphasized. Blood relationship lay at the basis of the Welsh tribal society from the earliest times, but gradually proprietorship in land crept in. Yet the strength of the former tie is shown in that, like everything else, proprietorship was forced into a tribal mould. Whatever of land ownership grew up in the tribe was tribal ownership, but there was nothing like "the modern democratic view of a society in which equality of rights and shares settled every question" (p. 88). The kindred, to the ninth and fourth degree, were both related to the land, but *through the wele*, who was regarded as the land-owner of the district. In him were vested as landed proprietor the tribal rights of his *wele*, so far as regards land occupation (pp. 60, 87–9). (2) Mr. Seebohm shows that the notion of private property was a late growth (p. 95), and that the idea of conveyance was "foreign to the tribal system in its early stages," and due to the influence of the church (pp. 150, 193, 226–7). (3) The infiltration of secular influences into the Welsh church bears a striking resemblance to the history of the church among the Franks. The church set itself to convert the tribal lords in Wales, and they, as the lords in Frankish Gaul, immediately rushed into her offices; the ecclesiastical abuses enumerated by Welsh historians might be taken, with the change of names of persons and places, for a page of Gregory of Tours.

Nothing has yet been said of the style of the work. As the reader has probably discovered, "The Tribal System in Wales" is not easy reading. And yet it is relieved here and there by touches of light and color which raise that page at least from the dull dust of economics. Such a page is that describing the hearth of the Welshman's home, with the mark of the kindred upon it. We are told:

"The covering and uncovering of the fire had a picturesque significance. Whether the fire were of wood

or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember — the *seed of the fire* — which was carefully restored to the hearth and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the 'seed of fire,' to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus from year end to year end might never go out. Anyone who has seen the process performed on a Celtic hearth will understand the natural transition in the mind of the Welsh poet, Henry Vaughan, in his lines on 'Sleep,' from the high-flown metaphor:

> 'The pious soul by night
> Is clouded like a star . . .'

to the more homely one —

> 'Though sleep, *like ashes*, hide
> My lamp and life . . .'

and see at once the symbolic significance" (pp. 82–3).

We shall look eagerly for Mr. Seebohm's promised sequel, for the present work is probably the most important contribution to institutional history made by an English writer since the death of Sir Henry Sumner Maine.

JAMES WESTFALL THOMPSON.

RECENT SOCIOLOGICAL STUDIES.*

A work "practical" and "Christian" is that presented by Dr. Crafts in his "Practical Christian Sociology." It breathes the fire of genuine philanthropy and reform. In the five lectures and numerous notes, almost every question of human interest is touched. The references to books and documents are valuable. The questions, topics, tables, and indexes are very suggestive, but badly arranged. The statistics and other data are used as illustrations of accepted doctrine, not as instruments of research. The discussion will open heart and eye and awaken the social conscience, but it will give no adequate notion of the path by which men can attain an independent judgment. The social ethics of Church, Family, Education, Industry, and Citizenship, are treated with ability and moral earnestness, though not without a bias which makes it necessary to go over the grounds of reasoning for one's self.

The art of illustration is used with fine effect in the chapters of the book which set before us the "Life of the Poor in Great Cities." Such men as Mr. R. A. Woods, Mr. J. A. Riis, and Sir Walter Besant bring to mind the various aspects of crowded misery, the hopes and needs of the distressed. The material has already been issued in "Scribner's Magazine," but is now presented in convenient book form. American and European conditions are described.

Dr. Gladden writes with so much knowledge and spiritual force that he can afford to indulge repose in style. Every paragraph in his "Ruling Ideas of the Present Age" is instantly intelligible, and yet we are led to consider some of the most profound thoughts about life and duty. There is no pretense of scientific and technical discussion, or unfolding of economic or political doctrine, but "ruling ideas" are treated in the spirit of a seer, a prophet — Fatherhood, Brotherhood Sacred and Secular, Property, Religion and Politics, Public Opinion, Pharisaism, are some of the topics.

It is always interesting to watch the play of a vigorous intellect about a social problem, and it is helpful to the unfolding of an argument when a sagacious and disciplined business man contributes his reflections. Mr. O. D. Ashley, in "Railways and their Employees," discusses the subject of the relations of corporations to their employees in close touch with the facts. He reasons from experience and successful trials, not from pure invention. He advises corporations to provide sick benefits, life insurance, pensions, out of income, and offers as a motive the more efficient and faithful service which would thus be secured. The examples of successful undertakings are found in European and American life. He seems to have gathered his data while he was writing the book, a method which is natural enough to a busy tradesman, but has its disadvantages from the standpoint of thoroughness of treatment. He does not seem to be acquainted with some of the most important works on the subject nor with some of the most conspicuous examples of prosperous coöperation. His skepticism about coöperation initiated by workingmen may thus be partly accounted for. In spite of these limitations the academic defenders of the coöperation principle will justly be encouraged by the judgment of a leader in large enterprises. The author feels quite sure that Western railroads will never have an income sufficient to provide for pensions and insurance until the laws permit them to combine to stop rate-cutting. He does not seem to be aware that there are other leaks to be stopped. The popular belief about stock-watering, thefts by directors, unfair contracts with freight companies, he does not consider. The chief value of the book lies in the

* PRACTICAL CHRISTIAN SOCIOLOGY. By Wilbur F. Crafts, Ph.D. New York: Funk & Wagnalls Co.

THE POOR IN GREAT CITIES. By Various Writers. New York: Charles Scribner's Sons.

RULING IDEAS OF THE PRESENT AGE. By Rev. Washington Gladden, D.D., LL.D. Boston: Houghton, Mifflin & Co.

RAILWAYS AND THEIR EMPLOYEES. By O. D. Ashley, President Wabash Railroad. Chicago: The Railway Age Co.

ANARCHY OR GOVERNMENT? By W. M. Salter. New York: T. Y. Crowell & Co.

LABOR IN ITS RELATIONS TO LAW. By T. J. Stimson. New York: Charles Scribner's Sons.

OUR INDUSTRIAL UTOPIA. By D. H. Wheeler. Chicago: A. C. McClurg & Co.

KING STORK AND KING LOG. By "Stepniak." New York: Imported by Charles Scribner's Sons.

THE THEORY OF SOCIAL FORCES. By S. N. Patten, Ph.D. Philadelphia: Am. Academy Political and Social Science.

PROCEEDINGS OF THE NATIONAL CONFERENCE of Charities and Corrections, Twenty-second Annual Session, New Haven, 1895. Boston: G. H. Ellis.

evidence it offers that the great managers of capital are coming to recognize their social responsibility in relation to the men who help them make their vast fortunes. The chapters on Socialism and Strikes show that these spectres of dread have much to do with the introduction of a fairer method.

In his "Anarchy or Government?" Mr. W. M. Salter affirms that anarchy (absence of government) is a possibility, but so remote that we may set it aside in our age as visionary. Government is necessary in order to protect national life and all its processes and goods. But when we go so far we must go forward. The protection of life and property means more than militia and police; it involves education, poor relief, and the use of the governmental machinery as the organ of public convenience. Government tends to develop a sense of solidarity, a deep social consciousness of unity and sympathy. "The social consciousness, in proportion as it is real, demands government under existing circumstances; but finally the social consciousness may be so perfect that government will be allowed to drop away like an out-grown shell." The attempt is made to judge the recent Pullman strike in the light of the ethical principles of the book.

The small volume on "Labor in its Relations to Law" is a very convenient summary of the common and statute law in force in this country in respect to the employment contract, strikes, boycotts, and the various questions connected with these phenomena. The author is to issue a larger "Handbook" on the same subject. The chapters here noticed were given at the Plymouth School of Ethics in 1895.

The main thesis of "Our Industrial Utopia" is that we are sick from superfluity and victims of imagination. It is not necessity which torments us, nor corporations which oppress us, but the craving for more superfluity which goads and vexes us. The defence of corporations, House of Lords, Senate, and trusts, is so rare in our days as to be positively interesting. A public sated with attacks on "bloated bondholders" and vile "money-bags" and "unscrupulous trusts," "vampires," and "Octopus," may here find rest and refreshment before renewing the attack. Benjamin Franklin, spite of recent criticism, is canonized and his image restored to its pedestal. It is true the author seems to be able to go through our cities with eyes, ears, and heart tight shut, but in many points, spite of his "mind-cure" panacea, he launches some keen shafts. In our age, when the socialistic tendency is dominant to monotony, such a book may be condiment, and appetizes, even if it does not provide nutriment.

The recent death of "Stepniak" will give added interest to his "King Stork and King Log, a Study of Modern Russia." To those who peer into the cloudland of Russian political and ecclesiastical despotism, these pages may afford some help. We can hardly expect absolute history from the radical and persecuted exile. But studying the mind of Stepniak we are weighing some of the forces which work, even by methods of human wrath, toward a clearer day and a happier lot. Americans will find in the first volume a brief but sympathetic account of the sect of Stundists and the way in which the Russian Government has treated them. The style is free from violence and exaggeration, but the most calm recital of facts, if they be facts, fills one with distress and indignation.

Professor Patten has written some extremely suggestive chapters, in his "Theory of Social Forces," on the social forces which make for progress. In the earlier part of the essay there seems to be some doubtful and not entirely luminous reasoning about the origins of "mental mechanism" and biological impulses to progress; but the chapters on "A Social Commonwealth" and "Normal Progress" move on modern and more stable ground, where there is less reason and room for wise guesses. Physical forces are given due place; æsthetic factors are highly honored; economic elements are clearly treated; and, what has been rare in such purely academic and scientific discussions, the essential religious and Christian ideals are frankly recognized among the agencies of progress. This portion of the essay must bo regarded as a most important contribution to the discussion, as it helps to restore the balance of thought, to present the spiritual beliefs in something like a true perspective, and to help men of our age over the superficial criticism of Comte which was carried forward on the powerful current of his magnificent scheme of social philosophy. There is here a chance to run out beyond strict science to the visions of the author's individual Weltanschanung a sort of Thomas Aquinas hierarchy (p. 129). The national feeling is treated with scant justice (p. 102). Why should it cease any more than friendship or domestic attachments? Why should patriotism contradict philanthropy? The denial of the possibility of a social philosophy because we cannot compare the human race with the races which inhabit other planets seems fanciful, although we cannot doubt that a better philosophy will arise when we have wings or other means of communication with our nearest neighbors. The suggestion (p. 150) that moral feelings are impediments to progress arises from a too narrow and negative definition of morality. If morality is conceived as a positive force under the Golden Rule it would have no such tendency as the author imagines.

No student of social pathology and of charitable work can afford to miss the annual Reports of the National Conference of Charities and Corrections. They are simply indispensable. The "Charities Review" has now practically become the monthly organ of the Conference and will serve as a constant reminder of its work. The last Report shows two new elements, the work of the scientific theorists of the colleges and universities, and the work of the residents in Social Settlements. The latter feature is to be even more prominent in the future.

C. R. Henderson.

Religious Literature, Theoretical and Practical.*

Those who find any discouragement in the fact that the religious literature of our time is filled with bold and sharp criticism, should be encouraged by the further fact that it is also practical in many new ways; in many new ways strives to understand and remove the evils that have so long vexed society. We have nothing to apprehend from criticism, although it may seem to be destructive in form, so long as it is associated with an active corrective mood of mind. The religious literature which flows in upon us in full stream aims, much of it, at a regeneration of life which must, in the end, put us in firmer possession of spiritual truth. It is certainly well to know of the doctrine, by doing the will of God.

"The Messages of the Seven Churches of Asia" demands respect both by the excellency of its purpose and by the diligence with which it is pursued. It is intended for good old-fashion people,— of whom we are glad to believe there are many,— and will bring to them comfort and that form of edification of which they are capable. It is written under the ruling idea that every portion of Scripture has a specific and divine purpose by which it is united with every other portion, and that all taken together make a complete and immaculate record. It is not fitted, therefore, to play any part in current discussion, or to bring it any light. Fortunately the volume, though a large one, confines itself to the mere margin of the Apocalypse, and so saves the reader from a hopeless wandering among the prophetic imagery of which its body is made up. No one with the temper here indicated has ever pushed into the heart of the book and reached anything which could be called dry land. The volume shows somewhat, in spite of its unswerving belief, the modern method by giving the subject an historical and geographical background. Compelled by the facts of the past to accept a figurative coming of Christ, it still clings, in reference to the future, with undying faith to a judgment and a judgment-seat.

"The Johannean Problem" is a clear and concise rendering of the argument for the authenticity of the fourth gospel. "It is our purpose to summarize the evidence for the genuineness of the fourth gospel so far as ascertained at the present time." This task, certainly not an unimportant one, the author has satisfactorily performed. It would hardly be possible to find as much on this topic in as compact a form elsewhere. The work is thorough and candid. It is difficult to resist the force of the internal evidence, especially as presented by Bishop Lightfoot.

"The Two St. Johns" is a life of John the Disciple and John the Baptist, extended by reflection and enforcement after the manner of a sermon. It is a book of practical piety, of good taste and good judgment, and is fitted to render the service of a religious tract.

"Nature and Deity" is a noteworthy book. The theme is treated in a comprehensive and penetrative way. The author shows a strong grasp of thought. The object of the volume is "the rationalization of religion." This is to be done by finding in experience widely interpreted the impulse and law of our religious life. This impulse is the quest of the ideal. Our religious life is given in our natural life. How given? is the inquiry of our author. The sufficiency of natural law in the sphere of religion is the postulate of the book. It is well fitted, on the one hand, to steady the steps of those who are losing the footing of faith; and to make, on the other hand, more cautious the steps of those who are pursuing the unseen in a conventional and assured way. It is easy for us to accept the general conclusion of the book, though we cannot feel that the inner force of truth receives quite equal emphasis with its outer form. The narrowing tendency of a primarily empirical inquiry seems to us to be distinctly present. "Nature coheres by an imminent or inherent vital law." We are entitled to more than this. As certainly as a vital process transcends a mechanical one, so certainly does an intellectual and spiritual process surpass a vital one. Nature coheres by a complex process, both vital and spiritual. Neither do we think that religion is adequately represented as an effort to harmonize our lives with universal power. The religious life is harmonized with universal power, but by virtue of a transcendent impulse. The difficulty here, however, may arise from the inability to say all things at once. It is a volume worthy the consideration of those who study the inner reason of the ways of life.

It is not possible to adequately characterize "The Christ of To-Day" in a brief space; but we have no alternative. The temper of the book is of the best. There is much everywhere to which one would heartily assent. The enthusiasm with which the subject is presented is boundless. Yet one is not quite satisfied. There is too much rhetoric in the book for its best effect. Not that the rhetoric is bad; on the other hand, it is good, but it leads

* The Messages of the Seven Churches of Asia. By Rev. Thomas Murphy, D.D., LL.D. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

The Johannean Problem. By Rev. George W. Gilmore, A.M. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

The Two St. Johns of the New Testament. By James Stutker, D.D. American Tract Society.

Nature and Deity. By Frederick Meakin. Chicago: Charles H. Kerr & Co.

The Christ of To-Day. By George A. Gordon. Boston: Houghton, Mifflin & Co.

A Study of Death. By Henry Mills Alden. New York: Harper & Brothers.

Christian Teaching and Life. By Alvah Hovey, D.D., LL.D. Philadelphia: American Baptist Publication Society.

The Spiritual Life. By George C. Needham. Philadelphia: American Baptist Publication Society.

Heredity and Christian Problems. By Amory H. Bradford. New York: Macmillan & Co.

Pascal and Other Sermons. By the late R. W. Church, M.A., D.C.L. New York: Macmillan & Co.

to an exaggeration and reiteration which are inconsistent with the clearest, most persuasive thought. The aim of the author is to enforce the divinity of Christ, especially on the practical side as the redemptive force of the world. This aim is the exact opposite of that of the volume we have just considered. The purpose of the one author is to find God in nature; of the other, to find him in the revelation of Christ. In lucidity and closeness of thought, the first author has decidedly the advantage. Dr. Gordon is not as explicit as his theme requires him to be on either of the two essential parts of his subject: what is meant by the divinity of Christ, and how is the salvation of man involved in it. The difficulty with most persons who doubt this divinity is, that it seems to them an obscure, unverifiable dogma, and one, if accepted, of no obvious practical value. It is through the words of Christ, their truth and their love, that we find access to God; not by virtue of any mystery of his being. Concerning this we are at liberty to maintain any theory which seems best to cover the facts; knowing that any and every conception will be inadequate. This volume will be satisfactory to those who share the beliefs of its author; but will not persuasively lead those who stand remote from them.

"A Study of Death" is an unusual, a singular book. It is a prose poem, after the method of Browning, and must be wrestled with by most readers with something of the penetration and patience that that author imposes. The title is suggestive, not descriptive. The theme is not death simply, but all the darkness which braids the light of the world. It is a discursive treatise on moral chiaroscuro. The author has a highly cultivated mind of remarkable insight and unbounded faith. Faith is with him not so much the product of a reasoning process as of wide vision. The shadows of the world are visible and inseparable parts of its beauty. They carry no disturbance to the mind, and cast no burden on the spirit. "Faith boldly occupies the field of pessimism, finding theism its largest hope." The volume is full of insight, and contains passages of great force and beauty. Most will need to read it in a detached manner, taking a little now and then, as they can make use of it. One feels as though the author had gone forth in a clear night among the mountains, had seen strange, vanishing, beautiful things, mingled them with his own sensitive, vivacious thoughts, and rehearsed them in a sporadic way as the impulse prompted. The progress and adherence of the volume are quite as much in the feelings elicited as in its logical continuity. One must tread lightly if he is to keep step with the writer.

The next two volumes, "Christian Teaching and Life" and "The Spiritual Life," are of a practical type, and are sent out by the American Baptist Publication Society. The first is designed to be an aid in Biblical study. The general topics are: The teachings of Christ and of the Apostles, The use of Creeds, Relation of Christian teaching to Life, Improvement in Christian Teaching. The subordinate topics under each of these divisions are stated and supported by liberal Scriptural references. The work has been perspicaciously and diligently done, and the volume will be aidful to those who wish either to study or teach the Bible in the approved method. The treatment of immediate social questions is neither full nor forceful. The second volume contains addresses given on various occasions by Mr. Needham. It comprises also a brief sketch of the life of the author. Mr. Needham has been an active evangelist for many years, working by himself and in connection with Mr. Moody and others of like temper. He has been active in forming and guiding conferences. The critic's function is suspended in the presence of discourses of this kind. They are to be chiefly judged by their practical effects. A movement cure is not to be estimated by a description of its processes, but by its actual results.

"Heredity and Christian Problems" is a pleasant and practical presentation of a wide, suggestive theme. Dr. Bradford belongs to the still small though growing number of ministers who are striving to render the truth under the terms of our present knowledge, and to redirect it more skilfully to the solution of social problems. This class has not only the past behind it, but the present around it, and the future before it. The first chapters are occupied with a *résumé* of the law of heredity as expounded by various leading authorities; and cover the ground somewhat extendedly. The later chapters apply the doctrine to theoretical and practical problems; such as the freedom of the will and the person of Christ, education and the home, pauperism, crime, and race-renovation. The book is well fitted to instruct and to guide the general reader desirous to make wisely his contribution to the common welfare. It is quite often conceded that genius does not pass by inheritance. The author seems to accept that conclusion. More, however, seems to be envolved in the concession than they are aware of who make it. We shall hardly say that genius has fixed boundaries, and is distinct in kind from talent and intelligence. If it is not, and is not transmissible, it becomes improbable that pure intellectual endowments are transferred. There are so many implications of mental power in physical organization, that simply physical inheritance goes far to impart moral and intellectual quality.

"Pascal and Other Sermons" constitutes a final volume of gleanings from the discourses of Dean Church. It is made up chiefly of occasional sermons preached elsewhere than in St. Paul's. Dean Church was one of the most distinguished of English preachers of the present generation, and his sermons have been extendedly published. They are among the best of their kind. What Dean Church says of "The Penseés of Pascal," in its ministration to men is true of his own discourses. They deepen "the grounds of evolution by elevating the level of religious thought, and enlarging its horizon. Devotion, to be kept pure, needs ideas as well as feelings." His sermons owe their helpful power to a

profoundly reflective and spiritually earnest frame of mind. He renders the spiritual world for himself and for others under the leading beliefs wrought out by the Church, and these beliefs show in him, as they showed in Pascal and in many another, a wonderful power to search the thoughts, strengthen them and give them a divinely productive and stimulating force. The ruling ideas of the discourses indicate a somewhat severe orthodoxy. It was by virtue of depth of conviction rather than by concession to the growth of opinion that Dean Church exerted his influence.

JOHN BASCOM.

BRIEFS ON NEW BOOKS.

A new edition of John Donne.

Whoever can write anything which shall give a true and sufficient idea of John Donne, such an idea as will make the general reader of poetry understand why he is regarded as a poet of surpassing genius, may deem himself no longer an apprentice in the art of criticism. Donne is the most baffling of the minor poets; Whipple and Lowell, Gosse and Dowden, and a number of lesser men, have tried their hands, and yet no lover of Donne feels that anything adequate has been said, and those who know the poet still remain an elect number. One bar to a more general reading of Donne is now removed by the publication of his poems in two volumes (Scribners), excellently edited by Mr. E. K. Chambers. A careful text and sufficient apparatus in the way of variants and notes are supplied by the editor, and the work appears in the attractive form of the "Muses Library," now becoming more and more familiar to us. There is, too, a very remarkable portrait, which is a better comment on the characteristic poems than much that has been written on the subject. But in coming to the introduction by Mr. George Saintsbury, the reader of other essays on Donne will feel a disappointment, less keen now for the many that have gone before. Mr. Saintsbury is known to be a devoted admirer of the poet, and it would go hard if such a one could say nothing rightly. Accordingly here, as in what Mr. Saintsbury had written of Donne in the "Elizabethan Literature," we have several good things well put; but taken all in all no sufficient word is said of the real man, the intense, the fascinating, the inscrutable poet. True to his own nature, as to the inevitable secrecy of youth, Donne drew around him a cloudy something which keeps him forever to himself. And whoever may have penetrated within has been unable, on coming forth, to render a good account of what he has experienced. The reader must still depend upon himself, and here he will be helped by Mr. Chambers's notes, for Donne is a poet who needs a good deal of annotation, and Mr. Chambers is often happy in suggestion and comment, and frequently offers something of value as to he historic fact.

An acceptable summary of American literature.

"A History of American Literature" (Silver, Burdett & Co.), by Professor F. L. Pattee, is a new text-book for schools and colleges. It is, on the whole, an acceptable summary of our literary history, well-arranged and comprehensive. The author has grasped the truth that "no one ever learned literature from a text-book," and has not resorted to the pernicious practice of making his manual a compendium of "elegant extracts." Instead, he gives the student brief directions, classified as "required reading" and "suggested reading," and in every way encourages him to use the text-book as merely a point of departure for the real study of the subject. Among the noteworthy features of the book are a considerable admixture of American history — and a larger degree of attention to the political writers and orators than their literary importance would warrant, the frequent references to works of standard criticism, and the numerous bits of brief comment from other writers that we find inserted in appropriate places. We have noticed but few errors. The author can hardly be blamed for saying that no life of Governor Hutchinson has been written, although Mr. Hosmer's biography, just published, has been for some time announced. We are told that the Stedman-Woodberry edition of Poe is in twelve volumes instead of ten, and are given the surprising information that "the most complete and authentic biography of Lowell that has yet appeared" is Mr. Woodberry's in the "American Men of Letters" series. We must also protest against the one-sided view of Whitman that is given us. To say that he is "confessedly the poet of the body," without large qualification, is distinctly false. A serious omission is that of all mention of Colonel Richard Malcolm Johnston from the section devoted to Southern novelists.

Notes of the Northern Renaissance.

The last half century has found its prodigies of the higher life, in scholarship, art, and letters, in Russia and the Scandinavian countries. It is perhaps the Renaissance, now at last reaching most of Northern Europe; but whether a Renaissance or not, it has affected the public mind profoundly. Everybody has heard something of it; the names of Tourgenieff and Tolstoï, of Ibsen and Björnson, are more familiar to many than those of contemporary writers of France and Germany. So it is that "Six Modern Women" (Roberts), by Laura Marholm Hausson, is in a way attractive through its Northern coloring. The author is of Swedish family, and of the six women, two are Russian, Sonia Kovalesky and Marie Bashkirtseff, two Scandinavian, Amelie Skram and A. C. Edgren-Leffler, while of the two others, George Egerton, in "Keynotes" at least, smacks of the North very strongly. The one real Southerner is Eleanora Duse, who is presented to us as more remote from the common conception of the Italian than any of the others. The book, then, arouses one's dormant sympathy with the present

insurgence of the forces of intelligence and heart in Northern Europe. It is a restless book, extravagant and foolish at times, but still with vigor and life. As such, many will like to read it, although whoever thinks of getting much else will probably be disappointed. The author hardly seems a dispassionate observer or a keen analyst, and her thinking and writing border too much upon the spectacular and the emotional to carry conviction. The critical value of the book is small. But beside its indication of the movement of ideas, its frankly expressed views on men and women are not without interest to those who have not a deeply-rooted aversion to things they cannot applaud.

An interesting sketch of Mr. Chamberlain.

Mr. S. H. Jeyes has written, for the useful "Public Men of To-Day" series, a very interesting sketch of "The Right Hon. Joseph Chamberlain" (F. Warne & Co.). Mr. Jeyes writes confessedly from the Conservative standpoint; but this does not prevent him from being generally fair to the pushing and forceful Birmingham Liberal. We are glad to note that the book is quite free from personal chatter, the author wisely devoting his rather limited space to matters likely to interest intelligent people. Mr. Chamberlain's public career has been eventful and picturesque; and Mr. Jeyes's outline of it — from the early days of Mr. Chamberlain's municipal activities down to his skilful handling, as Colonial Secretary, of the recent complications arising out of the insensate foray of Dr. Jameson — forms no bad sketch of English political history during the period embraced. Ample materials are afforded for enabling the reader to judge of Mr. Chamberlain's political aims and convictions, and of his powers as a debater. Very effective was his retort courteous to the Irish taunt (*apropos* of his Birmingham reforms) that his was a "Mayoral mind": "I will confess to you that I am so parochially minded that I look with greater satisfaction to our annexation of the gas and of the water, to our scientific frontier in the improvement area, than I do to the results of that Imperial policy which has given us Cyprus and the Transvaal; and I am prouder of having been engaged in warring against ignorance, and disease, and crime, in Birmingham, than if I had been the author of the Zulu war, or had instigated the invasion of Afghanistan." The volume is neatly made, and it contains a good portrait of Mr. Chamberlain.

Experiments in Prose.

Those who read "Vistas," and expected great things from Mr. William Sharp, are disappointed in "Ecce Puella" (Way & Williams). It is by no means an advance, which is not strange, for the greater part of the book seems to have been written, not after "Vistas," but before. The piece which gives its name to the book is rather a rambling thing on the beauty of women that seems originally to have been written to go with pictures. It is no very extraordinary collection of quotations and gossip about ideal beauty and historic beauties. The short prose fantasies at the end are elaborate developments of very slight themes. There remains the "Fragments from the Lost Journals of Piero di Cosimo," which strikes a much surer note than anything else in the book. Not throughout, but certainly here and there, are things which touch the right spot. Still the book can hardly be called a success, nor will it increase Mr. Sharp's reputation. We see but one direction in which it has a real interest. This is in its style. In the later imaginings Mr. Sharp is striving, with many others nowadays, to do with prose what has rarely been done with it before. He would make it the medium of expression for color, emotion, fancy, that has generally taken form in poetry. It does not seem to us that he is completely a master of his instruments; there is hardly a page where a careful reading aloud would not bring out some absolute discord in rhythm, diction, or sentiment. But the effort has its charm; there are not many men who have been able to use our language in this way, and to the lover of style, at least, there is always interest in the attempt.

A volume of sound art criticism.

Mr. Bernhard Berenson's "The Florentine Painters of the Renaissance" (Putnam), the second of the four projected volumes on the Italian painters of the period, is now ready. The little book shows the same good qualities of critical acumen, sound scholarship, and descriptive accuracy, which mark its popular predecessor on the Venetian school. The series aims to be a thorough critical presentation of the essential characteristics of the great Schools of Italy, and a detailed guide to Italian paintings everywhere as well — each volume containing a list of principal works and an index of places, which renders it a very desirable hand-book for the European tourist. Mr. Berenson is an accredited member of the scientific school of art criticism, and his data and attributions may be relied upon as correct throughout. The volumes are very compact, the author's aim being to interpret as concisely and clearly as possible each School in a way that may enable the reader to grasp its historical development and to enjoy it æsthetically and intelligently. The frontispiece in the present number shows a portrait presumably after Verrochio, which is evidently selected rather as a characteristic example of the aim and manner of the Florentine School, than by reason of the charm of the original.

Studies in classical philology.

After much delay, the University of Chicago has published the first volume of its long-promised "Studies in Classical Philology." The "Studies" are edited by the heads of the Departments of Greek, Latin, Archæology, and Comparative Philology; that is, by Professors Shorey, Hale, Tarbell, and Buck. All of these scholars contribute to the present volume, as well as Professor Capps, of the Department of Greek. The contents are as follows: "The Antici-

patory Subjunctive in Greek and Latin," by Mr. William Gardner Hale; "Vitruvius and the Greek Stage," by Mr. Edward Capps; "The Direction of Writing on Attic Vases," by Mr. Frank B. Tarbell; "The Oscan-Umbrian Verb-System," by Mr. Carl D. Buck; and "The Idea of Good in Plato's Republic," by Mr. Paul Shorey. With the exception of the last-named paper, these studies are of strictly technical interest, and appeal only to specialists in their several subjects. Mr. Shorey's paper has both technical and general interest, since it is possible to know something of the ethical system of Plato without being a classical specialist. Mr. Shorey's rank at the head of American Platonists gives exceptional value to this discussion, and his compact and weighty, but attractive and well-ordered, style makes of his paper a contribution to ethical philosophy of the highest importance. His essential aim is to make clear "the true form and pressure of the body of Plato's thought, which sentimental Platonists are forever losing in rapt contemplation of its gorgeous vestment."

An historical essay on parody.

Mr. A. S. Martin's book "On Parody" (Holt) takes us into one of the pleasant byways of literature, giving us a historical essay upon the subject, and an abundant sheaf of illustrative examples. Parody, like all other literary forms, began with the Greeks, and the author of the "Batrachomyomachia" was, in a sense at least, the first great parodist. Aristophanes, of course, revelled in parody, and numerous others of the ancients tried their hands at it. It is extremely interesting to trace the influence of this literary form down through the Middle Ages to modern times, and Mr. Martin has pursued the task with industry and a keen scent. His examples are taken from a wide range of English poetry, but we are surprised to find that they do not include what are unquestionably the best parodies in the language —those published by Mr. Swinburne in his "Heptalogia." This is all the more surprising from the fact that Mr. Martin quotes from the "Heptalogia" in his prefatory essay, so that he cannot be charged with ignorance of its existence. Calverley, too, although quoted from, is not illustrated by his best work, "The Cock and the Bull." These are serious omissions, and ought not to have been found in a work so painstaking and generally acceptable as Mr. Martin's undoubtedly is.

Mr. Field's last volume.

Those who relish the humor of the late Mr. Eugene Field may find a rather favorable specimen of it in "The House" (Scribner), a pretty book detailing "an episode in the lives of Reuben Baker, astronomer, and of his wife Alice." The scene is laid in Chicago; and we rather suspect certain residents of the city will find little difficulty in recognizing themselves among the *dramatis personæ*. Mr. Field had an amiable way of springing these little surprises on people. In the opening chapter Mr. Baker and his wife "buy a place"; and in the succeeding ones they proceed to furnish and put it in order, the humor of the story hinging mainly on the transparent simplicity (peculiar to astronomers) in practical matters of Mr. Baker. The book is amusing enough, and Mr. Field's fun is as usual decidedly "obvious," without being exactly coarse.

BRIEFER MENTION.

Mr. W. R. Jenkins, of New York, has added "Quatre-Vingt-Treize" to his series of reprints of the novels of Victor Hugo. The work is published in a single volume of 595 pages, and presents the text complete, together with an introduction and English notes prepared by Dr. Benjamin Duryea Woodward, of Columbia University. Notes are particularly needed by English readers of this great book, and Dr. Woodward has supplied the desirable information in a compact and acceptable shape.

The volume of "Trinity Verse," just edited by Mr. De Forest Hicks and Mr. Henry Rutgers Remsen, and published at Hartford, Connecticut, is, like a former volume of similar title (part of whose contents are reproduced), made up of verses written for "The Trinity Tablet" and other undergraduate publications. There are not many familiar names among the writers represented, those of Mr. Richard Burton and Mr. C. F. Johnson being perhaps the only ones that have attracted public attention. Nevertheless, the book contains some excellent verse, in moods alternately grave and gay, and speaks well for the literary influences at work in the institution whence it comes.

Two stories by Zschokke, "Dar Abenteuer der Neujahrsnacht" and "Der Zerbrochene Krug," edited by Dr. A. B. Faust; Herr Wichert's "An der Majorsecke," edited by Mr. Charles Harris, and Herr Heyse's "L'Arrabiata," edited by Miss Mary A. Frost, are German texts recently published by Messrs. Henry Holt & Co. At the same time we have from the American Book Co. Frau Hillern's "Höherals die Kirche," edited by Mr. F. A. Dauer; Herr Volkman-Leander's "Träumereien an Französischen Kaminen," edited by Miss Amalie Hanstein; and Herr Heinrich Seidel's "Herr Omnia," edited by Mr. J. Matthewman.

Mr. Ernest Rhys has done students of Elizabethan literature a real service in editing a collection of "The Lyric Poems of Thomas Campion." Such a book would not have been possible had it not been for the labors of Mr. A. H. Bullen, to whom we practically owe the restoration to English poetry of one of the sweetest and truest singers that our language has ever possessed, and to whom Mr. Rhys makes ample acknowledgment. The present edition, published by Messrs. Macmillan & Co., is the first, however, that has made Campion accessible to any other than a narrow audience, and is exceedingly welcome.

Mr. A. C. Benson's "Essays," just published by Messrs. Macmillan & Co., are thirteen in number, and are, for the most part, critical studies of minor English authors. The writer says: "I have always chosen, for biographical and critical study, figures whose personality or writings have seemed to me to possess some subtle, evasive charm, or delicate originality of purpose or view." Among his subjects we find John Hales, Henry More, Andrew Marvell, Vincent Bourne, Gray, Blake,

Keble, and Mr. Edmund Gosse. We wonder how Mr. Gosse will relish being described as one of a group of "persons about whom hung an undefined promise of greater strength than ever issued in performance."

"The Age of Dryden," by Dr. Richard Garnett, succeeds Mr. Dennis's "Age of Pope" in the series of "Handbooks of English Literature" (Macmillan), of which Professor Hales is the editor. It is an admirable book, covering the last forty years of the seventeenth century, but leaving out such writers as Milton and Clarendon, who belong in spirit to an earlier period. Dr. Garnett has classified the writers of the period discussed, thus making it an easy matter to refer to the philosophy, or the divinity, or the science of the Restoration years. The style of the book is delightful, and the scholarship unimpeachable.

Literary Notes.

The Robert Clarke Co. announce that they have just issued the fourth edition of Mr. Lloyd's "Etidorhpa."

We have received from Messrs. Macmillan & Co. the second volume of their reprint of Carleton's "Traits and Stories of the Irish Peasantry."

A new edition of "The Glaciers of the Alps," by John Tyndall, has just been published by Messrs. Longmans, Green, & Co. The text is practically unchanged.

Dr. Ernest Hart's "Hypnotism, Mesmerism, and the New Witchcraft," appears in a revised and enlarged edition from the press of Messrs. D. Appleton & Co.

"Titus Andronicus" and "Romeo and Juliet," each with an etched frontispiece, have been added to the "Temple" Shakespeare, with the Dent-Macmillan imprint.

Messrs. Copeland & Day announce for early publication a new translation into English, by Mr. M. S. Henry, of the mediæval *Cantefable* or song-tale of "Aucassin et Nicolette," with versified passages rhymed by Mr. E. W. Thomson.

Judge Robert H. Russell, the senior member of the firm of R. H. Russell & Son (De Witt Publishing House), died on the 3d of April at his home in Stratford, Conn. Mr. Russell was Probate Judge in Stratford for many years.

Sir Philip Perring has "done into English verse" the "Fables" of Florian, and the work is published by Messrs. Longmans, Green, & Co. The form is, for the most part, rhymed iambic tetrameter, and the translation is neat and effective.

"The Positive Philosophy of Auguste Comte," in Harriet Martineau's condensed translation, appears in a new edition (Macmillan), with a specially written introductory essay by Mr. Frederic Harrison. It makes three volumes of the familiar Bohn library.

"Tartarin of Tarascon" is the first volume of a uniform edition of Daudet in English, bearing the Dent imprint, and published in this country by Messrs. Macmillan & Co. The French illustrations are reproduced, and the French mechanical style closely followed.

The "Kilmarnock" edition of the poems of Burns, edited by Mr. J. A. Manson, and published by the J. B. Lippincott Co., is a beautifully-printed work in two volumes, sold at a moderate price. The editor contributes a discriminating biographical preface of some length.

The Twentieth Century Club of Chicago will close an exceptionally interesting season (the seventh of its existence), on the eighth of May, with a Brahms evening. Mr. W. F. Apthorp comes from Boston to make the address, which will be illustrated by a programme of songs and chamber music.

A recent endowment has made it possible for Columbia University to take the important step of establishing a School of Music, and it is stated on good authority that Mr. E. A. MacDowell is to be called to take charge of the work. The appointment would be an admirable one for the University, as well as a deserved tribute to one of our most brilliant and original composers.

"The Evolution of Woman" is a series of humorous drawings by Mr. H. W. McVickar, printed in black and one color, and handsomely published by Messrs. Harper & Brothers. Mr. E. Irenæus Stevenson contributes "A Man's Preface," in verse; the verses that accompany the drawings are not acknowledged, probably because they are so bad. The book will serve to while away a dull half-hour.

The J. B. Lippincott Co. make the interesting and important announcement of a new popular edition of that invaluable work, "Chambers's Encyclopædia," from entirely new plates and thoroughly revised to date, many of the articles being entirely rewritten. Former trade editions of the work will be withdrawn from the market. The same firm will issue cheaper editions, revised and enlarged, of "Lippincott's Gazetteer" and "Lippincott's Pronouncing Dictionary of Biography and Mythology."

The "Letters of David Ricardo to John Ramsay McCulloch, 1816–1823," edited by Dr. J. H. Hollander, form a double number of the "Publications of the American Economic Association." We should also note, as having been for some time upon our table, the sketch of "British Rule in Central America," by Mr. Ira D. Travis, published by the Michigan Political Science Association; and Miss Lucy E. Textor's study of the "Official Relations between the United States and the Sioux Indians," a publication in the "History and Economics" series of the Leland Stanford Junior University.

Recent attacks in Congress upon the principle of international copyright have caused a renewal of activity in the American Copyright League. The Executive Council of that organization, at a meeting held April 2, adopted the following resolutions:

"*Resolved*, That the Executive Council of the American Copyright League declares its opposition to further limitation of the principle of international copyright by any extension of the manufacturing clause.

"*Resolved*, That the Council approves the bill offered by Mr. Cummings in the present Congress in behalf of American dramatists providing more adequate means for the enforcement of dramatic copyright.

"*Resolved*, That the Council approves the creation of a separate copyright office as provided in the separate bill now pending before Congress.

"*Resolved*, That in view of the present revival in copyright legislation and of the recent attacks on the principle of international copyright, and in view of the desirability of providing at an early session of Congress for a copyright commission to consider the general subject of copyright law, the treasurer is directed to resume the collection of dues, suspended after the passage of the Act of 1891, and the Secretary is authorized to take steps to increase the membership of the League."

A general meeting of the League will be called in November, until which time it is hoped such objectionable measures as the Treloar Bill may be staved off.

Topics in Leading Periodicals.

May, 1896 (First List).

Alaska Boundary Question, The. E. R. Scidmore. *Century.*
Anderson, Mary, Memories of. *Dial.*
Blowitz, M. de. W. T. Stead. *Review of Reviews.*
Book Titles, Changes in. Mary R. Silsby. *Dial.*
College Admission Requirements. *Educational Review.*
Conventions and Gatherings of 1896. *Review of Reviews.*
Czar, Crowning of a. Mary G. Thornton. *Century.*
Dashur Explorations, The. Jacques de Morgan. *Harper.*
Duels in America, The Last. W. C. Elam. *Lippincott.*
Economics, Teaching of. J. Laurence Laughlin. *Atlantic.*
England and America in 1863. *Harper.*
English Crisis, The. An Eastern Diplomatist. *Harper.*
Far Eastern Question, The. H. E. Bourne. *Dial.*
Game, Our, Preservation of. Gaston Fay. *Atlantic.*
Hughes, Thomas. Charles D. Lanier. *Review of Reviews.*
Humor, The Penalty of. Brander Matthews. *Harper.*
Jewelry as an Art. Alice Mullins. *Magazine of Art.*
Kyoto, A Trip to. Lafcadio Hearn. *Atlantic.*
Language—The Tie That Binds. *Dial.*
Layard, Sir Henry, Pictures of. *Magazine of Art.*
Mark Twain. Joseph H. Twitchell. *Harper.*
Millet, Jean François. Will H. Low. *McClure.*
Nervous Diseases in America. P. C. Knapp. *Century.*
Olney and the Presidency. *Atlantic.*
Pope, Election of a. William R. Thayer. *Century.*
Religious Literature, Recent. John Bascom. *Dial.*
Roentgen Rays in Surgery. W. W. Keen. *McClure.*
Roentgen Rays, The, A Symposium on. *Century.*
Rossetti's Letters. George Birkbeck Hill. *Atlantic.*
Russia, Bed and Board in. Isabel Hapgood. *Lippincott.*
Scandinavian Contingent, The. K. C. Babcock. *Atlantic.*
Sea, Highways of the. C. H. New. *Lippincott.*
Sociological Studies, Recent. C. R. Henderson. *Dial.*
South Africa, Impressions of. James Bryce. *Century.*
Stanley, Dean, Letters of. W. H. Carruth. *Dial.*
Stevenson, R. L., Home Life of. Isobel Strong. *Scribner.*
Tribal System in Wales. J. W. Thompson. *Dial.*
Trotting Horse, Evolution of the. H. Busbey. *Scribner.*
Vacation Camps for Boys. Albert Shaw. *Rev. of Reviews.*
Virginia's Economic History. J. J. Halsey. *Dial.*
Westminster Abbey. W. J. Loftie. *Magazine of Art.*
Women Bachelors in London. Mary Humphreys. *Scribner.*

List of New Books.

[*The following list, containing 74 titles, includes books received by* The Dial *since its last issue.*]

GENERAL LITERATURE.

Books and their Makers during the Middle Ages: A Study of the Conditions of the Production and Distribution of Literature from the Fall of the Roman Empire to the close of the 17th Century. By Geo. Haven Putnam, A.M. Vol. I., 476-1600; 8vo, gilt top, uncut, pp. 459. G. P. Putnam's Sons. $2.50.

Shakspere and his Predecessors. By Frederick S. Boas, M.A. 12mo, pp. 555. "The University Series." Charles Scribner's Sons. $1.50 *net.*

A History of American Literature, with a View to the Fundamental Principles Underlying its Development. By Fred Lewis Pattee. 12mo, pp. 475. Silver, Burdett, & Co. $1.50.

Old French Romances. Done into English by William Morris; with Introduction by Joseph Jacobs. 12mo, gilt top, uncut, pp. 169. Charles Scribner's Sons. $1.50.

Traits and Stories of the Irish Peasantry. By William Carleton; edited by D. J. O'Donoghue. Vol. II.; illus., 12mo, gilt top, uncut, pp. 304. Macmillan & Co. $1.50.

NEW EDITIONS OF STANDARD LITERATURE.

The Bible in Spain. By George Borrow; with notes and glossary by Ulick Ralph Burke, M.A. In 2 vols., illus., 12mo, gilt tops, uncut. G. P. Putnam's Sons. Boxed, $4.

The Works of Friedrich Nietzsche. Edited by Alexander Tille. Vol. XI., The Case of Wagner, etc.; trans. by Thomas Common. 12mo, uncut, pp. 351. Macmillan & Co. $2.

The Fables of Florian. Done into English verse by Sir Philip Perring, Bart. 12mo, gilt top, uncut, pp. 184. Longmans, Green, & Co. $1.25.

A Laodicean: A Story of To-day. By Thomas Hardy. New library edition; with frontispiece, 12mo, pp. 499. Harper & Bros. $1.50.

Sir Thomas Browne's Hydriotaphia and the Garden of Cyrus. Edited by W. A. Greenhill, M.D. 18mo, uncut, pp. 208. "Golden Treasury Series." Macmillan & Co. $1.

"People's Edition" of Tennyson's Poems. New vols.: The Brook and Other Poems, and Idylls of the King, I. Each 24mo, uncut. Macmillan & Co. Per vol., 45 cts.

HISTORY.

History of Prussia under Frederic the Great, 1756-1757. By Herbert Tuttle; with biographical sketch of the author, by Herbert B. Adams. With portrait, 12mo, gilt top, uncut, pp. 159. Houghton, Mifflin & Co. $1.50.

The Courtships of Queen Elizabeth: A History of the Various Negotiations for her Marriage. By Martin A. S. Hume, F.R.H.S. Illus., 8vo, gilt top, uncut, pp. 348. Macmillan & Co. $3.50.

The United States of America, 1765-1865. By Edward Channing, Ph.D. 12mo, pp. 352. Macmillan & Co. $1.50.

BIOGRAPHY AND MEMOIRS.

A Few Memories. By Mary Anderson (Mme. de Navarro). With portraits, 8vo, gilt top, uncut, pp. 262. Harper & Bros. $2.50.

The Life of Benvenuto Cellini. Newly trans. into English by John Addington Symonds. Fourth edition; 8vo, gilt top, uncut, pp. 464. Charles Scribner's Sons. $2.50.

Lorenzo de' Medici and Florence in the Fifteenth Century. By E. Armstrong, M.A. Illus., 12mo, pp. 449. "Heroes of the Nations." G. P. Putnam's Sons. $1.50.

Life and Writings of Amelia Bloomer. By D. C. Bloomer, LL.D. With portraits, 12mo, pp. 387. Arena Pub'g Co. $1.25.

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East and West: Being Papers Reprinted from the "Daily Telegraph" and Other Sources. By Sir Edwin Arnold, M.A. Illus., 8vo, gilt top, uncut, pp. 373. Longmans, Green, & Co. $4.

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Letters of David Ricardo to James Ramsay McCulloch, 1816-1823. Edited by J. H. Hollander, Ph.D. 8vo, uncut, pp. 185. American Economic Ass'n. $1.25.

Voluntary Socialism: A Sketch. By Francis D. Tandy. 16mo, pp. 228. Denver, Colo.: Crusade Pub'g Co. 50 cts.

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PLAYING WITH FIRE.

A measure is now under consideration in the national Congress which should call forth an indignant protest from all persons who are interested in the education of youth, as well as from all persons who stand for the belief that civilization means something very different from the rule of brute force, something entirely unlike the militant organization which seems to be the accepted ideal of European society at the present day. The measure in question is styled "A Bill to establish a bureau of military education and to promote the adoption of uniform military drill in the public schools of the several States and Territories." It has had two readings in the Senate, and is now in the hands of the Senate Committee on Military Affairs. It contemplates the creation in the War Department of a new Bureau, the preparation of a text-book of drill regulations adapted to the use of public schools, the free distribution of such book to the schools that may apply for it, and the direct encouragement of military training for schoolboys throughout the country. This measure is a natural consequence of the tall talk about war that has been heard so frequently of late in the Capitol at Washington, and made so much of by sensational newspapers almost everywhere. In the present inflamed condition of a considerable section of public opinion it is not impossible that such a measure, obnoxious as it is to every genuine educator and every right-thinking person, may find its way to the statute-book, unless the opposition of the sober-minded shall find prompt and vigorous expression.

One of the greatest dangers to which our public schools are exposed is that of the raids so frequently made upon them by bands of well-meaning but ill-balanced riders of hobbies. One set of people gets the notion that some form of mechanical discipline in morals and religion is greatly needed, and moves heaven and earth to secure the introduction of Bible-readers or ethical catechisms into the school curricula. Another set becomes possessed of the fantastic idea that our children need more than anything else to be guarded against the danger of becoming drunkards, and drafts measures (like the monstrous legislation recently enacted in New

York) for the compulsory adoption of what is called "scientific instruction in temperance," a kind of instruction which is usually repudiated by those who have a right to speak for science, and which proves to be temperate only in name. Another set of hobbyists finds in manual training a panacea for all social ills, and does its best to convert our schools into carpentry kindergartens. Raids of this sort upon public education have become alarmingly frequent of late, and it is not surprising that some of our congressmen should wish to organize a foray of their own. Fortunately, our decentralized system of education makes it impossible for the national government to do anything mandatory, and military drill cannot be imposed upon the schools of any State without its own consent. Still, it is desirable that the friends of education do everything possible to prevent such a bill as that now under consideration from passing into law, and we are glad to observe that the American Humanitarian League and other bodies have undertaken the organization of an active opposition to the measure.

There are only two arguments that can possibly be urged in favor of military discipline for our schoolboys. One of them is that war will remain a normal accompaniment of civilization, and that training for war is consequently an essential part of the education of the male citizen. The other argument is that military discipline serves a useful purpose in itself, being the best means of securing physical vigor and a manly carriage.

The second of these arguments is easily to be disposed of. The few hours of military drill that are all it would be possible to provide for in any public-school system would not go far in securing the physical results that we may admit to be desirable. On the other hand, we believe that the best authorities regard military drill as a very imperfect means of physical development, and much inferior to the scientific systems of our better gymnasia. Dr. Sargent, of the Harvard Gymnasium, for example, says that military drill does not, to any extent, meet the physiological demands of the body. He then goes on to deny the common statement that drill tends to make young men erect and graceful, and sums up his opinion of the matter in the following weighty paragraph: "After taking the most favorable view possible of military drill as a physical exercise, we are led to conclude that its constrained positions and closely localized movements do not afford the essential requisites for developing the muscles and improving the respiration and circulation, and thereby improving the general health and condition of the system. We must further conclude that in case of any malformation, local weakness, or constitutional debility, the drill tends, by its strain upon the nerves and prolonged tension on the muscles, to increase the defects rather than to relieve them." Those who have a constitutional prejudice against "professors" and their opinions may be referred to the views of Lieutenant-Colonel Edmands of the Boston Cadets, to whom no one will be likely to refuse the title of "practical man," and who says: "I only know that school drill injures the militia service, and I never saw a school successfully drilled. . . . In Boston the effect of school drill has been to make boys round-shouldered and narrow-chested. I never saw a school company well set up in my life."

As for the argument based upon the imminence of war, and the importance of being prepared to fight when the time comes, it really amounts, when used in defence of military drill for schoolboys, to an insidious plea for the abandonment of the policy which has caused this nation to make so unprecedented a progress in wealth and power. Happy as we are in climate, in vigorous national stock, and in richness of natural resources, we are happiest of all in our freedom from any necessity of taking upon our shoulders the crushing burden of militarism. No power in the world wants to make war upon the United States, or would dream of attacking them except upon the strongest provocation. As far as the question of war and peace is concerned, the future is absolutely in our own hands, and no nation in history has ever had our opportunity of showing how vastly more important than the victories of war are the victories of peace. To contemplate a military future for this Republic, to encourage the hot-headed minority who would like to look forward to such a future, is sheer madness, and anything that remotely tends to arouse or to strengthen the military spirit in our population, should be frowned upon by everyone who has at heart the interests of civilization.

The gravest objection to such a bill as that which has occasioned these remarks is not, then, that it would cost money, or that it would divert educational forces from their proper channel, or that it would provide for physical training of a sort inferior to that already provided in our schools, but rather, in the words of the New York "Nation," that it "springs from the same sense-

less and brutal war-spirit that is making wreck of so many public reputations, and continually threatening to embroil us with other nations. What its promoters really have in mind is, not physical exercise, not parades and displays, but the spreading in childish minds of the idea that fighting is the noblest occupation of man, that we are all the while exposed to insults and aggressions, and must be ready to whip all creation on call. Now the boys have too much of this idea already. It is in their minds that the furibund patriotism of Lodge and Frye finds most admiration — in fact, so far as we have observed, its only admiration. What they need, together with their fellow juveniles in the United States Senate, is, not military drill, but instruction in good manners, in the arts and love of peace, and in ambition to make the country decent and habitable instead of feared." It is for these reasons that we hope and trust that the objectionable measure will fail to become law — as it certainly must fail if those who are opposed to it, and to the spirit which it represents, will only take the trouble to make their feelings known to their representatives in Congress. There is no partisanship in a question like this, and consequently nothing to prevent good men of all parties from joining in the effort to defeat so pernicious a piece of proposed legislation.

FROM AVALON.

It is not lost, that green and tranquil isle,
Encircled by the arms of summer tides,
That sway, and smile, and whisper of the sea.
Not far away it lies; its fragrant shades
Shot through by golden lances of the sun,
And stirred by gentle airs that wander still
On noiseless feet, to find the chamber fair
Where, couched on mystic herbs and asphodel,
Healed of his hurts, King Arthur lies asleep.
Oft have I found its shelter. When the stress
Of warring winds, and sharp tumultuous storms
Have left me spent and breathless on the field,
Then my swift thoughts, for healing and for rest,
Bear me away to peaceful Avalon.
The sweet enchantments of the bounteous queen
Have changed the shifting waves to fields of rye,
And seas of meadow-grass, that softly break
Against the low-browed wall that shuts about
The blessed trees, veiled in eternal bloom.
The bees make happy tumult, and the air
Quivers with gauzy, bright-winged, dancing motes
And small white butterflies go shimmering by,
Silent as souls, among the scented boughs.
The skies bend low; the pale moon idly drifts,
A phantom ship, to some celestial port,
And night and day flow on in still content
Through blissful years, in changeless Avalon.

EMILY HUNTINGTON MILLER.

SHAKESPEARE IN LEXICOGRAPHY.

This subject is suggested as one of practical importance, in connection with recent and present development in university study of English, by the special prominence of Shakespeare in the university courses. Lexicography seems to be the most important channel through which the results of "higher criticism" in English, that can be attained originally only by the few fortunate university students, may be communicated to the many who must depend upon the scholars for information and guidance. Dictionaries of English have made wonderful advances, both in method and in clearness and accuracy, but the possibilities are still far beyond the actualities. The field for new lexicographic work will be open as long as one of these possibilities is unconquered, and this means practically always. Shakespeare is the author who furnishes the best means of testing the work already done, and of indicating a special need of improvement, but without intending disparagement of present accomplishment save in the matter of a few details.

Writing of the teaching of English in American universities, very few of the twenty professors who contribute to a book recently published fail to mention Shakespeare especially, and some of them even say that his writings are made a special and separate study. In the introduction to the book is the following: "If literature is to count for so much among our higher interests, the manner in which we set about to prepare the way for it is surely of the utmost importance, and any misdirection of energy in this preparation means an almost incalculable loss." Can there be any question that false definitions of words, sometimes involving a most absurd contradiction of terms, exemplify a misdirection of energy? And is not the dictionary the commonest tool in the preparation spoken of?

Professor Dodge of the University of Illinois says: "Of far greater importance [than the study of Chaucer] is the question of how to approach Shakespeare. It is bad enough to confine ourselves to the grammatical forms of Chaucer; it is little far [*sic*] from criminal to do so with [*sic*] our mighty dramatist. Not that the grammatical and linguistic side shall be ignored; it must, however, be reduced to a minimum, as a means to a greater end. Richard Grant White to the contrary, Shakespeare requires much annotation of various kinds, in order that the study may yield its full return." (*En passant*, would not the last sentence be much better with the initiatory word notwithstanding?) An inference naturally drawn from this criticism — namely, that Mr. White asserts that little annotation is necessary — seems to be somewhat inaccurate; closer to the truth would be an assertion that more annotation is necessary than he made. His notes really are very meagre, notwithstanding his explicit claim of sufficient copiousness made as follows in the preface to the Riverside Shakespeare: "In determining what passages were sufficiently obscure to justify explanation,

the editor, following eminent example, took advice of his washerwoman, and also of the correctors of the press in the office in which the edition was printed, to whose intelligent suggestions and thoughtful care he owes much which it gives him pleasure to acknowledge. He therefore ventures to say to any reader who may not be able to understand a passage which is left without remark, that the fault may possibly be that of some other person than the poet or the editor." This evidently means that the editor thinks he has explained everything that needs explanation. His claim is strengthened by the more explicit following assertion: "Explanation of obsolete words and phrases is given wherever it is needed, and as often as occasion requires. . . . Every word that needs explanation is explained in this edition whenever and wherever it occurs, unless, indeed, it is found twice in the same scene: in which case repetition was deemed superfluous."

Shakespeare undoubtedly used many words that are now obsolete, and many others in senses no longer living. It would not be difficult to find in any unabridged dictionary a large number of instances of both kinds not noted by Mr. White, and often the reason for his omission of explanation must have been failure to perceive a common need. Research in the case of some of these words discloses a tendency to lexicographic error; and this is very unfortunate, because ordinary readers will refer to dictionaries for definitions of words they do not understand, and naturally will accept what is found there as correct.

It is to be presumed that lexicographers, in defining Shakespearean words, consult the works of special students; therefore the specialists must be considered the prime authorities. Have the specialists habitually selected the most profitable and reasonable starting-point for their word-studies? A very interesting and entertaining phase of Shakespeare's writing is the abandon with which he uttered seeming solecisms, this fact having led to some strange misunderstanding of the spirit in which it was done, and to destructive criticism, on the score of carelessness, of some of his grandest work. Thus, Mr. White attributes to Shakespeare a habit of writing carelessly, in frequent foot-notes such as "heedlessly written," "one of S.'s many reckless twists of language," etc. For instance, in "The Two Gentlemen of Verona," act ii., scene 7, is the following:

"*Lucetta.* I do not seek to quench your love's hot fire,
But qualify the fire's extreme rage,
Lest it should burn above the bounds of reason.
Julia. The more thou damm'st it up, the more it burns."

Mr. White's note on this is: "*the more it burns.* An example of S.'s carelessness, followed by one of the most charming and exquisitely written passages of his lighter style." Is not this rather an example of W.'s careless or unappreciative criticism? Having likened love's glow to fire, and spoken of confining it within bounds, the poet has Julia use the word "damm'st," as the monosyllable most naturally suggested by what has gone before, and then passes to the figure of a running stream, suggested in turn by "damm'st." Certainly this is not a result of carelessness.

The lexicographers class an astonishing number of word-uses as obsolete. When a word occurs in a way not immediately recognized as one of its familiar uses, the conclusion seems to be reached at once that it must stand in some old and disused sense, and a separate definition is made for it on that basis. Would it not be more accurate and scholarly to assign a current meaning wherever that is possible? Many of Shakespeare's words treated as obsolete by lexicographers are readily explainable as used in still current senses, in some cases by considering the phrasing as merely elliptical, and in some by slight extension or alteration of the wording of familiar definitions, without actual change in their purport.

In "The Merry Wives of Windsor," act ii., scene 2, Ford says to Sir John Falstaff, "Now, Sir John, here is the heart of my purpose: you are a gentleman of excellent breeding, admirable discourse, of great admittance." *Admittance* as here used is defined in Webster's "Unabridged" as "the custom or prerogative of being admitted"; Worcester defines it as "custom or privilege of being admitted to great persons"; the "Imperial Dictionary" says it means "the custom or privilege of being admitted to the society of the great"; the "Century" preserves the "Imperial" definition; and Dr. Murray's "New English Dictionary" gives the definition, "the habit or faculty of being admitted." All these dictionaries say that the word in this use is obsolete. Webster's "Unabridged" and the "Imperial" give this quotation: "Now, Sir John, you are a gentleman of excellent breeding, . . . of great admittance." Worcester's quotation is the same, but with no mark of elision. It is a point of comparatively slight importance, but both elisions should have been noted, as they are in the "Century." All these lexicographers seem to have been misled by what appeared to be an uncommon use of the word, and to have manufactured definitions accordingly; while the fact is that this word is used in its common meaning, and the part of the sentence that needs explanation (if any is needed) is the two words *of great*. The passage means "a gentleman commanding much admittance," and the quotation would be properly placed under Webster's second definition —"Permission to enter; the power or right of entrance; and hence, actual entrance." Mr. White had good reason for neglecting explanation of this passage, for it means exactly what the words say in their common acceptation.

In the first act of "Cymbeline," fourth scene, Imogen says to Pisanio, speaking of Posthumus's departure:

"Thou shouldst have made him
As little as a crow, or less, ere left
To after-eye him."

Webster's "Unabridged" has no entry of *after-eye;* the "International" says it is poetic, meaning "to look after." Worcester enters it as *v. a.* (verb ac-

tive), marks it obsolete, and defines it: "To keep one in view; to look after one." The "Imperial" enters it as *v. t.* (verb transitive), defines it as if intransitive and as a living word, "to keep one in view," and has *let* instead of *left* in the quotation. The "Century" gives the word as obsolete, meaning "to keep in view." The passage means that Pisanio should not have stopped looking until Posthumus had gone entirely out of reach of vision, and "keep in view" expresses the object of the action, not the meaning of the verb, which is simply, as Murray correctly gives it, "to follow with the eye, to look after." Murray's only fault is that he says the word is obsolete, thus implying that it was once current. In fact, it was a nonce-word, and is as good now as it ever was, should one choose to use it.

In the first act of "Measure for Measure," fourth scene, the Duke says to Friar Thomas:

> "And to behold his sway,
> I will, as 't were a brother of your order,
> Visit both prince and people; therefore, I p'rythee,
> Supply me with the habit, and instruct me
> How I may formally in person bear me
> Like a true friar."

Webster's "Unabridged," Worcester, and the "Imperial" give as a separate definition of *bear* as an intransitive verb, "to act in any character, to behave," except that the "Imperial" omits "to behave," and all mark it obsolete. None of the others gives the passage quoted. Worcester and the "Imperial" quote —

> "Instruct me
> How I may formally in person bear
> Like a true friar."

Webster quotes in one line, "Instruct me how I may bear like a true friar." This similarity of treatment, with its absurd error, evidently arises from the fact that some editions of Shakespeare have the line without the pronoun *me* (probably because of misunderstanding the old reflexive form *beare*, a dissylable), but at least five editions, including the Riverside, give the pronoun.

In the first scene of the second act of "King Henry VIII.," Buckingham says:

> "Go with me, like good angels, to my end;
> And, as the long divorce of steel falls on me,
> Make of your prayers one sweet sacrifice,
> And lift my soul to heaven."

Worcester defines this word *divorce* as "the cause of separation," and Webster's "Unabridged" and the "Imperial" say "the cause of penal separation." Webster's "International" says "that which separates." All these works say the word in this use is obsolete. The word was never used, and never could be used, with the meaning given in these definitions. That which is named in the passage is not a cause, nor an agent or instrument, but an effect caused by the stroke of steel, and the line is elliptical, "as the long divorce [of soul and body] of [that is, caused by] steel falls on me." *Divorce* as here used means just what the "Century Dictionary" says it does, "complete separation, absolute disjunction," though a better, because more explicit, definition seems to be "permanent separation or disunion of things naturally united," in this case the body and the soul. Here the lexicographers had not even the excuse of real unfamiliarity for calling the particular use of the word obsolete, since it is identical with that in such an expression as "divorce of church and state." Any one who chose to write "the long divorce of," instead of "death caused by," would have the same right to do so, and the same expectation of easy understanding, that Shakespeare had.

It seems clear that literal construing of literal passages, not only in Shakespeare but in all literature, should be the first aim of commentators, and that it should be in keeping with the current language as far as possible. Of course Shakespeare and his contemporaries used many words that are not now used, and all of their now disused expressions should be explained in the light of their own time; but the discrimination should be made much more carefully than it has been.

Will the true spirit of literature be fully and accurately understood, in secondary schools or in universities, or anywhere, until such evil results of misdirected energy are eradicated? Only one important example has been considered here, but the evil is far more extensive. For instance, how can a writer be accepted as final authority as a thinker who exploits such inaccuracies of thought as the assertion that "*redness* is the name of a color"? G. P. Marsh said this in one of his lectures on the English language, and John Stuart Mill said the same thing of *whiteness*. The simplest common sense should preclude such assertions from being possible to any one, especially to a logician. Some way must be found to make them impossible if we are ever to enjoy really accurate literary scholarship.

F. Horace Teall.

COMMUNICATIONS.

MR. STEPHEN CRANE AND HIS CRITICS.

(To the Editor of The Dial.)

It really requires some courage to confess it, but I was one of the first English reviewers to whose lot fell the reviewing of Mr. Stephen Crane's book, "The Red Badge of Courage." Worse still—a quite damning fact, I fear—I even ventured to praise it. Mr. Crane I had never heard of when his book came to me in the ordinary course of business, but I read the volume with the greatest interest; I thought it in many ways a remarkable performance, and I did my best to give reasons for the faith that was in me. But apparently it is a subtle insult for an Englishman to praise an American book. I used to think that a good book was a good book the whole world over. It is only since landing in this country and picking up The Dial of April 16 that I have learned better. Your correspondent, "A. C. McC.," is my authority. Now, I am truly sorry that any criticisms of mine or of my brother reviewers in London should have so annoyed your correspondent, for he evidently was very much annoyed. He came out on the warpath,

arrested Mr. Crane as a literary spy, court-martialled him, and shot the poor fellow off-hand.

This book, says "A. C. McC." in effect, cannot be a good one for Americans to read because the English have praised it. He puts the whole thing in a nutshell, you see. This English praise, he is convinced, is a Grecian gift. I personally thought I was merely pointing out the merits of what seemed to me a book that deserved some notice. But he saw the ambush we English reviewers were laying. Deep under our affected enthusiasm for this young writer was an intense desire to insult America. It sounds oddly, does n't it? But he has chapter and verse to prove it. He comes across some cruel, senseless gibes at the Union soldiers in "Blackwood's Magazine." They are over thirty years old, and to-day, from one end of England to the other, you could not find a man to express anything but the bitterest shame of them. But what of that? "There," exclaims "A. C. McC." exultantly, "that is why these English are praising Stephen Crane. The hero of his book is a coward. Thirty years ago an ignorant British magazine talked of 'the swift-footed warriors of Bull's Run.' Do n't you see the connection? It is all a deep-laid plot to throw mud at American soldiers." To be sure! And so when I sat, pipe in month, a peaceable, jaded reviewer, happy to have come across a book above the dull dead level, my mind was really full of schemes for avenging Bunker's Hill!

Your correspondent's letter is a compound of misjudged patriotism and bad criticism. Take only these two sentences. "The book," he says, "is a vicious satire upon American soldiers and American armies." "Respect for our own people should have prevented its issue in this country." A curious attitude to take up towards a book, unworthy of an American, as it seems to me, and peculiarly unworthy of an American who, as I hear, fought through the war with distinction. I will say at once that no such idea ever presented itself to a single Englishman into whose hands the book fell. The most insignificant thing about the book, the one point which every sensible reviewer would at once dismiss from his mind as quite immaterial, is the fact that the hero fought for the North. If he had been an Englishman in the ditches before Sebastopol, or a Frenchman at Sedan, the book would have been just as remarkable, and the praise of the English journals no less warm. But to "A. C. McC." Mr. Crane's one unforgivable crime lies in portraying a Northerner who fled from the field.

Scarcely less wrong-headed is your correspondent's criticism of the book as a piece of literature. He has missed the whole point of the tale. Part of Mr. Crane's plan, I take it, was to give an idea of the impressions made on a raw recruit by the movements of a regiment in battle. Who can doubt that to a man who but yesterday was working at the plough the whole thing appears one intolerable confusion? As for the style in which the book is written, "A. C. McC." finds in it "an entire lack of any literary quality." Mr. Crane, once more, is an author "utterly without merit." No half-measures with "A. C. McC." Again quotations are at hand. Detached sentences are given, and anything disapproved of is italicised. The odd part about it is that most of the expressions thus crucified seem to me admirable and picturesque. That there is a youthful and occasionally reckless daring about some, is true enough. But on the whole I am prepared to back Mr. Crane's sense of language against "A. C. McC.'s."

However, I am concerned little here with the merits of Mr. Crane's work. The book can take care of itself quite well. I was surprised at "A. C. McC.'s" singular criticisms, and thought that a few words from "the other side" might be fairly called for. SYDNEY BROOKS.

Chicago, May 9, 1896.

JOURNALISTIC AUTHORITIES ON ENGLISH.

(To the Editor of THE DIAL.)

In the February "Bookman," Mr. Richard Burton reproaches Mr. Robert Barr for his heterodoxies on *shall* and *will*. Mr. Burton pronounces the philosophy of the auxiliaries as simple as the familiar table he gives; but Mr. Burton is apparently ignorant that this table leaves out all the real difficulties and most of the important doctrine. Questions and dependent sentences of the various forms comprehend most possibilities of violating the accepted canons; and Mr. Burton's confidence is evidently based mainly on deficient understanding of the scope of his subject.

Again, Mr. Burton tells us that the differences between *shall* and *will* have been "perpetuated and adorned by the choicest and happiest writers for some six hundred years." On the other hand, authorities like Mätzner, Abbott, Latham, Emerson, and Kellner, tell us that the distinction is of very recent origin and of not invariable demarcation; and the testimony of Blackburn's capital study is in substantial harmony with their views. Shakespeare and King James's translators certainly lived less than six hundred years ago, yet they did not succeed in mastering "the very different shadings of these auxiliary words."

Finally, Mr. Burton does "not hesitate to say categorically that no great English stylist can be mentioned who does not uniformly prove himself a master of the very different shadings gained by the proper handling of these auxiliary words." We have already been forced to expel Shakespeare and King James's translators from the fold of "choicest and happiest writers": now we must exclude from the number of "great English stylists" various impostors who have so long hypnotized critics. Stevenson is by no means an uncommon offender in this particular, in spite of Mr. Burton's eulogistic exemption; while Arnold, Ruskin, Brooke, Hughes, Myers, Eliot, Symonds, Newman, Thackeray, Dickens, Lytton, also forfeit their claim, not necessarily to general good behavior, but absolutely to impeccability: not one of them is "faultily faultless"; every one of them is at times guilty of a mishandling that, according to Mr. Burton, "bespeaks the lack of literary experience." I hold myself ready to furnish citations to doubters.

Why the "Bookman" should allow its limited space to be used by Mr. Barr and Mr. Burton for such purposes, I cannot divine, any more than I can pretend to estimate what Mr. Burton risks in his categorical assertions. Mr. Burton certainly has a very superficial knowledge of *shall* and *will*, of the development of English usage, of the diction of English stylists; and perhaps that is the very reason why, in an age that has abjured the last superstitions of noble minds — the divine right of kings, verbal inspiration, papal infallability, and the innate superiority of woman alike — he "perpetuates and adorns" an impossible fetich. There is, neither in instinct nor in self-conscious analytical explanation, any such guarantee of immunity as Mr. Burton's optimism assumes. The writers above specified do not, it is true, exemplify to a very trying extent the American and the Keltic tendency towards "I will" for "I shall,"

though they do at times exemplify it too far to justify proximate infallibility; but they freely use "I would" for "I should," "will you" for "shall you," while "would" is by them used almost indifferently with "should" or to its supersedure, in certain forms of dependent sentence.

Apropos of the "Bookman" and English, that journal's April inquiry of the Poet Laureate illustrates the difficulty of getting and keeping any faith once delivered to any saints. The "Bookman" asks the Laureate to give the construction of "seat" in "who was given a seat"—a point, another point, of sympathetic contact with the "Sun." A college professor of Latin ought to find commonplace the conversion of dative with active to subject with passive, the accusative remaining—a phenomenon which has been immemorial in English. (See Gil. L. G., p. 152, bot.; Good. Gk. Gr., §1236; Kellner, Eng. Syntax, pp. 93, 225; Mason, Eng. Gram., §187; Whitney, Essentials, §305; Maätzner 2, 212.) A common example is "He was asked a question" from "I asked him a question," *him* being originally dative. Matthew Arnold says (Letters, Vol. 2, p. 403) "*I was shown the Green River*": Hutton (Contemp. Thought, 2, 264), "*a mediæval saint is given credit*": Hampole (ap. Kellner, p. 226). "I fand Jesus gyffene galle to drinke": Stevenson (Virg. Puer., p. 96) "*these persons had been whispered the promise*": Andrews, E. B. (Hist. U. S., I., 134), "*all felonies were awarded capital punishment.*" Examples can be multiplied indefinitely from all ages and forms of English, for the construction is natural and unimpeachable, in spite of the "Bookman's" ignorance; and "it is so," even though we fail to see in the "Sun" or elsewhere "in our midst." The "Sun" indeed goes so far with its misapplied prejudices as to deny the validity of "Mr. Reed *was presented with* a gavel," "merely because the gavel and not Mr. Reed was presented"; whereas the double construction of *present* has never, I believe, been questioned by anybody: verily, the veteran editor here stands so straight as to bend backwards. Yet, such is the irony of fate and the tendency of human nature to break out even amongst the Shakers—as Artemus Ward puts it—in his New Haven lecture on Lincoln, Mr. Dana is reported in the "Sun" as saying, "*Now we are denied this right*"—an involuntary, and hence a more significant, tribute to the vitality of true doctrine. Indeed, not only is the construction sustained by the consensus of authority and illustrated by every natural writer of English, but (as Mr. Dana's lapse shows) it is hopeless to try to elude it: *naturam expellas furca, tamen usque recurret.*

CASKIE HARRISON.

Brooklyn, N. Y., May 7, 1896.

A WORD FROM A REVIEWER OF ARNOLD'S LETTERS.

(To the Editor of THE DIAL.)

As Professor Tolman's forcible "Word about Book-Making" in your issue of May 1 is particularly addressed "to those who review books in the pages of THE DIAL," I beg leave to say that my review in THE DIAL of Dec. 16 of the "Letters of Matthew Arnold" (a book justly cited by Professor Tolman as indicating some lack on its editor's part of "the index-making conscience") closes with a devout prayer that "subsequent editions" of the Letters be provided "with what are very essential to their convenience and usefulness, a table of contents and an index."

E. G. J.

Chicago, May 4, 1896.

The New Books.

LIFE AND LETTERS OF DR. HOLMES.*

Dr. Oliver Wendell Holmes says somewhere, touching a class of authors who have been sarcastically charged with arming the King of Terrors with a new sting for eminent people, "I should like to see any man's biography with corrections and emendations by his ghost. . . . Just imagine the subject of one of those extraordinary fictions called biographies coming back and reading the life of himself, written very probably by someone or other who thought he could turn a penny by doing it." Were it possible for the Autocrat himself to revisit with critical intent "the glimpses of the moon," we venture to say his honored shade would find little to alter or seriously except to in Mr. Morse's delightful "Life and Letters of Oliver Wendell Holmes," now before us. Mr. Morse has given us a satisfactory biography and a rarely entertaining book as well—despite the fact that the career he depicts was, as he says, outwardly so uneventful "that the utter absence of anything in it to remark upon became in itself remarkable." Dr. Holmes, as we know, in his youth spent two years abroad as a medical student, and he revisited Europe for three months in his old age; these were the only marked aberrations from the narrow orbit of a tranquil professional and literary life passed, one may say, in the shadow of that State House which one of his characters, with a cheerful and abiding faith in things Bostonian, styles "the hub of the solar system." The Doctor's life was entirely that of the private citizen. Unlike many contemporary men of letters, he never shone, nor sought to shine, in politics; he never held, nor "ran for," any office; he resisted the efforts made to draw him into a more militant part in the political struggles which resulted in the abolition of slavery; less justly perhaps than any of his illustrious friends could he, recalling the stirring events of his time, have added, "*Et quorum pars magna fui.*"

The autobiography upon which Dr. Holmes is pretty generally supposed to have been engaged for some time prior to his death dwindles in point of fact into some scattered notes and memoranda, mainly early reminiscences jotted down at odd moments, without method, connection, or revision. These occupy a chapter of

* LIFE AND LETTERS OF OLIVER WENDELL HOLMES. By John T. Morse, Jr. In two volumes, illustrated. Boston: Houghton, Mifflin & Co.

some twenty odd pages in the present work, and Mr. Morse has wisely printed them almost intact. They are sprinkled with allusions to the writer's old bugbear, Calvinism, and contain some amusing memories of the clergymen with whom his father used to exchange pulpits. These clergymen he divides into two classes: pleasant men (if a trifle weak in the theological joints), with a cheerful look and smile in spite of its being the Sabbath day; and men of grim and dejected mien whose presence lent additional gloom to the Puritan Sunday, and who preached, as they phrased it, "as dying men to dying men."

"To one of the most distinguished leaders of the Orthodox party I had an instinctive dislike from early childhood. I was told that I laughed when I went to church and heard him preach. I remember upsetting his inkstand, which left a very black spot in my memory. Another had a twist in his mouth that knocked a benediction out of shape, and proved afterwards to have a twist in his morals of a still more formidable character."

As to his early reading, the Doctor says:

"I read few books through. I remember writing on the last page of one that I had successfully mastered, *perlegi*, with the sense that it was a great triumph to have read quite through a volume of such size. But I have always read *in* books rather than *through* them, and always with more profit from the books I read *in* than the books I read *through*; for when I set out to read *through* a book, I always felt that I had a task before me, but when I read *in* a book it was the page or the paragraph that I wanted, and which left its impression and became part of my intellectual furniture."

Pope's Homer was his prime favorite.

" . . . To the present time the grand couplets ring in my ears and stimulate my imagination, in spite of their formal symmetry, which makes them hateful to the lawless versifiers who find anthems in the clash of blacksmiths' hammers, and fugues in the jangle of sleigh-bells."

Of another book which was early put in his hands the Doctor observes:

"Bunyan's 'Pilgrim's Progress'—that wonderful work of imagination, with all its beauty and power—seemed to me then, as it does now, more like the hunting of sinners with a pack of demons for the amusement of the Lord of the terrestrial manor than like the tender care of a father for his offspring. . . . It represents the universe as a trap which catches most of the human vermin that have its bait dangled before them, and the only wonder is that a few escape the elaborate arrangements made for their capture."

What Dr. Holmes was and how he fared during his student days at Harvard and at Paris is chiefly to be gathered from two groups of letters (given by Mr. Morse in separate chapters in their chronological place in the narrative), the one group addressed to an Andover school friend, Phineas Barnes, the other to members of his own family. These early letters are mainly such as any clever young man with a good flow of wit and animal spirits might write under like circumstances. There is an occasional twinkle in them of the peculiar humor of the future "Autocrat," and one is even led to suspect that there was a certain tincture of the ways of "the young fellow called John" in the Doctor's youthful make-up. Indeed, Mr. Morse admits (rather gingerly) that his distinguished relative had always "a considerable infusion of the 'sporting man' in his composition." He was for years a zealous boating man, and boasted a small fleet of his own (including a "shell") on the Charles River; he owned to a *penchant* for the "ring," possessed the "Boxiana" prints, and has preserved more than one doughty modern Entellus in the amber of his racy prose; he loved a good horse (one of his most cherished European memories was that he saw "Plenipotentiary" win the Derby), was learned in equine matters, and used to say, when a young physician, that what he liked best about practising medicine was that "he had to keep a horse and chaise." Mr. Morse draws an amusing picture of the young practitioner charging about the country in this ambitious vehicle — a "one-hoss-shay," apparently, of the type of the Deacon's masterpiece:

"In one of the clumsy great vehicles of that day, swung upon huge C springs, vibrating in every direction, the little gentleman used to appear advancing along the road, at once in peril and a cause of peril, bouncing insecurely upon the seat, and driving always a mettlesome steed at an audacious speed."

Dr. Holmes, as we know, won no marked success as a practising physician. His reputation as "a gay young fellow," as a jester (he announced to his prospective clients that their "smallest fevers would be thankfully received"), and still more as a poet (he recklessly published a book of poems at the outset of his medical career), were at first sorely against him; and he soon drifted to the academic side of his profession. Here, his influence for good must have been, as an English writer observes, incalculable. Thoroughly versed in the theory and practice of his calling, of keen insight into facts, alert, kindly, sympathetic, gifted with rare power of concise, racy expression, and of singular personal charm, it is indeed difficult to conceive of a man more fitted to shine in the role of teacher. Mr. Morse does full justice, in an interesting chapter studded with tributes from ex-pupils and former co-workers, to Dr. Holmes's academic labors and services. To teach *something* thoroughly was his ideal.

"Smatterings, and the conceit of half knowledge, were odious to Dr. Holmes; and as in this country they rise to the dignity of a national characteristic, he had to wage unresting war against them. He said: 'Our American atmosphere is vocal with the flippant loquacity of half knowledge. We must accept whatever good can be got out of it, and keep it under as we do sorrel and mullein and witchgrass, by enriching the soil, and sowing good seed in plenty; by teaching and good books, rather than by wasting time in talking against it. Half knowledge dreads nothing but whole knowledge."

In the spirit of the foregoing, Dr. Holmes used to express an indignant contempt for the notion, once prevalent, and now mildly recrudescent in the form of a pseudo-literary fad, that a proper way of showing "American independence of England" was to forswear "good English" in speaking and writing, and affect an unwashed dialect, "redolent of the soil" and patriotically free from the taint of a mean subservience to "foreign models." Mr. Morse recalls "once hearing a gentleman of some reputation in literature say — actually in addressing the Board of Overseers of a distinguished seat of learning — that he did not approve of teaching young men to write 'good English,' to use words accurately, and to construct sentences grammatically; on the contrary, he said that he wanted an infusion of the wild rough inaccuracies of the great new West!" If Dr. Holmes were present on this occasion he must certainly have been seized with Charles Lamb's desire to "examine the gentleman's organs"—if not to add a "bump" or two to the original quota. A writer in the "Quarterly Review" (cited by the author) says of the debt of American literature to Holmes:

"When young America demanded that the political revolution which separated the Old and New Worlds should have its literary counterpart in a similar revolt, Holmes threw all his influence in the opposite scale. He urged with keen satire, as well as with the force of example, that even a Republic must recognize the laws of conventional decorum, and that those who enter the Temple of the Muses outrage propriety if they ostentatiously flaunt their working-dress. To him as much as any other man we owe it, that the Versailles of American literature has not been invaded to a greater extent than it has by the vocabulary and manners of the 'Halles.'"

Mr. Morse discusses the literary side of Dr. Holmes's career intelligently and temperately, and wisely refrains from the attempt to forecast the exact place his works are destined to take in the future. Of the poems, he prefers "The Last Leaf," placing it in point of merit before "The Chambered Nautilus"— to our thinking a somewhat doubtful judgment. "The Last Leaf" is perhaps the most unique of the poems, the one to which it would be most difficult to assign a fair poetical analogue; but, applying Matthew Arnold's test, do not the quaint, crisp versicles, half-playful, half-tearful, fall below such high and genuine work as this?

"This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair."

Summarizing his view of the poetry, Mr. Morse concludes:

"There may, therefore, be doubt whether or not Holmes was a great, inspired poet; but there is no doubt at all that he was a charming *singer*, according to a distinction which, it must be admitted, would affect the standing of some of the most delightful versifiers from the days of Sappho and Anacreon down to this current year."

Dr. Holmes was anything but a voluminous correspondent, and his collected letters (not reckoning those interspersed by the author in his narrative) occupy scarcely two-thirds of the second volume. But if these letters are relatively few, they are of the first order in point of merit and interest; and the reader will find their perusal a rare treat. The editor has conveniently divided them into six groups: those addressed to Mr. Lowell, those to Mr. J. W. Kimball, to Mr. Motley, to Mrs. Stowe, to Mrs. Elizabeth Stuart Phelps Ward, and "Miscellaneous Letters." The group to Mr. Motley ("unquestionably the Doctor's best," thinks Mr. Morse) indicate satisfactorily the state of the writer's feelings and opinions during the Civil War. We have already noted the Doctor's distaste for public affairs. His social and political conservatism, and his seeming apathy at a period when the organic national forces were plainly marshalling themselves for the "irrepressible conflict," were oddly contrasted with his alert progressiveness in other matters, and his constant readiness to do battle for his religious and scientific opinions. Calvinism and homœopathy he attacked with a zest and vigor that savored of the pure *gaudium certaminis;* slavery, the cardinal iniquity of the hour, he long seemed willing to dally with tentatively, expressing the opinion (1856) that "we must reach the welfare of the blacks through the dominant race"— a notion "abhorrent to abolitionists." But when the war came, his attitude changed; and he became, says Mr. Morse, "a strenuous, intense, often a greatly excited, patriot." In 1862 he wrote to Mr. Motley:

". . . They begin to talk about the *entente cordiale* between this country and England as likely to be reëstablished — so may it prove! Not that England can ever

be to us what she has been. Those sad words from John Bright's letter have expressed the feelings that have sunk deep into the hearts of all (who have hearts to be reached) among us. 'There has been shown [us] no generosity, such as became a friendly nation, and no sympathy with [us] in [our] great calamity.' Those beautiful breasts of our 'mother' country, from which it seemed that nothing could wean us, have shrivelled into the wolf's dugs, and there is no more milk in them for us henceforth evermore. The West end is right. Not by aggression, but by the naked fact of existence, we are an eternal danger and an unsleeping threat to every government that founds itself on anything but the will of the governed. We begin to understand ourselves and what we represent, now that we find who are our enemies, and why and how they would garrote us now that our hands are on these felons' throats, if they could paint a lie over so that its bones would not show through. I do believe Hell is empty of Devils for the last year, this planet has been so full of them helping the secession liars. . . .

"I have told you I am hopeful, and always have been. Hands off, and we 'll lick these fellows out of their insolent adjectives. We did lick 'em well at Mill Spring the other day, and at Drainsville a little before this, and, I myself entertain no manner of doubt, can whip them man for man at any time, in a fair field, picked against picked, average against average. We are the conquerors of Nature, they of Nature's weaker children. We thrive on reverses and disappointments. I have never believed they could endure them. Like Prince Rupert's drops, the unannealed fabric of rebellion shuts an explosive element in its resisting shell that will rend it in pieces as soon as its tail, not its head, is broken fairly off. That is what I think,— I, safe prophet of a private correspondence, free to be convinced of my own ignorance and presumption by events as they happen, and to prophesy again — for what else do we live for but to guess the future in small things or great, that we may help to shape it, or ourselves to it?"

The following characteristic extracts from later letters to Mr. Motley (1870) need no comment.

"Another sensation in a somewhat different sphere is our new Harvard College President. King Log has made room for King Stork. Mr. Eliot makes the Corporation meet *twice* a month instead of once. He comes to the meeting of every Faculty, ours among the rest, and keeps us up to eleven and twelve o'clock at night discussing new arrangements. He shows an extraordinary knowledge of all that relates to every department of the University, and presides with an *aplomb*, a quiet, imperturbable, serious good-humor, that it is impossible not to admire. We are, some of us, disposed to think that he is a little too much in a hurry with some of his innovations, and take care to let the Corporation know it. I saw three of them the other day and found that they were on their guard, as they all quoted that valuable precept, *festina lente*, as applicable in the premises. I cannot help being amused at some of the scenes we have in our Medical Faculty,— this cool, grave young man proposing in the calmest way to turn everything topsy-turvy, taking the reins into his hands and driving as if he were the first man that ever sat on the box. . . . In the meantime Yale has chosen a Connecticut country minister, *æt.* 60, as her President, and the experiment of liberal culture with youth at the helm *versus* orthodox repression with a graybeard Palinurus is going on in a way that it is impossible to look at without interest in seeing how the experiment will turn out. . . ."

The reading world has awaited these volumes with unusual interest, and they will disappoint no reasonable anticipations. The work is, all in all, the best of the several biographies of American men of letters that have appeared in recent years. Taken together, the Memoir and the Letters form a complete and most engaging piece of literary portraiture — one which the reader finishes with a gratified sense of having learned all that one needs know and has a right to know of the career and personality of the kindly "Autocrat." The publishers have shown taste and liberality as to externals, and have embellished the work with a number of excellent portraits of Dr. Holmes and his circle.

E. G. J.

KOREAN GAMES.*

Few American students have seriously studied games. Among those who have Mr. Stewart Culin certainly ranks very high. To his energy was due the remarkable and interesting exhibit of the games of the world shown at the Chicago Exposition. Regarding this exhibit, he wrote a paper, published in the "Journal of American Folk-lore," which was an excellent and suggestive bit of work. He has written a number of other papers upon the games of American children and upon games of the Chinese, which have appeared in various periodicals, government reports, and independent pamphlets. The work before us, "Korean Games," is the most extensive he has undertaken. While the scope of the work is fairly indicated by the title, its full purpose is but partly set forth. The author says it "is intended not only as a survey of the games of Korea but as a practical introduction to the study of the games of the world." Its incentive was due to suggestions made by Mr. Cushing, in regard to certain North American Indian games. These possessed some curious features which suggested new lines of study and comparison.

Korea — the Hermit Nation — has been an almost unknown land. It is extraordinarily interesting in its conservatism. While it has been much influenced by Japan and profoundly by China, it has shown considerable freedom and independence. In its games, it betrays

* KOREAN GAMES, with Notes on the corresponding Games of China and Japan. By Stewart Culin. Philadelphia: University of Pennsylvania.

these influences from outside; at times it also shows notable originality; in some cases it appears to have conservatively kept nearer to old, original forms than the other two countries. On the whole it may be said that the similarity between the games of Korea and China is greater than between those of Korea and Japan.

The toys of children are curiously alike the world over. The little figures that are weighted so as to stand upright interest Korean children as they do our own. Kites are great favorites in Korea, but are relatively simple. They are usually rectangular in form, with a circular hole in the middle, and are made of colored paper spread upon a bamboo frame. They present no such variety in form as in China, or even as in Japan. Curiously, however, the Koreans assert that "the Chinese do not know how to fly kites." The season for kite-flying closes in Korea with the first half of the first month. At the end of the season kites are sent adrift after wishes that the year's misfortunes may go with them have been written upon them. While "kite fighting" or "kite cutting" is practiced in all three of the countries, Korea, China, and Japan, it seems to be particularly in vogue in Korea.

It is interesting to find that the little "hermits" delight in a hand-clapping game with a rhythmic formula, very like our own "Beans porridge hot." In Korea, too, we find that old game — oh, so old — of two players simultaneously throwing fingers and guessing the sum thrown by the two. It is represented on Egyptian monuments, described in Latin authors, and played by Italian children today.

There are in Korea surprisingly many games where chance decides who shall "pay the piper." Thus two boys buy candy; each breaks his piece: he in whose piece there is the biggest cavity pays for both. Two boys buy cherries; one agrees to take a certain number, say forty, in his mouth and separate the pulp and pits, without swallowing a stone: failure requires his paying for both lots, success secures payment for his by the other. Many such tests exist. Pitching pennies appears to be quite common, and it is stated that some ten or more ways are known. In some of the games there are quite elaborate rules.

Everyone, who has heard of Korea at all, knows of the curious sectional or factional fights that take place at set times. Begun by little boys, they become free for all before they end. Stones are the weapons, and results are not infrequently serious. The city of Seoul is divided into five *Pou* (sections) — Middle, East, West, South, North. There the faction fights take place between the inhabitants of these divisions. These section fights are really the old quarrels of savage tribes, jealous of territorial rights, surviving on as custom into civilization. They exist, still more meaningless and less definite, among ourselves in the fights between different "gangs" of boys in the streets of our great cities.

But the interest of Mr. Culin's study culminates in the board games and matching games of grown people. The game of *Nyout* —where a board is used, upon which is marked out a diagram, along which pieces are moved in accordance with a decree given by throwing marked blocks — is a good and simple type of a large class of games. Among such games are *pachisi* (parcheesi), *backgammon*, etc. In *Nyout*, the path followed is a circle with two diameters crossing at right angles at the centre; in *pachisi*, the circular path has been crowded down about and close to the cross-bars; in backgammon the cross-bars disappear and the circle becomes a rectangle. In all three the movement of the pieces is controlled by the throwing of dice or the dropping of sticks.

Chess exists widely through the Orient. Chinese and Korean chess differ in some details, and Culin considers the Korean form the more finished and logical. Still, in the Hermit Nation, it is looked upon as a "frivolous pastime, suitable for young persons and rustics."

Dominoes are practically the same in China and Korea. A common Korean game is quite like the Chinese fortune-telling with dominoes. Culin believes that dominoes originated in a system of divination by means of two dice. He also believes cards to have grown out of divination. He says:

> "They are clearly copied from slips of bamboo, such as are used as divining lots at the present day in China. In fact, an almost exact replica of the Korean pack is to be found in the eighty consecutively numbered lots, *ts'in*, used by Chinese gamblers to divine the lucky numbers in the lottery called *Pak-kop-piu*. The latter retain the arrow-like tip, while the cards bear the arrow feather, and the names of both are almost identical with that of arrow — *tsin*."

As here suggested, our author believes the lot-sticks themselves to be derived from arrows used in divination; the original divining box was, to his mind, the quiver.

These bits, taken from the book here and there, suggest the interesting mass of material. In the introductory chapter are some important generalizations and suggestions. The two chief questions involved in the study of games are

—origin and distribution. Mr. Culin believes that games have been, very largely, *not* conscious inventions, but unconscious survivals from primitive conditions in which they originated in magical rites and chiefly as a means of divination. We have suggested part of the argument above. Not alone in China and Korea, but also along our own Northwest Coast, divination slips and gambling sticks have been copied from dropped arrows. In many games curious cosmic ideas are found. The *Nyout* board combines the cross of the world directions and the circle. The falling or divided arrows determine numbers.

"A diagram upon which the counts are made allows the ascertaining of place. This diagram, whether the *nyout* circuit, or the eight or sixty-four diagrams, the *pachisi* cross on the chess board, invariably stands for the world. The cosmical import of game boards is often plainly manifest, but in none more clearly than in the Korean board for *pa-tok*, whose quarters are designated by the cosmical symbols. It is apparent in the divinatory games that the counts refer ultimately to people, and that the counters actually stand for men. In the *pachisi* board they are differentiated with the colors of the world-quarters."

The book is beautiful in mechanical execution — almost too much so for a scientific book intended for use. The white cover, bearing the *two-principles* symbol in blue and red at the centre and four of the *trigrams* at the corners in blue, presents a striking appearance. Twenty-two full-page plates, in color, reproduced from original Korean paintings, represent games in progress. A large number of cuts from Japanese originals are scattered through the text.

FREDERICK STARR.

LOUIS AGASSIZ.*

The secret of Agassiz's power is suggested in these words of Thoreau: "There is no hope for you unless the bit of sod under your feet is the sweetest to you in this world — in any world." The very fact of being alive was to Agassiz joy enough. To be alive here and now, with all these charming people, this bright sunshine, this blue sky, the green grass and clear waters, and above all this noble work to do,— this indeed was a condition meet for the gods. With "health and a day" he could, with Emerson, "put the pomp of emperors to shame." The power to enjoy and to use the present was the secret at once of Agassiz's personal charm, his power as a teacher, and his success as an investigator. In this tremendous optimism, the optimism of the man who fears nothing, shrinks from no effort, and knows no despair, Agassiz stands unique among men of science. "When surrounded by material difficulties he fortified his spirit by a marvellous power of always hoping for better times, having an absolutely unshaken confidence in himself." "Blood runs quick in his veins," said Lowell, "and he has the joy of animal vigor to a degree rare among men — a true male in all its meaning." In his youth Agassiz writes to his father that his aim is to be "a good son, a good citizen, and the first naturalist of his time," and that he feels within him "the strength of a whole generation to work towards this end." In his manhood, in whatever he did, as Darwin once said, he "counts for three." In his old age he hesitated not to begin work which it might take half a century to make effective. In all his life to his last words, "le jeu est fini," he was the same joyous, genial, sanguine enthusiast, a great, wise, overgrown, independent, eloquent, happy boy, with a boy's love for life, for the earth, and for whatever he could do with it. "The best friend that ever student had," is his worthiest epitaph. Not less characteristic are these words of another student: "We buried him from the chapel that stands among the College elms. The students laid a wreath of laurel on his bier, and their manly voices sang a requiem. For he had been a student all his life long, and when he died he was younger than any of them."

Agassiz was no type of the bookworm or the recluse. His thought was always joined to action, which is the normal conclusion to all thought. He recognized instinctively and to the full that the ultimate end of science is human conduct. He had no likeness to Browning's Grammarian, with his high and narrow aims which could not be translated into human movement and relations to men. In everything he did, Agassiz was accompanied by a trail of students, followers, and associates. He always thought, says Marcou, "that he had not enough friends or associates around him. His home was a sort of phalanstery of Savants." Failure was impossible with him, for his very boldness in facing the greatest difficulties without flinching constantly brought him help from those who could appreciate the man, even if not fully understanding his aims. This was especially true in America, where over and over again he found rich friends who, as one of them said,

* LIFE, LETTERS, AND WORKS OF LOUIS AGASSIZ. By Jules Marcou. In two volumes, illustrated. New York: Macmillan & Co.

were "not willing to stand by and see so brave a man struggle without aid."

One of Agassiz's associates, an early friend and fellow-student, brought by him from Switzerland to help him in his geological investigations, was Jules Marcou. In his "Life, Letters, and Works of Louis Agassiz," Marcou has tried with great conscientiousness to give us a true picture of the man. In this he has had the advantage of a lifelong acquaintance and access to a great number of unpublished letters and documents. He had shared Agassiz's successes and failures, his successes being chiefly scientific, his failures chiefly financial.

There can be no question of the fidelity of Mr. Marcou's efforts and intentions. In taking the volumes as a whole, the result is a marked success. In these books one cannot fail to see a clear picture of Agassiz as he was, rising above all their verbiage, their repetitions, their naive moralizations, and their still more naive exhibitions of prejudice. There are many sentences of Marcou which reveal forgotten personal strifes and jealousies more interesting to the author than to the reader, and which might well have been left in oblivion. It is evident that had Marcou been in Agassiz's place the list of students and associates in his "phalanstery" would have been reduced by more than half, and those who for reasons not always clearly given fail to meet Marcou's approval, are mercilessly scored. On the other hand, many who were rivals with Marcou in Agassiz's good graces are treated with a generosity usually well deserved. For say what one may of the treachery of Desor, the snobbery of Forbes, or the uneasy vanity of several others, the great body of the Agassiz guild, both at Neufchatel and at Cambridge, were men in every way worthy of the master they followed.

Marcou's work appears at its best when it deals with the scientific efforts of Agassiz, rather than with his own opinions. The latter are given with child-like simplicity which sometimes drops into bluntness, as when he criticises Agassiz's family affairs or rebukes him for his familiarity with his assistants.

Marcou's treatment of the subject of Evolution is delightful in its simplicity. He can see nothing in the work of Darwin, Lyell, and Huxley but philosophical speculation.

"Agassiz was unwilling to abandon the method of exposition of facts which he found established in science, and substitute in its place metaphysics and hypotheses."

"Philosophical naturalists would find their task a very barren one if there were no classifiers, no embryologists, no paleontologists. It is very well to theorize and discuss teleology, agnosticism, spiritism, morphology, mimicry, natural selection, evolution, transformism, etc., but before everything else we must know the history of every animal, of every plant, and accumulate all that constitutes the treasuries of every branch of natural history."

In one place Marcou drops from prejudice to slander, and in this he ceases to be funny. He says that Darwin's "Origin of Species" became a thorn in Agassiz's side.

"His pupils in a body turned against him, for they were delighted to believe that they knew more than he of the philosophy of natural history, the descent of man, the creative power of horticulturists and of pigeon-breeders, and the mutability of species and genera. To the disgust of Agassiz, they turned from their master to applaud all the articles on evolution and origin of species published in American periodicals by Asa Gray, Chauncey Wright, and John Fiske, the last two not even naturalists."

It is simply silly to affirm that such childish motives could have influenced such men as Le Conte, Hyatt, Scudder, Allen, Packard, Shaler, Brooks, Whitman, and the rest. It would be more true to say that these men followed to the letter the precepts of their master. They adopted as scientific truth the "working hypothesis" of transformism by Natural Selection and other influences only after all other conceivable hypotheses had ceased to work. In the light of the varied biological studies to which Agassiz had introduced them, they could not cling to the old notion of the special creation of species and "look an animal in the face."

The unique episode of the school at Penikese is well treated by Marcou. In plan and development this school was thoroughly characteristic of the man. It was the "little Academy" at Munich and the "Hôtel des Neufchâtelois" on the glacier of the Lauter Aar over again. Had Agassiz been in the prime of life it would have been more notable and fruitful than any of these earlier associations. As it was, we may still say that, notwithstanding all the rich streams of science which have since come to us from Germany, "the school of all schools which has had the most influence on the teaching of science in America was held in an old barn on an uninhabited island. It lasted but three months, and in fact had but one teacher. The school at Penikese existed in the personal presence of Agassiz: when he died, it vanished!"

DAVID STARR JORDAN.

MR. LEONARD HUXLEY is hard at work on the life of his father, and the book will appear early in the coming season. It will include a large selection from Huxley's correspondence.

The Teaching of Latin.*

We feel sure that all progressive teachers of Latin are in thorough sympathy with the aim of Dr. Coy's new "Latin Lessons for Beginners," namely, to introduce the pupil early to good connected Latin reading and at the same time to give him a thorough knowledge of the common forms and simple constructions. After but eighteen lessons on formal grammar, including three declensions and the indicative mode of the four conjugations and of *sum*, the author plunges *in medias res* and begins *Viri Romæ*. This is followed by Nepos' Life of Timoleon and by Cæsar's campaign against Vercingetorix. We cannot help wishing that he had waited just a little longer so that systematic work in grammar might not be thrown out of joint quite so soon. We grant that the author has done remarkably well under the circumstances, but the exigencies of the text necessarily divorce and unfortunately separate many grammatical facts and principles that naturally belong together. The author aims to overcome this by continuous quizzing on the preceding work and by many reviews. These will no doubt assist in binding together isolated facts; but it must not be forgotten that young pupils are very slow to correlate and classify knowledge properly. To assist students in doing so, the book stands in great need of an index, for the material is so arranged that we fear they will often find great difficulty in referring back to some point to which inquiry has been directed.

To develop reading power, the passages for translation are supplemented by short sentences based upon the text, in Latin and in English, for translation at sight. This feature is an excellent one. We fear that some of the exercises, especially those in English, will prove too difficult, but the test of the class-room can alone decide that. Another commendable feature is that after the seventieth lesson the special vocabularies under each are removed to the end of the book, that students may be encouraged to read without them. Vocabulary is further fostered by frequent attention to English derivatives and groups of kindred Latin words. It would have been well, also, to give more attention to word formation in the special and general vocabularies.

In general the book deserves approval both for its plan and for the way it is carried out. There are some matters of detail which we believe invite criticism. Among the most important are the following: Dr. Coy states that "the long and short vowels differ only in the time occupied in uttering them," whereas it is reasonably certain that there was a difference between them in quality as well as in quantity, most marked in the case of e, ē, and o, ō; but also appreciable in the case of i, ī, and u, ū. Again, the accent of words is marked in all paradigms. This seems not only unnecessary but unwise. The laws of Latin accent are so simple that they can be very easily applied, especially when the quantities are marked. Marking the accent will lead students to neglect to note the quantity, which should be their guide in determining it. With reference to quantity Marx has been followed, although his work has been already largely revised by an American scholar and is inconsistent with all Latin-English Dictionaries.

The statement with reference to the future of the 3d and 4th conjugations (p. 36), the treatment of verbs in *io*, and of purpose and result clauses, seem quite unsatisfactory. The rule with reference to the declension of numerals (277, e) is obscure to say the least, neither is it clear how the statement that "the locative in the plural number has the form of the dative or ablative" (283, a) can be made to tally with the history of that case. The declension of *trux* is given (253) as the paradigm for adjectives of one ending, without *is* in the accusative plural, though that is the more common ending for all that class.

The author has been careful as a rule to admit only essentials. We question the utility of mentioning the rare locative *domui* in the declension of *domus*, and of including the unusual word *gloriola* in the list of words (263). We note a few inconsistencies: the explanations of *natu maior*, 89 and 144, do not agree, neither do the statements about the genitive of *vis* in 116 and in the vocabulary. There are also a number of slips of more or less importance, among them the following: *vultum* (141) is called a noun of the *fifth* declension; *faci* for passive infinitive of *facio* (169); no infinitive is given under the periphrastic conjugations (212).

The book is attractive in appearance and the proof-reading has been carefully done. It is to be regretted that there is no map of Rome and of Italy. The geographical notes, of which there are a number, are worse than useless without.

B. L. D'Ooge.

* Latin Lessons for Beginners. By E. W. Coy, Ph.D., Principal of Hughes High School, Cincinnati. New York: American Book Company.

Some Recent Educational Books.*

Miss Catharine Aiken's "Method of Mind Training" is a slight book — in truth its real substance might be put into fifty of its very small pages — which details the author's devices in mental gymnastics as used in her schoolroom. The strengthening of attention was the chief object in view, and since attention practically equals intellectual effort, or study, or application, the real end coincides with the chief end of education. To get strong, accurate, quick attention, Miss Aiken saw that she must have sufficient motive or interest, and of the common motives — fear, hope, emulation, curiosity, feeling of duty—she relied mainly on emulation. By putting words and numbers on a swinging blackboard and allowing them to be seen but a few seconds, she stimulated competition in calling words and numbers in their order, in spelling, etc. Miss Aiken does not appear to use "word-game," *i. e.*, the giving out of a word from which to form other words within a limited time. This tests both vocabulary and spelling in a very interesting way. Many, however, will be disposed to criticize all such devices as unhealthy *tours de force*, as more or less mechanical reproductions, as mere tests of quickness which will discourage slower but often more solid minds, and as providing in emulation a low and unworthy method; and yet all must agree that Miss Aiken's methods are suggestive, and may with some minds be highly successful.

In Mr. Charles W. Mann's "School Recreations and Amusements" we find much that we should not look for, and do not find much we should look for. Indeed, a large part of the book is concerned with mere formal exercises, as in gymnastics, or with direct pedagogical method. Further, much that is really recreation has little to do with school, as for instance, swimming and tennis. On any strict interpretation of his title, about three-fourths of Mr. Mann's book is irrelevant. On the other hand, we fail to find mention of such distinctly school-games as "word-game," "geography-game," and "in-sight-and-unseen." Geography-game, played by holding up lettered cards, and asking for rivers, towns, etc., beginning with the letter shown, may be adapted to history and other studies. The spell-down and natural history collecting are also not mentioned. The loaning of pictures is not treated, nor yet the competitive finding of Latin words in English dress. We notice that while the writer discourages geography rhymes, he tends to encourage history rhymes, which is hardly consistent. The book as a whole lacks newness, suggestiveness, and completeness, and at the best is only a passable compilation and compendium.

The account of the public school system of Ontario by the Hon. G. W. Ross will be found of interest and value in many respects to us who dwell in "the States." In some ways Ontario's system is certainly superior to ours, as in its greater unity and centralization, its general inspectorship, and in the publication of school books by the central provincial authority; but it is inferior in that it gives Roman Catholics their own public schools. The appendix on sanitation in rural schools shows some curious and suggestive statistics.

Next on our list we have three Froebel books. "Froebel's Gifts" and "Froebel's Occupations" are manuals which are well written and clear in exposition, and well fitted to serve their purpose in assisting mothers and teachers in kindergarten work. Both volumes abound, like most kindergarten books, with quotations and references, which must be accounted a defect in a manual. The third book, "Froebel's Mother Play," is poetically and musically the best arrangement that has been made. However, Froebel could easily be improved on in making play-songs which should deal with the environment of the child to-day. For instance, the cuckoo song and the wheelwright song can mean nothing to the American child. We need two distinctly new books, one adapted to the child in the country and one to the child in the town. Further, the illustrations, being uncolored, small, and archaic, are not suited to the child of to-day. Froebel should not become a fetich; it is time that kindergartenism got beyond him.

Professor B. A. Hinsdale's "Studies in Education" consists of some twenty brief papers, mostly practical discussions of the timely sort, designed originally for teachers' associations and such occasions. Consequently, the style is oral rather than literary. A bundle of papers of this kind which has no continuous theme hardly makes a book in the strict sense, though each paper may have had by itself a certain practical value in connection with the occasion for which it was prepared. Perhaps the most interesting paper is that on Religious Instruction in the German Schools.

The digest of Dörpfeld's "Thought and Memory,"

* Methods of Mind-Training: Concentrated Attention and Memory. By Catharine Aiken. New York: Harper & Brothers.

School Recreations and Amusements. A companion volume to King's "School Interests and Duties," prepared especially for Teachers' Reading Circles. By Charles W. Mann, A.M. New York: American Book Company.

Froebel's Gifts. By Kate Douglas Wiggin and Nora Archibald Smith. Boston: Houghton, Mifflin & Co.

Froebel's Occupations. By Kate Douglas Wiggin and Nora Archibald Smith. Boston: Houghton, Mifflin & Co.

The Songs and Music of Froebel's Mother Play. (Mutter und Kose Lieder). Songs newly translated and furnished with new music. Prepared and arranged by Susan E. Blow. New York: D. Appleton & Co.

The School System of Ontario: Its History and Distinctive Features. By the Hon. George W. Ross, LL.D., Minister of Education for the Province of Ontario. New York: D. Appleton & Co.

Studies in Education: Science, Art, History. By B. A. Hinsdale, Ph.D., LL.D. Chicago: Werner School Book Co.

The Connection between Thought and Memory: A Contribution to Pedagogical Psychology. By Herman T. Lukens, Ph.D., with an introduction by G. Stanley Hall, LL.D. Boston: D. C. Heath & Co.

Education. An Introduction to its Principles and their Psychological Foundations. By H. Holman, M.A. (Cantab.). New York: Dodd, Mead & Co.

by Dr. H. T. Lukens, aims to be a clear, full, and practical monograph for teachers. This implies, we think, that it should be thoroughly inductive in spirit and method, proceeding immediately from examples in actual school-room experience to the simplest generalizations and definitions. This book, being complex, general, and in style very dry, is far from this ideal, though it may compare favorably with similar treatises. Its defects are in some measure due to its Herbartianism. An unnecessary history of the psychology of association is given (pp. 39–43).

Mr. H. Holman in his "Education" sets forth what he takes to be an original conception, namely a "pure science of education" deduced directly from psychogeny. However, the conception that education is but the application of the laws of mental development can scarcely be called new. Mr. Holman's mode of exposition may be original, that is, a chapter of psychology followed by a chapter of inferred educational principles. This order repeated often through the book tends to split up subjects and leads to repetition. It would have been better to treat each main principle in its whole extent with its psychological basis in a single chapter introduced by concrete illustrations, and a final chapter on interrelation. Many points in Mr. Holman's book invite criticism,— for example, his conception of education as purely intellectual (p. 20) and the stress he lays on repetition (p. 117). However, it is on the whole a meritorious work, and gives fairly well a large, judicious, and, in the main, sound outline of the modern doctrine of education. The material is well digested, although we have the common vice of pedagogical literature, over-use of quotation. The style is clear and direct. The Appendix should be Americanized.

HIRAM M. STANLEY.

SOME HISTORICAL LITERATURE.*

One of the singular features of the study of English constitutional history to-day is the fact that the greatest living authorities in its special fields are not English scholars. Aside from Pollock and Maitland and Round, what students of England's history and institutions compare with Felix Liebermann or Vinogradoff or Busch? Rudolph Gneist, who has just died, might be cited also, and the late Bishop of Chester would be the only one who could wear his armor. In Felix Makower's "Constitutional History of the Church of England," the field of English church history is now occupied, and with that thoroughness characteristic of German scholarship. If there is any source, prominent authority, or article of value omitted, which bears even indirectly upon the subject, a diligent search has failed to discover it. The bibliography appended to the work fills twenty-nine pages. The extent to which black-letter Latin tomes and other documentary sources have been not merely cited but *used* is remarkable. In view of the fact that the page-print is beautifully large and distinct, while the notes are clearly but finely printed, it will not be a rash assertion to say that one-half of the work is comprised in the notes. The minuteness of the writer's accuracy may be appreciated when we find him citing the preamble to the Constitutions of Clarendon, and then adding specific directions as to construction, of which this microscopic detail is an example:— "In Stubbs, *Select Charters*, a comma is placed after *sui*, whilst that after *aliorum* is omitted." It seems strange to find so little upon Wiclif or the Lollords in such a history, but the work is strictly what it purports to be—a history of the constitution of the Church of England. Of course such limitations bar it from popular usage, but for the serious student of ecclesiastical or civil history and institutions — for the clergyman, the lawyer, and the university scholar —the book is a veritable mine. It is written with unusual clearness and directness; the legal quality of the writer's mind is observable throughout; each page reads like a lawyer's brief. The book is admirably analyzed, a system of cross-references, in every case, making it possible to refer to collateral matter. There is nothing to indicate directly that the translation has been made by the author himself, but internal evidence points that way.

Mr. MacKinnon's study in international history, "The Union of England and Scotland," is a very different sort of work from Mr. Makower's. The author lacks the calm temperament of a judicial writer, nor can he look at men and events as a third person; for he is a Scotchman writing of his country's history and not a German studying that history as something of interest yet wholly apart from himself. It is to be regretted that the personal equation should so largely have influenced a book written from so much contemporary evidence, "including a large amount of new matter." Fourteen chapters recount the history of Scotland in the eighteenth century. The keynote is struck in the last chapter, "Nationality and the Union," which is the plea of an earnest Scottish patriot for wider recognition of the importance of Scotland as a member of the British Empire.

* THE CONSTITUTIONAL HISTORY AND CONSTITUTION OF THE CHURCH OF ENGLAND. Translated from the German of Felix Makower, Barrister in Berlin. New York: Macmillan & Co.

THE UNION OF ENGLAND AND SCOTLAND. By James McKinnon, Ph.D., Examiner in History to the University of Edinburgh. New York: Longmans, Green, & Co.

THE AGE OF HILDEBRAND (Ten Epochs of Church History Series). By Marvin R. Vincent. New York: The Christian Literature Co.

WESTMINSTER. By Sir Walter Besant. Illustrated. New York: Frederick A. Stokes Co.

SOME ANCIENT ENGLISH HOMES. By Elizabeth Hodges. New York: G. P. Putnam's Sons.

THE KING'S PEACE. An Historical Sketch of the English Law Courts. By F. A. Inderwick, Q.C. Illustrated. New York: Macmillan & Co.

SOCIAL CHANGES IN ENGLAND IN THE SIXTEENTH CENTURY as Reflected in Contemporary Literature. By Edward P. Cheney, A.M. Part I., Rural Changes. Publications of the University of Pennsylvania, Vol. IV., No. 2.

The recent parliamentary struggle for Home Rule in Ireland, the change of ministry, and the present intensity of English interests in Africa and the East, has obscured the humble agitation in favor of Scottish Home Rule, an organized movement since 1886, the aim of which is to secure a separate legislature and executive for Scotland, thus making a federal and not an incorporating union, which, it is argued, is more compatible with the interests of the British Empire. Let the author speak for himself; the fact that the question has received such slight attention on this side of the water we hope will justify so full an extract as the following:

"There is no reason why the project should be regarded as dangerous, or necessarily impracticable. Take the case of the two countries situated as Scotland and England are. Both are possessed of ripe experience in the arts of legislature and government. Both have a vast interest at stake in maintaining that mighty Empire on which the sun never sets. Both are endued with intense national sentiment, along with a common pride in the achievements of the great men of both nations, who have contributed to build up that wide nation of imperial Britain. Both are impressed with the conviction that the united Parliament is overburdened with the weight of imperial and national questions. The necessity of subdivision of legislative labors is forcing itself upon the attention of all parties. Tentative endeavors have already been made, with good results, in this direction. There can be nothing revolutionary, in the bad sense of that word, in agreeing to devolve on two, or, if Wales be included in the distribution of responsibility, say three national Parliaments, the work that is at present so unsatisfactorily performed by one unwieldy body in London."

The success of the German Empire in combining national and local legislatures with an imperial diet is cited as an example to England, after which Mr. MacKinnon concludes:

"*A priori*, then, the case for national legislatures in Great Britain is not incompatible with the larger patriotism which we cherish as citizens of the greatest empire that the world has ever witnessed. . . . Let us ask, what the men who advocate Scottish Home Rule have to say in its behalf? They affirm that a national parliament at Edinburgh could meet the demands of Scottish legislation more efficiently than is done by the British House of Commons. . . . They complain that Scottish legislation is jostled out of the running in the race for supremacy with English, Irish, and imperial measures. . . . They object that Scotsmen are put to an enormous expense by the necessity of constant deputations to London, by the cost of private bill legislation, and by appeals to the House of Lords. . . . This is not the sum of the Home Ruler's contention. He complains that Scotland is overtaxed in comparison with England and Ireland, and that Scotland receives an inadequate return out of the British exchequer."

Here a plea is entered for government support of Scotch as well as of English universities, and "finally, the argument based on nationality is a strong one." The author waxes indignant when he writes of Englishmen, using the term "England" to indicate the United Kingdom, or even the British Empire:

"This constant use of the term is entirely unconstitutional — it is a transgression both of history and of the constitution, and shows that the conditions of the treaty of Union are becoming, to Englishmen, in an important respect, a dead letter. . . . The legal, ecclesiastical, and educational institutions of both countries were preserved as a distinct natural inheritance to the respective peoples. To speak of the English army, the English navy, the English Parliament, or, in the sense in which it is frequently done, the English people, is both bad history and bad constitutional law" (pp. 517–22).

Professor Vincent's "The Age of Hildebrand" is an endeavor to present in a popular, yet scholarly form, the significant features of the great mediæval movement terminated by the pontificates of Gregory VII. and Boniface VIII., and of which Hildebrand was the actuating personality. The treatment is not confined, however, strictly to the conflict of the Empire and Papacy for world-sovereignty. There are chapters upon the intellectual condition of Europe at the time, upon the rise of the universities, upon the monastic orders. The book is weakest in the treatment of purely political history. The influence that the identification of the papacy with the Clugny Reform had in tending to make the papacy a universal institution; the part that the Norman State in Italy, that Tuscany, that the Pataria played in the great duel; the causes inducing the French interference in Italy and the results thereof, are not treated as fully as desirable. At times the author visibly errs, *e. g.* in his consideration of Gregory VII.'s conduct at Canossa. The pope did not refuse to see Henry IV. at once because he wished keenly to humiliate his arch-enemy; the case had been referred to Augsburg, whither Gregory was hastening, and he hesitated to adjudicate alone what had been reserved for the German synod. Moreover, the Emperor did not stand "with bare feet in the snow, fasting and shivering in the icy wind . . . for three days," but merely for a few hours each day, warmly clad, too, beneath his penitent's garb. The moral sentiment of Europe would have revolted against a pope so inhumane. As to penance, Otto I., Otto III., Henry II., Henry III., and St. Louis had all been publicly flogged. The truth of this dramatic episode at Canossa is that the emperor had beaten the pope at his own game and Gregory was in a quandary — he did not know what to do, so that Henry was obliged to wait, meanwhile playing the penitent to prevail upon the pope. A valuable feature of the book is an excellent bibliography.

Sir Walter Besant's "Westminster" originally appeared as a series of papers in the "Pall Mall Magazine." They are the sketches of a man to whom history is a pastime and literature a profession. No attempt is made to enter into the history of Westminster in the large sense of that word, as typifying that of Parliament, nor does he enter, strange to say, into the more limited field of the history of the Abbey and its monuments, a subject which must have appealed strongly to him. Rather it has been the author's purpose to restore to the mind's eye the vanished palace of Westminster and

Whitehall, and to picture the life of England's grand abbey in its services, its rule, and its sanctuary. The pages betray the enthusiasm which every Englishman displays for the traditions and institutions of his ancestors. A charm of the book is in the sympathy displayed for the subject, redolent with suggestions of the Middle Age, the light of cathedral aisle, the color of windows, roseate and pearl, "twilight saints and dim emblazonings." But Sir Walter is a knight of the romancer's quill; he does not dip his pen in Gibbon's ink-pot. When he tries to write sober-suited history, he has the naive quality of Don Quixote. His favorite thesis, that the Isle of Bramble was a thriving mart long before London existed, is the humble Spanish wayside inn transformed into a gorgeous palace. From the point of view of the bookmaker's art, the volume is a delight to the eye; it is admirable in binding, clear of print, and beautiful in illustration.

To those who can boast "claims of long descent" other than of Huguenot or Knickerbocker or direct Germanic ancestry, Elizabeth Hodges's "Some Ancient English Homes" may appeal with interest. The pages are profusely sprinkled with allusions to Lord This and Lady That. To be sure no one of them ever had any influence upon the political history of England, and their social history cannot be of the remotest interest save to the genealogist or the antiquary, yet what of that? The book is not without interest, if it is without depth. Piquant descriptions of old English castle life, hunts, tennis tournaments, or stronger forms of rivalry, as the jousts, racy incidents and spicy anecdotes, enliven its pages. But "the boast of heraldry," so often repeated, finally palls upon the American reader, who will be likely to plunge into "Yellow Plush" to restore him.

Mr. Inderwick's little book, "The King's Peace," is one of a series of works which aim to present the results of latest scholarship in a popular compass. It is clearly printed, neatly bound, well illustrated with old-time sketches and prints, and contains also some very nice and interesting incidents. But the first requisite for the scholarly presentation of history is a scholar, and the author is no historian. He has no historical sense. He is a lawyer, and historians as such have next to no weight with him. He will gravely quote Coke against Stubbs, and Dugdale or Selden in preference to Thorpe or Gneist. It is pitiable to think that any serious-minded student can entertain the remotest idea that the Common Law may be of Druid origin, yet Cæsar is cited as authority for this supposition! Mr. Inderwick is grotesque without being respectably pedantic. In regard to English institutions prior to the Norman Conquest, the light that is in Mr. Inderwick is darkness. As more modern times are approached the darkness is less intense, although the shadow of Coke and Blackstone obscures every page. If the author had been writing in jest, his book would have been brilliant; as it is, it is neither law nor history. Fortunately the book can do little harm, for the veriest tyro in English institutions will detect errors on nearly every page.

Professor Edward P. Cheney has contrived to make the usually prosaic page of a study in economics sparkle with interest in his most entertaining "Social Changes in England in the Sixteenth Century." One reason why he has been enabled so to do is the fact that he writes from the view-point of contemporary literature, as well as from rent-rolls, tax lists, and parish registers. In writing of the Open Field System of agriculture, in which the field was divided into strips of an acre or half-acre in extent by "balks" of unplowed turf, he quotes Shakespeare's

> "Between the acres and the rye
> These pretty country folks would lie"—

which is a picture of an English harvest field as accurate as it is attractive. Pamphlets, sermons, old letters, prose and poetry, have been copiously drawn upon in order to present the influence of the Renaissance and Reformation upon the masses of the people; the decline of the old English baronage; the rise of the Tudor Monarchy; the expansion of commerce, and the increase of the precious metals. The sixteenth century was a period of transition in England; it was "a period of the growing prosperity of the prosperous and the utter misery of the poor," and the homely phrases culled from contemporary writings are here combined to make a study in economic history which is at once scholarly, attractive, and unique.

JAMES WESTFALL THOMPSON.

BRIEFS ON NEW BOOKS.

Helps for the student of Tennyson.

Commentaries upon Tennyson are multiplying so rapidly that the number bids fair to equal that of books devoted to the exposition of Browning. Tennyson's poetry, of course, is usually so lucid as to be self-explanatory, and does not call for the same sort of annotation that "Sordello," for example, requires; but the range of his observation was so wide, and his thought so subtle, that some sort of assistance is frequently welcome, and even needful. Two books, intended to help the student to an understanding of the greatest English poet of our age, are before us, and may be briefly characterized. Mr. W. M. Dixon, the author of one of these books, calls his work "A Tennyson Primer" (Dodd, Mead & Co.) which is not the most happily chosen of titles. The literary "primer," exemplified by such admirable books as Professor Dowden's primer of Shakespeare and the primer of Shelley, published under the auspices of the Shelley Society, is a well-defined form of manual, and is not primarily intended to be read. It aims to present in compact and well-arranged form the chief facts concerning the life and works of the writer in question, and is in no sense an essay or a biography. Now Mr. Dixon's "Primer" is a very readable and suggestive little

book, but really amounts to a literary biography, with a critical essay appended, and does not perform for Tennyson the special service that a primer should perform. A book properly answering to that name would not, for example, give us a long historical disquisition upon the Arthurian legend in English poetry, nor would it include bits of anecdote and fragments of correspondence. We have no serious fault to find with Mr. Dixon's work, except that it is like so many others in failing to do adequate justice to either "Maud" or the dramas. Mr. Dixon quotes George Eliot as saying, "Tennyson's plays run Shakespeare's close," and tells us that "such criticism is pestilential." Well, we are inclined to spread the pestilence a little by saying that George Eliot was not far from right. Perhaps the most valuable feature of this little book is its bibliography, which occupies some forty pages, and is particularly rich in references to periodical literature. Unlike most Englishmen, Mr. Dixon has recognized to the full the importance of American criticism, and his list includes many references to THE DIAL, "The Atlantic Monthly," "Poet-Lore," "The Critic," and other American journals.— Both in plan and in spirit Mr. Morton Luce's "Handbook to the Works of Alfred Lord Tennyson" (Macmillan) better fulfils the purpose of a "primer" than does the work previously under discussion, although the bulkiness of Mr. Luce's volume deprives it of a claim to that modest title. It is the outgrowth and expansion of the author's earlier "New Studies in Tennyson," and presents us with a chronological commentary upon the poems. The work embodies a vast amount of research, tracing in much detail the sources of Tennyson's thought and form, explaining the difficulties, illustrating the poems by suggestive parallel passages from other writers, and illuminating the subject with a good deal of temperate and helpful criticism. It makes a book simply indispensable for the reader of Tennyson, and ought to come into general use wherever the poems of the last great Laureate are studied with serious purpose. Teachers of English literature will find it a valuable adjunct to their work, and will cordially welcome its appearance.

Prof. Raymond's latest volume on Æsthetics.

Professor Raymond, in the preface to "Painting, Sculpture, and Architecture as Representative Arts" (Putnam), expresses the view that some statements in THE DIAL's notice of one of his previous volumes were founded upon very superficial reading. If he is right (and it may be questionable what Professor Raymond would call superficial) it seems to us to follow that the average reader, if he want to make anything at all out of the book, will be placed in a dilemma: either he will have to give a good deal of hard study to Professor Raymond's work, or he will have to acknowledge at the start that his author is a sufficient and adequate guide in matters of æsthetics. How fit Professor Raymond is for this position will, we think, be obvious from a single example. If time permitted we would gladly give more, but we must confine ourselves to a minor point; and with a view of indicating his method, we take his handling of the idea that the Gothic arch was suggested by branching trees in the forest. On page 32, he remarks: "But suppose that, taking a suggestion, as the early architects undoubtedly did, from the way in which limbs branch out from tree-trunks, the wood and stone which the pillars support are also made to branch off from them as in arches." It will be observed that the imitation on the part of the early arch-builders is undoubted. In spite of this substantiation of a historic fact which on page 398 becomes a simple truth, Professor Raymond on page 399 only goes so far as to write, "It is an indisputable fact that an avenue of trees with bending branches inevitably suggests to anyone who has seen it. [Reference to Beverley Minster and the Palms.] If it does so in our age to the ordinary observer why could it not have done so in the middle ages to the first Gothic builder?" Why, indeed? And since it did, "is it not evident that when this has been done [*i. e.*, the arches made to spring from the pillars] something has been done which adds to the representation of the mere conception of supporting strength, a representation of the same effect as produced by appearances of nature" (p. 32). It is not clear what effect is alluded to: if it be that of "supporting strength," we should say that such is not the idea produced in us by a spreading tree; if it be the effect really produced by a spreading tree, *i. e.*, airy lightness, which is also produced by good Gothic, we should say that airy lightness harmonized ill with supporting strength. Later we hear (p. 399) that those who deny that the branching of trees might have suggested Gothic arches, "or ridicule, as they do, the statement that it might [*cf.* above *undoubted*], would have difficulty in making most men believe that they could recognize any conclusion whatever attainable as a result of only logic or insight." Such is Professor Raymond's rigorous method. When such a thinker attempts a difficult subject, he may strike out some interesting ideas, but he rarely says the last word on the matter. Professor Raymond's books have a good deal that is suggestive here and there, and this one has a number of illustrations which serve to make his points clearer.

A field surgeon's experiences in the Franco-German war.

In his "With an Ambulance during the Franco-German War" (imported by Scribners), Dr. Charles E. Ryan narrates his sufficiently stirring personal experiences and adventures as a field surgeon with both the contending armies in 1870–71. To those who would undertake the just now specially useful exercise of mentally realizing the hideous and coarsely prosaic realities which constitute nine-tenths of that alleged national need and educative disguised blessing called War, we cordially commend Dr. Ryan's book — which, we hasten to add, is not weakened as a narrative by being written with any ulterior moral or

didactive purpose. Dr. Ryan is simply a narrator. An evil is often best shown to be an evil by the plainest and least argumentative statement of facts. Thus, we take it, no more cogent plea against war, or more damning indictment of its reckless advocates and promoters could be made, than this terse, vivid, and unassuming recital of Dr. Ryan's; and were it within the bounds of human possibility to convert by moral means to humanity and right reason those "statesmen" whom a satiric destiny and a betrayed electorate have sent to Washington to guard the welfare and maintain the credit of this nation, and who have been discharging their mandate by doing their best to plunge us into war on this, that, or the other pettifogging pretext, we should earnestly commend Dr. Ryan's book as a tract suitable for distribution at the federal Capital; but, unfortunately, nothing short of a strait-waistcoat, or the absolute certainty of being sent to the front should his barbarous clamor bear fruit, is likely to bring a Jingo politician in full cry to his senses. At the outbreak of the Franco-German war Dr. Ryan was a medical student at Dublin. A natural taste for adventure and a humane desire to be of service impelled him to set out for Paris, where he joined the Anglo-American Ambulance then organizing under the command of Dr. Marion Sims. The *corps* was at once sent to Sedan; and here Dr. Ryan had his first taste of the horrors of war. One easily reads between the lines of the author's account of Sedan, as of later engagements, the prime cause of the swiftness and thoroughness of the French defeat. As in the China-Japan war, it was a loosely organized mob of soldiery against a compact perfectly-ordered fighting machine whose every move was a part of a coherent scheme; and the issue was never in doubt from the outset. Bismarck and Moltke chose well the moment for striking the blow that was to consolidate the new German Empire and secure the primacy therein to Prussia. Dr. Ryan's narrative is by no means, what we may perhaps have incautiously led the reader to infer it to be, a mere surgeon's catalogue of horrors and casualties. It is long since we have seen a more entertaining book of the kind.

Journeyings along the coast of Southern France.

"The Riviera: Ancient and Modern" (Putnam), by M. Charles Lenthéric, a French engineer, will be welcomed by readers who propose to spend some part of the summer in southern France along the strip of coast extending from Marseilles eastwards toward Genoa. Though a scientific man with a keen eye for the fauna, the flora, the geologic formation and the climatic conditions of the Mediterranean coast, M. Lenthéric is a writer who shows marked power in description and unusual literary judgment. His method of treating the subject is peculiarly characteristic and gives an air of leisure to the volume which is refreshing. As the author remarks too truly: "A sea-voyage nowadays is a question only of time, seasickness, and money." Accordingly he asks the reader to accompany him slowly along the coast, preferring to travel in a small fishing-boat and thus to go from port to port — past the sites of ancient Taurœntum, Toulon, St. Tropes, St. Raphael, La Napoule, Cannes, Antibes (the ancient Antipolis), Nice, and Monaco; or to linger among the islands of Hyères and the Lérins, following the course of Greek and Phœnician sailors of earlier times. But M. Lenthéric's plan allowed him to stop a while at most of the places to which we have referred, so that he has described the scenery of Maritime Provence, notably the gorges of the Estérel, the surroundings of Fréjus, and the lower valley of the Var. He has little to say of the Promenade of Nice or regarding the "rooms" of Monte Carlo—such topics are matters of guide-book information. His interest is to some extent historic. Hence he speaks frequently of the Grecian colonies of antiquity within this region, and he traces out the work of Romans and Saracens, so far as these peoples left permanent influences upon their successors. The comments upon the present-day inhabitants and their industrial and social interests are cogent and often entertaining. Hardly once does the reader notice a trace of weariness on the part of the author, or any sign of the struggle which occasionally M. Lenthéric must have experienced while sifting the literary details for his brilliant sketching. The volume is provided with plates and maps which make the journeyings clear. The translation has been made by Dr. Charles West of the Royal College of Physicians of London.

A conscientious biography of Madame Roland.

In her useful biographical study of "Madame Roland" (Scribner), Miss Ida M. Tarbell gives us a full, faithful, and literal account of the much canvassed and usually misjudged career of the Girondin Egeria. As the representative of a faction and the type of a leading social, political, and intellectual revolutionary class, Madame Roland has been alternately lauded and abused. To one school of opinion she is the saint and martyr: to the other the little *bourgeoise*, whose diseased vanity fancied a rival in the Queen of France herself; the soured plebeian whose revolutionary zeal was born of hatred for those at the top, rather than love for those at the bottom of the social scale. As usual, the truth lies somewhere between the extremes. Let us say that Madame Roland was a high and puissant soul, whose loyalty to her ideal could harden nevertheless at times into a certain unwise and ignoble implacability; a generous dreamer touched with the pedantry of her time; a Frenchwoman, with a large share of the national love of histrionic *éclat*, and of the distinction of a leading role; a raw and incapable politician — for, admitting that she swayed the counsels of the Girondins, there surely was never a political party worse led than hers. Her crowning political mistake was her repeated rejection of Danton — the Mirabeau of the populace, and with all his faults, the real Colossus of the Revolution, the man who,

allied with the Girondins and with Dumouriez, might have saved France from anarchy. Miss Tarbell's book is not a mere revamping of facts in the life of Madame Roland which are already known; nor does it represent what may be termed the poetical method applied to biography. Her recital is terse, clear, and literal; and her recent close researches among original documents, as well as her intimate acquaintance with descendants of Madame Roland now living in Paris, have enabled her to present some new facts that throw additional light upon the career and character of her heroine. Miss Tarbell has done her work patiently and conscientiously; and she has resisted the common temptation to make Madame Roland the *motife* of a rhapsody, rather than the subject of a biography. There are a number of illustrations, mainly portraits.

The Egypt of the Hebrews.

Professor Sayce's "The Egypt of the Hebrews" (Macmillan), "is intended to supplement the books (on Egypt) already in the hands of tourists and students, and to put before them just that information which either is not readily accessible or else forms part of larger and cumbrous works" (Preface). The first four of the eight chapters of the book discuss "the patriarchal age," "the age of Moses," "the exodus and the Hebrew settlement in Canaan," and "the age of the Israelitish monarchies." The positions taken are substantially those found in the author's earlier works. Abraham's sojourn in Egypt (p. 20), Ebed-tob's letter to Egypt and his identification with Melchizedek (p. 71), the Pharaoh of the Exodus (p. 90 ff), are some of the points on which he agrees with his former utterances. These first four chapters add little or nothing to our stock of knowledge. But chapters V.–VIII. are vigorous presentations of "the age of the Ptolemies," "Herodotos in Egypt," "in the steps of Herodotos," and "Memphis and the Fayyûm." They gather into brief compass the most salient points under each topic. Pioneer-work is always necessarily venturesome, and Professor Sayce even oversteps the bounds of law in this regard. He never fails to interest his reader, unless it is by recapitulating matter already in book form. Some valuable appendices on dynasties, on chronology and writers, fittingly close the volume. While perpetuating some of the author's proverbial guesses, this book may do a great good in clarifying the historical air of Egypt, and in righting our conceptions of Israel's relations to Egypt.

The makers of Modern Rome.

Those who have read Mrs. Oliphant's "Makers of Florence" and "Makers of Venice" know essentially what to expect in "The Makers of Modern Rome" (Macmillan), though the apologetic Preface forewarns the reader not to expect the author's best work. Here is brought together a quantity of interesting material from epochs of modern Roman history — the close of the fourth century, of the sixth, of the eleventh, of the twelfth, the middle of the fourteenth, and from the middle of the fifteenth through the first quarter of the sixteenth—material much of which is not easily accessible in a village library. Any secondary work of history, such as this, ought to give at least a brief list of its sources, as, in the first section, Thierry's "Life of St. Jerome." Indeed, the material of the volume is limited too exclusively to such works as those of Muratori, Migne, and the Bollandists. The share of Melania and Paula in making modern Rome does not appear to be great in comparison with that of Theoderick, Michael Angelo, or Victor Emmanuel. The contents of the volume on the whole would better deserve the title "The Makers of the Papacy." Here are a few examples of a careless style to be found in the book: "Withdrawn into a villa had she?" (p. 19); "the breach of all the decorums of life" (p. 29); "What more dreadful influence could be than one which made a woman forsake her child, the infant whom she had carried in her arms to the great funeral, in the sight of all Rome, the son of her sorrow?" (p. 32); "When every one else had tried their best" (p. 67); "And all the fault of the Pope, as who could wonder if the sufferers cried?" On p. 109 occurs a slip of mere carelessness, "the terrible Alaric, a scourge of God like his predecessor Attila," which the publishers can correct in a new edition by substituting "successor" for "predecessor." Yet the book brings to the average reader much interesting matter that is new, and with its good print and numerous illustrations deserves, and will probably find, many readers.

A cheery volume of wholesome fun.

A dainty little volume that should find favor is "The Bicyclers, and Three Other Farces" (Harper), by that clever writer, Mr. John Kendrick Bangs. None of our other up-to-date humorists, we think, provoke quite so many laughs to the page as Mr. Bangs does — and his fun is always cheery, wholesome, and decent withal. The "three other farces" in the book are: "A Dramatic Evening," "The Fatal Message," and "A Proposal under Difficulties." The four pieces are distinct from each other in plot and action; but the same characters appear in each. In "The Bicyclers," "Mr. Perkins" takes his first lesson in "biking," while his friends watch him from the window. One of these, "Bradley," becomes anxious over the non-arrival of his wife, who is coming down town a-wheel, and who presently announces by telephone that she has been arrested for riding without a light. She is finally bailed out, and the company retires to supper. "A Dramatic Evening" shows the tribulations of the good-natured "Perkins," who has rashly agreed to have private theatricals in his house, which is thereupon pulled to pieces in the usual harrowing way. "The Fatal Message" shows the final rehearsal of the play, the fun turning on the general "bulldozing" of the hospitable "Perkins" by his guests, and the final discovery that "Bradley," misreading a telegram sent him, has learned the wrong part. "A Proposal under

Difficulties" represents "Yardsley" and "Barlow" calling upon "Miss Andrews," both with the intention of proposing to her. In the main scene "Yardsley," *solus*, rehearses his impending proposal — and is rapturously accepted by the house-maid who happens to enter at the critical moment. The "situations" are ingenious, the dialogue is clever, and the fun throughout waxes fast and furious up to the *dénouement*. The last farce, especially, strikes us as a capital one for private theatricals. The piquant drawings call for special mention.

BRIEFER MENTION.

The following German texts have recently been published: Storm's "Immensee," edited by Mr. H. S. Beresford-Webb (Maynard); "Legends of German Heroes of the Middle Ages," by Professor Johannes Schrammon, edited by Mr. A. R. Lechner (Maynard); "Fritz auf Ferien," by "Hans Arnold," edited by Mr. A. W. Spanhoofd (Heath); and three "Wissenschaftliche Vorträge," by Emil Du Bois Raymond, edited by Dr. James Howard Gore (Ginn). We have also received a "First German Book," by Mr. M. J. Martin (Werner), prepared upon the inductive plan. Of recent French texts we note the following: "Pêcheur d'Islande," by "Pierre Loti," with notes by M. C. Fontaine (Jenkins); Augier's "Le Gendre de Monsieur Poirier," edited by Dr. B. W. Wells (Heath); M. Ohnet's "Le Chant du Cygne," edited by M. Arthur H. Solial (Maynard); "Le Premier Livre de Français," by Miss Louise S. Hotchkiss (Heath); and a "Key to Short Selections for Translating English into French," by M. Paul Bercy (Jenkins).

The series of "English Classics" published by Messrs. Longmans, Green, & Co., of which we have heretofore had occasion to speak in terms of high praise, is rapidly growing. Four volumes have just been added to the list, and are upon the general level of excellence attained by their predecessors. They are Coleridge's "The Rime of the Ancient Mariner," edited by Mr. Herbert Bates; "As You Like It," edited by Messrs. Barrett Wendell and W. L. Phelps; "A Midsummer Night's Dream," edited by Mr. George P. Baker; and "The Merchant of Venice," edited by Mr. Francis B. Gummere.

We cannot recommend anonymous editions of English classics, such as the texts recently published by the American Book Co., including "Macbeth," two books of "Paradise Lost," and DeQuincey's "Revolt of the Tartars." Anonymity in such cases usually means cheap labor and scamped workmanship. A word of praise may be given, however, to this firm of publishers for their "Eclectic School Readings," of which two volumes, both by Dr. Edward Eggleston, are at hand. These books are entitled "Stories of Great Americans for Little Americans," and "Stories of American Life and Adventure." They are simply written and attractively illustrated.

Book lovers will take delight in a charming little volume entitled "Reminiscences of Literary London from 1779 to 1853" by Dr. Thomas Rees, with additions by Mr. John Britton. The book was first privately issued about 1853, and is now reprinted and published in a very attractive form by Mr. Francis P. Harper (New York). It contains much curious matter respecting books — their authors, publishers, and sellers — written in a familiar style, and is, on the whole, very enjoyable reading.

"A Metrical History of the Life and Times of Napoleon Bonaparte" (Putnam), edited by Mr. William J. Hillis, is further described as "a collection of poems and songs, many from obscure and anonymous sources, selected and arranged with introductory notes and connecting narratives." Mr. Hillis has been collecting these poems for many years, and found that he had at last "a poem for nearly every incident of note in the life and history of Napoleon, from his birth to his second funeral." The poems, together with the prose connective tissue supplied by the editor, and the twenty-five photogravure illustrations, make up a handsome octavo of more than five hundred pages. The average excellence of the work is not as mean as might hastily be imagined, for the names of Byron, Wordsworth, Campbell, Scott, Browning, Southey, Koerner, Praed, Whittier, Taylor, Hugo, and Manzoni are among those that occur in the table of contents.

LITERARY NOTES.

A long poem by Mr. Swinburne, having for its subject the story of Balen as found in Malory, is to be published at an early date.

Messrs. Houghton, Mifflin & Co. will be the American publishers of the "Letters of Victor Hugo," which may be expected in the autumn.

"The Uncommercial Traveller" and "A Child's History of England" form a new volume in the popular edition of Dickens published by Messrs. Macmillan & Co.

"The Book of Job," edited by Mr. R. G. Moulton, is now published in "The Modern Reader's Bible" series of booklets, with the imprint of Messrs. Macmillan & Co.

Volume III. of the Dent-Macmillan reprint of Carleton's "Traits and Stories of the Irish Peasantry" has just appeared, as has also, with the same imprint, a translation of M. Daudet's "Tartarin sur les Alpes."

Mr. Alfred Ayres, whose little book called "The Verbalist" has been found helpful by many literary workers during the fifteen years of its existence, has revised and enlarged the work for a new edition just published by Messrs. D. Appleton & Co.

The Open Court Publishing Co. send us new editions, cloth bound, of three of their works: "The Psychology of Attention," by M. Thomas Ribot; "Three Lectures on the Science of Language," by Professor F. Max Müller; and "The Religion of Science," by Dr. Paul Carus.

Messrs. Charles Scribner's Sons publish a fourth edition of Symonds's translation of "The Life of Benvenuto Cellini," in a single volume, with a mezzotint portrait, and a number of reproductions of Cellini's works. The volume is a handsome one, and the price is moderate.

The first number of "The Portfolio" to deal with an American subject, since that valuable periodical became a series of monographs, is the quarterly issue for April, which discusses the work of "John La Farge, Artist and Writer" (Macmillan). Miss Cecilia Waern is the author of this study.

A beautiful edition of R. L. Stevenson's "Edinburgh," with illustrations by Mr. T. Hamilton Crawford, has just been published by Messrs. Macmillan & Co. There

are eight etched plates, and a great many illustrations in the text. The volume is almost sumptuous in its half-binding of green morocco.

Messrs. Leach, Shewell & Sanborn announce for early publication a "New Plane and Spherical Trigonometry," by Professor Webster Wells, Massachusetts Institute of Technology, and "The Story of Turnus" from the Æneid, VI. to XII., by Dr. Moses Slaughter, Iowa College. In the early summer the same firm will issue a new "Greek and Roman Mythology," by Dr. Herbert C. Tolman of Vanderbilt University, and Professor Karl P. Harrington, University of North Carolina.

Mr. Henry Cuyler Bunner, who died on the eleventh of this month, at the age of forty, will be as sincerely mourned as any writer of his generation. Most people think of him, from his editorial connection with "Puck," as a humorist, but he was much more than this. His novels, short stories, and poems possessed a high order of merit, a delicacy and a distinction that are rather French than English. Although much of his activity was given to journalism, he was not spoiled by it, as so many good writers are, but remained true to literary ideals of the higher sort throughout his brief but productive career.

An edition of Mr. Stanley Waterloo's novels, "A Man and a Woman," and "An Odd Situation," has just been published in London, and for the latter work Sir Walter Besant has prepared an interesting preface, from which we quote the opening paragraph: "The appearance of a new literary and publishing centre is an event of great interest, if only on account of its rarity. Hitherto it has seemed as if the tendency among the English-speaking nations was to concentrate, rather than to increase, the literary centres. London has swallowed up Edinburgh and the provincial centres; Dublin is a silent sister; Melbourne and Sydney produce very little; Canada cannot hold out against New York, which is absorbing Boston, Philadelphia, and Baltimore. During the last five or six years, however, there has sprung up in the city of Chicago a new literary centre and a new centre of publishing. There exists in this city of a million [*sic*] inhabitants, which sixty years ago was but a kind of barbican, or advanced post against the Red Indian, a company of novelists, poets, and essayists, who are united, if not by associations and clubs, at least by an earnest resolution to cultivate letters. It may be objected that this is nothing but a provincial coterie, such as we in this country have seen at Lichfield, Norwich, and other places, and that, like all such societies, it will presently disappear. I do not think that this will be the fate of the Chicago movement, for several reasons. First, the city is so huge that there must be continually born in it, or brought into it from the country, persons with the literary gift; next, there exists in the Northwest States an unbounded admiration for the literary calling — a feeling which ought by itself to raise up aspirants; thirdly, they have at Chicago a University, with Professors of Literature and Libraries; they also have, for the higher culture, colleges and academies of music, theatres and opera houses, galleries of paintings, schools of art, and lectures of all kinds; they have a journal of literary criticism, sober, conscientious, and scholarly, from every point of view unsurpassed by any other literary journal in America or England. Besides all these aids, they have daily papers by the dozen, which afford the aspirant the means of a livelihood while he is working at his real profession. Not without importance, moreover, are those literary circles which are found in every little township of the Mississippi Valley, by means of which at least the young people are taught from childhood the dignity, and the might, and the glory of literature. Given, therefore, a people who are always ready to pour out their love and respect upon every writer who can touch their hearts; given these country circles of culture; given a great city in which all the problems of human life can be studied; given, again, a company of men and women resolved to give all that is best in them to the pursuit of letters; it would be strange, indeed, if there did not come out of all of this a growth of literature worthy of joining the literature of Shakespeare, Milton, and Pope; Fielding and Thackeray; Lowell and Longfellow; Emerson and Motley."

LIST OF NEW BOOKS.

[*The following list, containing 100 titles, includes books received by* THE DIAL *since its last issue.*]

HISTORY.

A History of the Warfare of Science with Theology in Christendom. By Andrew Dickson White, LL.D. In two vols., 8vo, gilt tops, uncut. D. Appleton & Co. $5.

The Empire of the Tsars and the Russians. By Anatole Leroy-Beaulieu; trans. by Zénaïde A. Ragozin. Part III., The Religion; 8vo, gilt top, uncut, pp. 601. G. P. Putnam's Sons. $3.

The Balance of Power, 1715-1789. By Arthur Hassall, M.A. 12mo, uncut, pp. 433. "Periods of European History." Macmillan & Co. $1.60 *net*.

Greek Oligarchies: Their Character and Organization. By Leonard Whibley, M.A. 12mo, gilt top, uncut, pp. 212. G. P. Putnam's Sons. $1.75.

Memphis and Mycenæ: An Examination of Egyptian Chronology and its Application to the Early History of Greece. By Cecil Torr, M.A. 8vo, uncut, pp. 74. Macmillan & Co. $1.40.

A History of the Hebrew People from the Settlement in Canaan to the Division of the Kingdom. By Charles Foster Kent, Ph.D. With maps and plans, 12mo, pp. 220. Chas. Scribner's Sons. $1.25.

BIOGRAPHY AND MEMOIRS.

Memoirs of Barras, Member of the Directorate. Edited by George Duruy. In four vols.; Vols. III. and IV., 8vo, gilt tops, uncut. Harper & Bros. Boxed, $7.50.

The Life of Elias Boudinot, LL.D., President of the Continental Congress. Edited by J. J. Boudinot. In two vols., with portraits, 8vo, gilt tops, uncut. Houghton, Mifflin & Co. $6.

My Confidences: An Autobiographical Sketch addressed to my Descendants. By Frederick Locker-Lampson. With portraits, 8vo, uncut, pp. 440. Chas. Scribner's Sons. $5.

The Life of Laurence Sterne. By Percy Fitzgerald. In two vols., with portrait, 16mo, gilt tops, uncut. Chas. Scribner's Sons. $3.

Percy Bysshe Shelley, Poet and Pioneer: A Biographical Study. By Henry S. Salt. With portrait, 16mo, uncut, pp. 192. Chas. Scribner's Sons. $1.50.

Dolly Madison. By Maud Wilder Goodwin. With portrait, 16mo, gilt top, uncut, pp. 287. "Women of Colonial and Revolutionary Times." Chas. Scribner's Sons. $1.25.

Leigh Hunt. By R. Brimley Johnson. With portrait, 18mo, pp. 152. Macmillan & Co. 90 cts.

GENERAL LITERATURE.

The Journal of Captain William Pote, Jr., during his Captivity in the French and Indian War, from May, 1745, to August, 1747. Limited edition, with map bound in separate volume; illus., 8vo, pp. 223. Dodd, Mead & Co. $15.

The Epic of the Fall of Man: A Comparative Study of Cædmon, Dante, and Milton. By S. Humphreys Gurteen, M.A. Illus., 12mo, gilt top, pp. 449. G. P. Putnam's Sons. $2.50.

Retrospective Reviews: A Literary Log. By Richard Le Gallienne. In two vols., 12mo, uncut. Dodd, Mead & Co. $3.50.

Reminiscences of Literary London from 1779 to 1853. By Dr. Thomas Rees; with additions by John Britton, F.S.A. With frontispiece, 16mo, pp. 174. New York: Francis P. Harper. $1.25.

Hamilton, Lincoln, and Other Addresses. By Melancthon Woolsey Stryker. 8vo, gilt top, uncut, pp. 192. Utica, N. Y.: Wm. T. Smith & Co.

In Jail with Charles Dickens. By Alfred Trumble. Illus., 12mo, gilt top, uncut, pp. 190. New York: Francis P. Harper. $1.25.

NEW EDITIONS OF STANDARD LITERATURE.

The Works of Eugene Field. "Sabine" edition, in ten vols. Volumes now ready: Western Verse, Profitable Tales, Poems of Childhood, Second Book of Verse, and The Holy Cross. Each with frontispiece, 12mo, gilt top, uncut. Chas. Scribner's Sons. (Sold only by subscription.)

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Johnson's Lives of the Poets. New Edition, with Notes and Introduction by Arthur Waugh. In six vols.; Vol. I., with portraits, 16mo, gilt top, uncut, pp. 253. Chas. Scribner's Sons. $2.50.

Weird Tales. By E. T. W. Hoffman. A new Translation, with Biographical Memoir by J. T. Bealby, B.A. In two vols., with portrait, 12mo. Chas. Scribner's Sons. $2.50.

The Prose Tales of Alexander Poushkin. Trans. from the Russian by T. Keane. 12mo, uncut, pp. 466. Macmillan & Co. $1.

Desperate Remedies. By Thomas Hardy. New library edition; with frontispiece, 12mo, pp. 473. Harper & Bros. $1.50.

Tartarin of Tarascon: Traveller, "Turk," and Lion-Hunter. By Alphonse Daudet. Illus., 12mo, gilt top, uncut, pp. 245. Macmillan & Co. $1.

The "Temple" Shakespeare. Edited by Israel Gollancz, M.A. New vols.: Romeo and Juliet, and Titus Andronicus. Each with frontispiece, 24mo, gilt top, uncut. Macmillan & Co. Per vol., 45 cts.

POETRY.

Lyrics of Earth. By Archibald Lampman. 16mo, uncut, pp. 56. Copeland & Day. $1.

Sunshine and Shadow. By Caroline Edwards Prentiss. 12mo, gilt top, uncut, pp. 175. G. P. Putnam's Sons. Boxed, $1.50.

The Pilgrim, and Other Poems. By Sophie Jewett (Ellen Burroughs). 16mo, gilt top, uncut, pp. 99. Macmillan & Co. $1.25.

Undertones. By Madison Cawein. 24mo, uncut, pp. 65. Copeland & Day. 75 cts.

Soul and Sense. By Hannah Parker Kimball. 24mo, uncut, pp. 89. Copeland & Day. 75 cts.

Four-Leaved Clover: Being Stanford Rhymes. By Carolus Ager (Charles Kellogg Field). Illus., 12mo, gilt top, uncut, pp. 117. William Doxey. $1.50.

Odes. By Charles Leonard Moore. 12mo, gilt top, uncut, pp. 106. Philadelphia: The Author.

Some Rhymes of Ironquill. 12mo, pp. 334. Topeka, Kas.: Crane & Co.

FICTION.

Cinderella, and Other Stories. By Richard Harding Davis. With frontispiece, 12mo, pp. 205. Chas. Scribner's Sons. $1.

The Reds of the Midi: An Episode of the French Revolution. Trans. from the Provençal of Félix Gras by Catharine A. Janvier; with Introduction by Thomas A. Janvier. With portrait, 16mo, gilt top, uncut, pp. 366. D. Appleton & Co. $1.50.

Adam Johnstone's Son. By F. Marion Crawford. Illus., 12mo, pp. 281. Macmillan & Co. $1.50.

Earth's Enigmas: A Volume of Stories. By Charles G. D. Roberts. 16mo, gilt top, uncut, pp. 291. Lamson, Wolffe, & Co. $1.25.

White Aprons: A Romance of Bacon's Rebellion, Virginia, 1676. By Maud Wilder Goodwin. 12mo, gilt top, uncut, pp. 339. Little, Brown, & Co. $1.25.

A King and a Few Dukes: A Romance. By Robert W. Chambers. 12mo, pp. 363. G. P. Putnam's Sons. $1.25.

Kriegspiel: The War Game. By Francis Hindes Groome, author of "In Gipsy Tents." With portrait, 12mo, gilt top, uncut, pp. 380. Ward, Lock & Bowden. $1.50.

A Gentleman's Gentleman. By Max Pemberton, author of "The Sea Wolves." 12mo, pp. 245. Harper & Bros. $1.25.

Chronicles of Martin Hewitt. By Arthur Morrison, author of "Tales of Mean Streets." 12mo, pp. 267. D. Appleton & Co. $1.

Clara Hopgood. By Mark Rutherford; edited by his Friend, Reuben Shapcott. 12mo, uncut, pp. 265. Dodd, Mead & Co. $1.25.

Effie Hetherington. By Robert Buchanan. 12mo, pp. 264. Roberts Bros. $1.50.

Hadjira: A Turkish Love Story. By "Adalet." 12mo, gilt top, pp. 313. Edward Arnold. $1.50.

Those Good Normans. By Gyp, author of "Chiffon's Marriage"; trans. by Marie Jussen. 16mo, gilt top, uncut, pp. 286. Rand, McNally & Co. $1.

Platonic Affections. By John Smith. 16mo, pp. 249. Roberts Bros. $1.

Quaint Crippen, Commercial Traveler. By Alwyn M. Thurber. 16mo, pp. 253. A. C. McClurg & Co. $1.

At Wellesley: Legends for 1896. Published for the Senior Class of Wellesley College. 12mo, pp. 227. G. P. Putnam's Sons. $1.

Out of Town. Illus., 12mo, pp. 235. Harper & Bros. $1.25.

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THE DUTIES OF AUTHORS.

That every right implies a correlated duty, and that the assertion of the one should be conditioned upon the acceptance of the other, is a principle in which theoretical is more common than practical acquiescence. The burden of Mazzini's criticism of the French Revolution was that it gave undue prominence to the Rights of Man, and had little to say about the corresponding Duties of Man. It was the fundamental aim of that patient heroic soul to moralize the European revolutionary movement by insisting upon the claim of duty as a necessary accompaniment of the claim of right.

Transferring the discussion from the political to the literary plane, we are inclined to think that too much has lately been heard about the rights of authors in comparison with what is said about their duties. It is then with peculiar satisfaction that we call attention to the chapter on "The Duties of Authors" included in Mr. Leslie Stephen's recently-published collection of addresses to ethical societies. While Sir Walter Besant and his associates in the Society of Authors are engaged in the praiseworthy work of exposing the wily ways of the dishonest publisher, it is well that a strong voice should now and then discourse upon the responsibilities of authorship, and sound a note of warning against the temptations which beset the man of letters under the modern commercial literary *régime*. The ethics of literature is a large subject with many ramifications, and neither Mr. Stephen nor any other man could hope to treat of it exhaustively within the limits of a single essay; but the address to which reference is now made touches upon the more salient features of the subject, and is characterized in unusual measure by good sense, sound logic, and fine ethical tone.

So large a proportion of literary energy nowadays is absorbed by journalism that no discussion of the duties of authors can ignore the work of those who write for the newspaper press. It is in journalism, also, that writers are most strongly assailed by the temptations peculiar to their craft. The question of anonymity, for example, is one that must be considered in its ethical relations, and it takes the

keenest self-searching for a man to be sure that under the impersonal shelter of the plural pronoun he is not saying things to which he would blush to attach his signature. Nothing is more contemptible than the work of the writer who makes himself a hireling of some party organ, and earns his daily bread by the advocacy of doctrines to which he does not personally subscribe; doctrines that are abhorrent to him as an individual. Such a prostitution of literary talent may be defended, is defended, in many ingenious ways, but the cobwebs of sophistry woven about the discussion by defenders of this practice are easily swept away by anyone who is determined to see things as they are and regulate his conduct in accordance with the fundamental principles of morality. The stock argument by which lawyers justify their defence of the criminal of whose guilt they are convinced — the plea that such a person is entitled to the most favorable interpretation of which the law admits, and that someone must secure it for him — is not valid in the discussion of questions of public interest. No matter of governmental policy is entitled to any other defence than may be made for it by those who honestly believe in its advisability; for those who disbelieve in it, yet enlist their powers in its behalf, no condemnation can be too strong. The first duty of the citizen is to further what he honestly believes to be the real interests of the state, and, if his activity take the special form of argument through the medium of the press, to be sure that his public utterances tally with his private opinions. To repudiate this obligation is to act the part of traitor, and in a more dangerous, because a more insidious, way than that of the leader of an armed revolt. "To thine own self be true" is a precept that journalists, more than most other people, need to keep in mind.

Anonymity doubtless serves as a shelter for much of the baseness that we are reprobating; yet historically, Mr. Stephen tells us, it is rather the effect than the cause.

"According to a well-known anecdote, two writers of the eighteenth century decided by the toss of a halfpenny which should write for Walpole and which should write for his adversary Pulteney; but the choice was generally decided by less reputable motives. Now, so long as the press meant such a class it was of course natural that the trade should be regarded as discreditable, and should be carried on by men who had less care for their character than for their pockets. In England, where our development has been continuous and traditions linger long, the sentiment long survived; and the practice which corresponded to it — the practice, that is, of anonymity — has itself survived the sentiment which gave it birth."

Mr. Stephen then goes on to say:

"The mask was formerly worn by men who were ashamed of their employment, and who had the same reasons for anonymity as a thief or an anarchist may have for a disguise. It may now be worn even by men who are proud of their profession, because the mask has a different significance."

This latter statement is to a considerable extent true, but we are far from sure that the sentiment is dead that gave birth to anonymity, or that great numbers of journalists to-day do not write what they are told to write, and paid for writing, irrespective of their own convictions.

Anonymity has other dangers than the major one of making men false to themselves. It affords, for example, "obvious conveniences to a superficial omniscience." Mr. Stephen remarks with genial humor:

"The young gentleman who dogmatizes so early might blush if he had to sign his name to his audacious utterances. His tone of infallibility would be absurd if we knew who was the pope that was promulgating dogmas. The man in a mask professes to detect at a glance the absurd sophistries which impose upon the keenest contempory intellects; but if he doffed the mask and appeared as young Mr. Smith, or Jones, who took his degree last year, we might doubt whether he had a right to assume so calmly that the sophistry is all on the other side."

The one safe rule seems to be that the anonymous writer "should say nothing when he speaks in the plural which would make him look silly if he used the first person singular." The man who should follow this rule, and who should refrain from allowing any personal feeling to invade his judgments of other men and their works, might safely be trusted to write unsigned articles by the score, and, if he remained all the while true to his convictions, could not fairly be charged with falling short of the whole duty of authorship.

Another temptation that besets the author is that of being content to follow current opinion, instead of doing his best to aid in its formation. "There is an old story," says Mr. Stephen, "which tells how a certain newspaper used to send out an emissary to discover what was the common remark that everyone was making in omnibuses and club smoking-rooms, and to fashion it into next morning's article for the instruction of mankind. The echo affected to set the tune which it really repeated." One of the most obvious duties of authorship is that of having something of your own to say, and of preparing yourself by strenuous effort to say it in the most direct and forcible manner. There is a great deal more of "facile writing" than there was half a century ago,

but it is doubtful if there is any more writing of the first-rate sort, "which speaks of a full mind and strong convictions, which is clear because it is thorough." This phase of the question of duty as it relates to authors could not be better put than in the following passage:

"I have been struck in reading newspaper articles, even my own, by the curious loss of individuality which a man seems to suffer as a writer. Unconsciously the author takes the color of his organ; he adopts not only its sentiment but its style, and seems to become a mere transmitter of messages, with whose substance he has no more to do than the wires of the electric telegraph which carries them. But now and then we suddenly come across something fresh and original; we know by instinct that we are being addressed by another man, and are in a living relation to a separate human being, not to a mere drilled characterless unit of a disciplined army; we find actually thoughts, convictions, arguments, which, though all arguments are old, have evidently struck the writer's mind, and not merely been transmitted into his pen; and then we may know that we are in the presence of a real force, and meeting with a man who is doing his duty."

Mr. Stephen's exposition of his theme is so attractive that we are loth to dismiss with a few words, as must, however, be done, the remaining features of the discussion. There is the fruitful subject of writing for money, upon which we read:

"I do not doubt that authors ought to be paid; but I certainly agree that a money reward ought never to be the chief aim of their writing. And I confess that some utterances about copyrights in these days have jarred upon me, because they seem to imply that the doctrine is not disavowed so unequivocally as it should be by our leaders."

Then there is the subject of writing too much to write anything well, concerning which the author discourses feelingly, and of which melancholy examples are about us on every hand. Then there is the suggestive disquisition upon literary preaching, which deserves an article by itself. Finally, there is the deeply interesting discussion of duty as it applies to the imaginative worker, the duty of eschewing false realism and false sentimentalism alike, of avoiding like the plague the promptings of the familiar spirit that confuses notoriety with fame, and, pointing out how easily the one may be secured, deludes the writer into thinking that it is much the same thing as the other. All these matters must be passed over with a word, and space found only for the conclusion that "the enduring power of every great writer depends not merely on his intellectual forces, but upon the charm of his character — the clear recognition of what it really is that makes life beautiful and desirable, and of what are the baser elements that fight against the elevating forces."

COMMUNICATION.

THE ENGLISH LANGUAGE IN JAPAN.

(To the Editor of THE DIAL.)

I have already referred in your columns to the renewed popularity of the English language in Japan. The principal reason for this increased interest is well set forth in the following opening paragraph of an English article by Naibu Kanda, M.A., on "English in Middle Schools," in a recent number of "The Sun":

"The successful termination of the war has given an impetus to industrial and commercial enterprises to an extent hitherto unprecedented in the annals of this country. It is not too much to expect that in the next ten years the material progress of Japan will completely throw into the shade her no inconsiderable achievements in the past thirty years. She has come forth victorious from the storms of the battle-field, only to be plunged into a mightier conflict — the struggle for supremacy in the field of commerce. Not the least of her weapons in this species of warfare is the knowledge of European languages,— especially English, the intellectual currency of the commercial world."

This article—a plea for more careful, thorough, and practical instruction in English — is itself an indication of the present tendency. It is true that for some time "The Sun" has contained several pages of English notes, edited and principally written by Mr. Kanda — a graduate of Amherst College, in the class of 1880; but it is now found possible to change these notes to more elaborate articles, written by leading English scholars among the Japanese. The two previous issues of "The Sun," for instance, contained a well-written article on some sociological problems of the day in Japan. "The Educator," the organ of The Christian Education Society, contains every month about four pages of English notes; and frequently the daily papers print a few columns of English matter.

But most significant of all is the fact that an English magazine has just been started by the Japanese. It is to be published monthly, and is called "The Far East." It is practically an English edition of the *Kokumin no Tomo* ("The Nation's Friend"), a brilliant and successful vernacular magazine; but while some of the matter will appear in both periodicals, many articles will be written originally for "The Far East." Whether the articles are all first hand or only translations, they will together serve to make the new magazine "a mirror of Japanese public thought," and will unquestionably bring the East and the West into closer sympathy with each other. Being subjected to foreign revision before publication, the magazine is remarkably free from the errors that mar so much of the independent writing of English by Japanese. It is certainly to be hoped that "The Far East" will live long and prosper. That it desires and deserves a wide circulation in foreign countries is evident from the fact that the annual subscription (including postage) is only 1.50 *yen*, or, at the present rate of exchange, only a little over 80 cents. And, even if the Japanese silver *yen*, now quoted at 53½ cents should rise to 67 cents, the magazine would then cost only $1.00 per year in the United States.

Pardon me if I take the space to mention one more indication of the renewed interest in the study of English and other European languages, as shown in the fact that there will probably be established in Tokyo, under government auspices, a special "School of Foreign Languages."

ERNEST W. CLEMENT.

43 Tsukyi, Tokyo, April 25, 1896.

The New Books.

Mr. Locker's "Confidences."*

That Mr. Frederick Locker-Lampson's pleasant "Confidences" cannot be accorded a place beside the kindred volumes of Rousseau and others who have freely unbosomed themselves to the world is largely due to the fact that the author has nothing of a comfortably shocking or scandalous nature to confess. Grace, wit, variety, the amiable London lyrist naturally has in abundance; but the only approach to a breach of good morals that we find him owning to is that he once sneaked away from a "Charity Breakfast" without "paying the shot." It came about in this wise. In an unguarded moment Mr. Locker accepted an invitation to that meal from the "Patagonian Church Extension Society"; hour, half-past eight; chairman, the philanthropic Sir Bonamy Veroles. Mr. Locker arrived on time (and uncommonly hungry), helped himself liberally to the tongue and toast (thus committing himself to the breakfast), and was just beginning to feel chatty and comfortable, when, he says, up stepped "a busybody of a fellow in a white tie, who, with ostentatious assurance, slapped down a blank cheque, a lead pencil, and the eulogy of the charity at my plate, looking significantly at me and my substantial slice of tongue as he did so." It at once dawned on Mr. Locker that he was trapped. It was a clear breach of hospitality; and one can easily pardon Mr. Locker for momentarily wishing the Patagonian Church, its extenders, and Sir Bonamy Veroles, at the — tropics. His first impulse was to fly. But how? Here a bright thought struck him. Clapping one hand ostentatiously to his waistcoat, and feigning a look of subdued but intense agony, he rose painfully from his chair, slipped past the astonished waiters, weathered the coldly inquiring stare of the plainly incredulous Sir Bonamy, gained the hallway, jumped into a cab and drove home. So much affected was Mr. Locker by the dramatic force of his impersonation, that, he tells us, "I kept my hand where I had placed it till I reached my own door."

Mr. Locker's "Confidences" were prepared for publication, he says, largely in the interests of accuracy and for the benefit of his own descendants—to the tender mercies of whose uncertain memories he was unwilling to trust his treasured cargo of family records and ancestral anecdotes. "In this little matter," he adds, "I cannot trust them: they would make havoc of my hobby. I hardly know which is the more trying to me — their languid endurance of a family story, or their inaccurate repetition of it." The volume was written at different periods during the last fifteen years of Mr. Locker's life, and was in type at the date of his death, May 30, 1895. It contains, besides the pleasantly diversified story of his life and adventures, and the family portraits and anecdotes, several "biographical sketches," or, rather, portraits from memory, of noted literary people — Thackeray, George Eliot and Mr. Lewes, Dickens, Leigh Hunt, Dean Stanley, Carlyle, etc.

Mr. Locker was born in 1821, at Greenwich Hospital, of which his father, a somewhat Shandean character, was Civil Commissioner. Around this institution most of his early memories cluster, his affectionate description of it recalling Lamb's paper on the Temple. His mother was the daughter of the Rev. Jonathan Boucher, an excellent divine and philologist, who spent part of his early manhood in America, and was a close friend of Washington. When the revolutionary troubles began, however, Dr. Boucher preached boldly against the cause of the colonists, running no small risk of personal violence in doing so, and was at length compelled to return to England. His last sermon, preached at Annapolis, with pistols on his pulpit cushion, concluded as follows: "As long as I live, yea, while I have my being, will I proclaim, 'God save the King!'" The author notes that he lent Thackeray several of Washington's letters to his grandfather, while the novelist was writing "Henry Esmond." Mrs. Locker, the author's mother, was a pious woman of Evangelical leanings—emphatically "a church-going animal," as her son somewhat ruefully recalls. In her more scrupulous moments she seems to have held the opinion (though in general a cheerful soul) that cards and dancing were hardly compatible with salvation. Her sabbatarian views entailed the usual penalties on her children. Says Mr. Locker:

"I well remember the sultry Sunday evenings when my mother would carry me off to an ugly little pepper-boxed temple, with its tin-kettle bell, where we simmered through Mr. Shepherd's long-winded pastorals. The mean, cramped, white-painted pew; the faint and unpleasant odor of Mr. Shepherd's large flock (how he collected it was a mystery), made the worthy man's

*My Confidences: An Autobiographical Sketch addressed to my Descendants. By Frederick Locker-Lampson. With Portraits. New York: Charles Scribner's Sons.

wearifull discourses—doctrine, reproof, instruction, and dubious grammar—still more irksome. I was very docile, and I remained so. I am told that the devout Papuans perform their religious rites standing on one leg. If ever my lot should be cast among these simple people, I should be glad to oblige them."

Widely different from the dissenting Mr. Shepherd was the official Hospital chaplain, Dr. Coke, R.M.,—a stanch Churchman of the orthodox shovel-hatted, port-wine school, who preferred absolute unbelief to shaky theology. "He was," says Mr. Locker (not very reverentially), "a kindly but choleric old boy, with a sanguine complexion and roomy boots." Being summoned once officially to administer ghostly comfort to a mariner who was about to slip his cable for the next world and had some reasonable doubts as to his probable destination, Dr. Coke said reassuringly: "Don't concern yourself about *that*, my dear sir — that's *my* affair!"

Mr. Locker's first school was a preparatory one at Clapham, kept by a Miss Griffin, of whom he remembers little save that she had all the qualities of a kitchen-poker, "except its occasional warmth." Miss Griffin was succeeded by Mr. Barnett, an Orbilius of the rod, who knew little Latin and much less Greek, and who sought to awaken in his pupil a taste for the classics by thrashing him severely with the buckle-ends of his own braces. "I am sure," Mr. Locker says, "Mr. Barnett was an absurd man, and that his ignorance was encyclopædic."

"Years afterwards he came to see my father at Greenwich, and I was amazed to think that the person before me, old and *gauche*, and with a propitiatory grin, was that formidable savage who had once exercised so terrible a sway. We talked of past days, and as he was rather jocose, I ventured to say that I still felt the tingling of his hazel switches. The miserable creature pretended he had no recollection of these matters. 'It is strange, my dear young friend, but I have entirely forgotten it.' 'Perhaps *you* have forgotten it, sir; but then, you were at the other end of the switch.' I never saw him after that day."

The next school was Mr. Wright's — a dismal "Low Church" establishment, where the pupils' main dissipation was

"An occasional clerical meeting, where Biblical prophecy and the Apocalyptic number 666 were frantically discussed by a knot of what I now think must have been presumptuous jackasses, and in a way that then occasioned me cold, clammy terrors. I still suffer from their sinister predictions."

After Mr. Wright's came "a huge unregenerate school at Dulwich," where Mr. Locker learned little or nothing; and finally a day-school at Blackheath, where, he says,

"I remained two years, and had an inglorious time of it. The only thing I did pretty well was original poetry. A subject was given us, and by a certain day we produced a poem. My mother wrote most of mine!"

About this time Mr. Locker's parents began, with some reason, to despair of him; for what was the use, they argued, of his being clever at fives and cricket and rhyming, if he spelt abominably and could scarcely construe a line of Latin? So Oxford and Cambridge plans, and aspirations in the direction of the bar or the church, were abandoned; and the future poet presently found himself perched on a high stool in a Mincing Lane counting-house, where for a twelvemonth or so he made a cheerful pretence of "learning the business," learning in reality little except the foibles and oddities of his fellow-clerks, upon which he delighted to practise, and which are humorously recorded. At this point in his narrative Mr. Locker indulges in some melancholy reflections on current social changes and democratic tendencies, gloomily forseeing a day when the Archbishop of Canterbury (successor of Becket and Pole!) "may occasionally be seen on the roof of a Piccadilly omnibus"; and when Devonshire House shall be converted into "a dry-goods store on the American plan." The change, he fears, will soon be here. The tokens of it are in the air.

"Only a few days ago I saw a deplorably dressed animal, diamonds and emeralds stuck in his *postiche* cravat, lounge up the steps of White's Club, and take his seat in the bow-window — the bow-window, mind you, of the Somersets, the Stanhopes, the Fanes; then I recognized that he was my stockbroker, and in acknowledgment of my obeisance he gave me a calculated and reserved bow."

In 1841 Mr. Locker received a temporary clerkship in Somerset House, and in the following year was transferred to the Admiralty, in Whitehall. Here he was made private secretary to Lord Haddington and was afterwards appointed deputy reader and *précis* writer — offices which he seems to have filled to the satisfaction of his chiefs. A trip to the continent in 1849 led eventually to his marriage (1850) to Lady Charlotte Bruce. Mr. Locker tells very prettily "how it came about."

"We had seated ourselves on a bench (in Hyde Park) and neither spoke. I took her hand. 'This is the prettiest hand in the world,' said I. 'I happen to know of one that's quite as pretty,' said she. Another silence. Perhaps I was incredulous, but when she put the other pretty hand into mine I knew that we were both very happy."

Mr. Locker's marriage to Lady Charlotte was plainly the turning-point in his fortunes; and he seems to have lived thenceforth as a man of means, first-rate social position, and abundant leisure. "London Lyrics" ("certain

sparrow-flights of song," he modestly terms them) were published in 1857, while Mr. Locker was still at the Admiralty. They soon attracted the favorable notice of Thackeray. He invited Mr. Locker to write for the "Cornhill Magazine," and once said to him, in reply to an allusion to his own poetry, "Yes, I have a sixpenny talent (or gift), and so have you; ours is small-beer, but, you see, it is the right tap." A good many of us will doubtless prefer this wholesome "small beer" to some other "taps" of a much more pretentious brand.

Mr. Locker naturally knew many people of note, literary and otherwise; and his reminiscences of them are fresh and piquant — and sometimes a little satirical. Mrs. Browning he saw occasionally at her own fireside.

"Her physique was peculiar: curls like the pendent ears of a water-spaniel, and poor little hands — so thin that when she welcomed you she gave you something like the foot of a young bird; the Hand that made her great had not made her fair. But she had striking eyes, and we forgot any physical shortcomings — they were entirely lost sight of in what I may call her incomparable sweetness, I might almost say affectionateness; just as, while we are reading it, we lose sight of the incompleteness of her poetry — its lack of artistic control."

George Eliot, says Mr. Locker,

"Was, to my mind, a plain woman. Her countenance was equine — she was rather like a horse; and her head had been intended for a much longer body — she was not a tall woman. She wore her hair in not-pleasing, out-of-fashion loops, coming down on either side of her face, so hiding her ears; and her garments concealed her outline — they gave her a waist like a milestone. . . . She had a measured way of conversing; restrained, but impressive. . . . As she often discussed abstract subjects, she might have been thought pedantic, especially as her language was sprinkled with a scientific terminology; but I do not think she was a bit of a pedant. . . . I have been told she was most agreeable *en tête-à-tête;* that when surrounded by admirers she was apt to become oratorical."

Mr. Locker attended the funeral of George Henry Lewes, at Highgate.

"We were a very small party in the mortuary chapel, not more than twelve persons. I never before had seen so many out-and-out rationalists in so confined a space. A brief discourse was delivered by a Unitarian clergyman, who half apologized for suggesting the possible immortality of some of our souls."

In his pleasant paper on Leigh Hunt, Mr. Locker describes the poet as a man of striking appearance—"tall, dark, grizzled, bright-eyed, and rather fantastically dressed in a sacerdotal-looking garment." He visited Hunt three or four times at Hammersmith, and each time liked him better. Once he took tea with him.

"The meal was presided over by a nimble-fingered little nymph of a daughter in a stuff frock imperfectly hooked and eyed. She had not even the coquetry to pin her collar straight. I can still hear his 'Jacintha, give Mr. Locker another cup of tea,' delivered in a suave, almost stately, manner, and in silvery tones."

The saying that an author is the reverse of all other objects, in that he magnifies at a distance and diminishes as you approach him, Mr. Locker declines to apply to Leigh Hunt. He plainly liked the amiable, chronically impecunious, and very unworldly poet; and even finds it in his heart to admire "his beautiful reliance on providence"— which word, by-the-by, he rather significantly "ventures in this connection to spell with a little 'p.'" Kindly Mr. Locker! Despite the "Charity Breakfast," one can easily fancy him enacting on occasion the provident raven at the shabby Hammersmith lodgings. Mr. Locker's "Confidences" deserves, as much as any book of the kind that has fallen in our way in a long time, the trite praise that "there is not a dull page in it." Mr. Augustine Birrel is the editor; and we are glad to note that he has provided a good index. E. G. J.

The Psychic Aspects of Sociology.*

Professor Giddings, author of "The Principles of Sociology," states in his preface that the particular object of the work is "to combine the principles of sociology in a coherent theory." He aims to direct attention chiefly to the psychic aspects of social phenomena, "believing that sociology is a psychological science, and that the description of society in biological terms is a mistake." But the biological terms *structure*, *function*, *organ*, and many others, occur at frequent intervals, because all higher activities must borrow their designations from the lower and first known. This volume seeks to avoid such metaphors, and they are not so common as in many other works, yet their frequent employment shows that he cannot escape from them.

The chief explanatory idea of the treatise is the "consciousness of kind," which is defined as being "a state of consciousness in which any being, whether low or high in the scale of life, recognizes another conscious being as of like kind with itself." For this notion the author claims originality, and thinks he has mediated successfully between the theories of imitation and social compulsion proposed in recent French discussions. Starting with this definition of the

* The Principles of Sociology. By Franklin Henry Giddings, M.A., Professor of Sociology in Columbia University. New York: Macmillan & Co.

principle of association, the material is divided into four books: "The Elements of Social Theory," "The Elements and Structure of Society," "The Historical Evolution of Society," and "Social Process, Law, and Cause."

In the first book, Professor Giddings discusses the sociological idea. Society means a naturally developing group of conscious beings, in which converse passes into definite relationships which in the course of time are wrought into a complex and enduring organization. Sociology is the systematic description and explanation of society viewed as a whole. It is the general science of social phenomena. It is an interpretation of human society in terms of natural causation. It refuses to look upon humanity as outside of the cosmic process, and as a law unto itself. Sociology is an attempt to account for the origin, growth, structure, and activities of society by the operation of physical, vital, and psychical causes, working together in a process of evolution.

Sociology has a distinct province; it studies the phenomena that are consequent upon one state in particular — namely, the consciousness of kind. Psychology studies all states of consciousness. Sociology is the science of elements and first principles that underlie all special social sciences, as economics and politics. What biology is to the special life-sciences of botany and zoölogy, that sociology is to the special social sciences. The data assumed in politics and in political economy are explained and traced to their origin by sociology.

In considering the elements and structure of society, we encounter facts of aggregation and association of the population. Human beings are naturally gregarious, and groups are formed by family connections or by common settlements. Persons thus brought together form communities. The welding process is accompanied by conflict, but also by communication, imitation, tolerance, and mutual aid. The social nature becomes more imitative, tolerant, and sympathetic. But the action of evolution upon various individuals is unequal, and from this inequality of pressure and result there arise the various social classes. These classes are of three kinds: vitality classes, personality classes, and social classes. In the study of these population classes, the author finds the key to the scientific arrangement of the problems of practical sociology. But it does not seem to be within the scope of sociology, as defined by Professor Giddings, to give any place to practical sociology, nor does he anywhere distinctly show where the discussion of the subject belongs. Professor Wagner's well-known definition of the scope of political economy goes much further than our author's definition of social science, since it includes an estimate of the social value of economic ways of life, and suggests better methods of realizing the objects of industrial activity. Even the brief treatment of the ends of society in this work would seem to be logically excluded from a science which is simply descriptive and explantory. It is rather creditable to the writer that his vision of the scope of sociology is wider than the hampering definition with which he begins.

From association arises the evolution of the social mind,— the feelings, thoughts, and volitions which go from person to person and are shared by a whole assembly or community. Waves of emotion or of ideas are carried along by imitation or sympathy. Discussion secures a deliberate agreement upon common notions after reflection. In order to have such a fellowship in convictions and purposes, there must be contact, leadership, and organs of communication, as press and pulpit. The social self-consciousness is made continuous by means of economic, juridical, political, and other traditions, oral or written. These traditions are framed into standards, platforms, codes, and creeds.

Out of this mingling of intellectual products with desires issue social estimates of things socially important, as preservation of the type, cohesion, possessions, and conditions of development. These estimates are the grounds of social choices.

A distinction is made between social composition and social constitution. The groupings of the social composition are natural products of the physiological and psychological activities of individuals, supplemented by natural selection. They are at first unconscious products, but at later stages are subjected to choice. Then the author treats the rise of families of various types, ethnical and demotic aggregates — as hordes, tribes, and communes, counties and cities. The constitution of a society means the organization of its members into association for specific purposes — as governments, literary and religious societies. The greatest of these purposive organizations is the state. The analysis of voluntary associations, political, juristic, economic, and cultural, while very brief, is one of the best of several good discussions in the volume. The author here does justice to

a form of organization which De Tocqueville regarded as one of the most important elements in American life.

The table of contents for Book III., on "The Historical Evolution of Society," is simply appalling. It irresistibly reminds one of the wonder and admiration excited by Goldsmith's village school-master; and the wonder grows with consideration. One hundred and sixty pages are given to zoögenic association, anthropogenic association, ethnogenic association, and demogenic association. The generalizations cover all events, known and guessed at, since the very early dawn of life. Whether they are true or not, or at least agree with the present consensus of experts, must be determined by the critics in many widely-scattered fields, and these specialists have already begun to comment. A council, composed of a biologist, an anthropologist, an ethnologist, a master of folk-psychology, and a philologist, would be required for a jury. And yet the author is justified in making the attempt, since a consistent theory on the subject could never be produced by the corps of contributors to an encyclopædia, but must come from some one brain. It is very comforting, in this clamorous and uneasy age of specialists, to read a calm and confident message like this: "Such, then, is the complete philosophy of history." The author's large knowledge of contemporary conditions appears with especial advantage in the analysis and explanation of contemporary society. His estimate of Christianity is this:

"It became the most tremendous power in history. Gradually it has been realizing its ideal, until, to-day, a Christian philanthropy and a Christian missionary enterprise, rapidly outgrowing the esoteric sentimentalism of their youth, and devoting themselves to the diffusion of knowledge, to the improvement of conditions, and to the upbuilding of character, are uniting the classes and the races of men in a spiritual harmony."

In the last book, on "The Social Process," Professor Giddings estimates the physical factor in social evolution. Human history is a part of cosmic evolution, and all social energy is transmuted physical energy. Hence, social progress is conditioned by the laws of matter and force. The persistence of force, the process of equilibration, and the physical necessity of evolution, are generalizations assumed as a basis; and they are as true of the social population as of inorganic matter. Density of population depends upon food supply, and culture is dependent on density of population. The direction of social activity is determined by the line of least resistance, and the movements of population are rhythmical. The functions of society vary with its structure, and become more definite and complex.

The social process involves psychical as well as biological elements. Personality is produced by association. The ego is the centre of all social forces. It is not merely the product of heredity and individual experience, but of social influences and of the reaction upon these. The self is determined in its character by all its antecedents, but it also combines and modifies energies, and is itself a living force. Hence arise "volitional associations" through which communities express their common desires, act upon each other and upon nature, and make a social life of culture possible. The individual and society are ever reciprocally dependent. Communism and individualism are poles of one world. The modifications of the ego by social life are fixed in the structure of the brain and nerves, and so their effects are transmitted.

The social process moves by causation and according to law. The primary social forces are psychical impulse, imitation, and rational choice. But the effects of volition are limited in the physical process by selection and survival. The laws of rational choice are "unchanging relations between the groupings of social values and the forms of social conduct." There are subjective and objective criteria of the ideal good, the former relating to inherent qualities of excellence, the latter to the adaptations of means to ends. The values are economic, ethical, and sociological. The ideal good, in its final form, combines virtue and pleasure, integrity and the expansion of life. Society advances in its preference of ideals. Personal force is first esteemed; then utilitarian happiness; then puritanic integrity; and, last of all, self-realization.

Passing from ends to means, the author states the law of combinations:

"A population that has but few interests, which, however, are harmoniously combined, will be conservative in its choices. A population that has varied interests which are yet inharmoniously combined will be radical in its choices. Only the population that has many, varied, and harmoniously combined interests will be consistently progressive in its choices."

But while social choices are determined by subjective values, survival is governed by organic and objective utility. Only that form of conduct can endure which secures the widest and most harmonious arrangement for promoting life. The unnatural and injurious must be dissolved.

Society is more than an organism, it is an

organization, partly a product of unconscious evolution and partly a result of conscious planning. The function of society is to develop conscious life and to create human personality. This function is the end or final cause of society.

C. R. HENDERSON.

EUGENE FIELD.*

Some men have made their successes in literature through the quality of their thought,—but these have not always been as admirable for the form which that thought has assumed; other men have distinguished themselves by the grace and charm of the setting which they have given to ideas not necessarily great or profound; and yet others have won their way to a secure place in the hearts of mankind by a generous personality, which has asserted itself over and above all that they have said, and has been, indeed, the nerve and centre of all their sayings. The whimsical kindness of a Charles Lamb is always to be noted in whatever he has to bring into the light of day; the pleasure in an essay of Leigh Hunt's is something still apart from the contribution which he presents or the method which he uses in presenting it. The humorist is likely to have this winning personality; often we are interested not exclusively in his message or the finish with which he utters it, but in that third something, over and above his work, predominantly alive in it, which is really the man himself, his nature, his character, his distinctive point of view.

I think that we notice the same quality in the writings of Eugene Field. This is not to say that his work is deficient in finish, or that it is lacking in thought; but only that in whatever he does we find preëminent that generosity, that *bonhomie*, which is the man. Whenever we open one of his books, we find, in addition to the story or the poem or the oddity which is the product of a humor always alert, the genial personality of the author rising before us and thus enhancing the gift which his hands are bearing to us. As Mr. Edward Everett Hale says in an introduction to one of these volumes:

"All that he writes, indeed, is quite free from the conventionalism to which authorship as a profession is sadly liable. Because he is free from them, you read his poem or you read his prose, and are affected as if you met him. If you were riding in a Pullman car with him, or if you were talking with him at breakfast over your coffee, he would say just such things in just this way. If he had any art, it was the art of concealing art. But I do not think that he thought much of art. I do not think that he cared much for what people say about criticism or style. He wrote as he felt, or as he thought, without troubling himself much about method. It is this simplicity, or what it is the fashion of the day to call frankness, which gives a singular charm to his writing."

It is a curious fact that a man of Mr. Field's taste and temperament should have done so much of his work for the daily press. The haste with which newspaper work must be done certainly stands in the way of many kinds of excellence; it must be granted, however, that the excellences of clearness and immediate effectiveness are fostered by the constant appeal to large audiences, upon whom an impression must be made at once or not at all. That a man who revelled in old editions of rare books, who delighted in illuminated missals and monkish legends, whose mind was full of the fairy-lore of all times and races, should spend so much of his life in the rapid work required by the newspaper is somewhat singular. To be sure, rapidity of work does not of necessity imply either superficiality or carelessness; the editorial or the brief paragraph, of the best sort, requires large knowledge and preliminary thought, and each must have incisiveness of utterance. However much Mr. Field's earlier writings suffered from the conditions in which they were perforce produced, it may, perhaps, not be fanciful to trace in his mature efforts, to which leisure contributed its part, some of the better and higher qualities belonging to work produced with diurnal regularity for immediate consumption, but bearing the genuine literary stamp. It may be said that we have as yet made but very inadequate provision in our life for the talent that should by its nature devote itself to expression; and journalism seems to afford to the young writer a resource which he finds only with much greater difficulty elsewhere.

The writer of this notice must admit that he has only an imperfect sympathy with the mass of productions in various dialects, supposably of the English tongue, and many of which are entirely unknown to him, that have been clamoring for public attention of late. He can see no adequate reason why a writer should voluntarily select an inferior medium, when the great speech of the century is at his disposal; nor why a talent whose products are expected to be read quite generally should hamper itself with the inconvenient narrownesses of a single sec-

* THE WORKS OF EUGENE FIELD. "Sabine Edition," in ten volumes. With frontispieces of the author. New York: Charles Scribner's Sons.

tion of the land. He is mindful of the "Biglow Papers," but yet remembers that patriotism belongs to the whole country, and has thus far found its highest utterance in America in the "Commemoration Ode." The humanity of Mr. Field has brought him safely through waters where many another vessel has gone to pieces. The dialect story or poem, if it be more than a mere curiosity or a scientific disclosure of an out-of-the-way phase of life, must reveal some trait that touches the universal heart. Mr. Field has fairly done this in his best efforts of the kind, although he would doubtless have agreed with the critic who classed the dialect effusions among writings of his that he estimated at the lowest rate.

It is always an interesting thing to watch the growth of a writer, to find him becoming gradually cognizant of where his main strength lies, and winning a mastery more and more sufficient of that strength. Mr. Roswell M. Field, in his touching memorial of his brother in one of these volumes, speaks of the deepening insight and enlarging sympathy manifest in the later years of Eugene Field's life. In the volume of stories beginning with "The Holy Cross," one sees this conscious command of the instrument which he has selected for his use. The motives in these stories are more home-like, the fancy is better held in check, the humor is delicate as anywhere in Field's efforts. The author is evidently making his way to the doing successfully of what he can do best. The actualities of life impress him more, the whimsicalities have in them something besides their strangeness and oddity. He is on the threshold of the book which contains so much of his sincerest thought and feeling, the "Love Affairs of a Bibliomaniac."

Everybody is familiar with "The Bibliomaniac's Prayer":

"But if, O Lord, it pleaseth thee
  To keep me in temptation's way,
I humbly ask that I may be
  Most notably beset to-day;
Let my temptation be a book,
  Which I shall purchase, hold, and keep,
Whereon, when other men shall look,
  They 'll wail to know I got it cheap."

Out of the feeling expressed in this poem grows a book. It appears that the idea of the "Love Affairs" was in its author's mind for a long time. He was a collector of the enthusiastic kind, and it is not strange that his fervor at last found vent in the way in which it did. We must all concede that the way is certainly a happy one, and that its discoverer has admirably exploited its possibilities. He follows it through its varying windings with unflagging humor, and leads us delightfully from one garden spot to another. The wisdom as well as the wit is all through it in its author's best and peculiar manner. The poems also scattered up and down the volume share in the writer's enthusiasm, as witness the following:

"My garden aboundeth in pleasant nooks,
  And fragrance is over it all;
For sweet is the smell of my old, old books,
  In their places against the wall.

"Here is a folio that 's grim with age,
  And yellow and green with mould;
There 's the breath of the sea on every page,
  And the hint of a stanch ship's hold.

"And here is a treasure from France la belle
  Exhaleth a faint perfume
Of wedded lily and asphodel
  In a garden of song abloom.

. . . . . .

"Come, pluck with me in my garden nooks
  The posies that bloom for all;
Oh, sweet is the smell of my old, old books,
  In their places against the wall."

There is always, apart from the pathos, an imaginative effect in an unfinished book; we can proceed to complete it for ourselves in our own way, or we can wonder what the author would have done with it, and think of him as continuing his pleasant labors, and, with his powers at their height, fashioning habitations for his thoughts and fancies more perfect than those he built of old.

We hear it occasionally said, perhaps somewhat under the breath, and yet with considerable assurance of its truth, that the golden age of prose has fairly set in, and that poetry, so long a sovereign, must now submit to become a vassal to its stronger brother. Notwithstanding this fine and recent theory, one discovers, after all, that the deepest and sincerest utterances of any man, competent to rhythmical composition, take the old but ever new form of rhyme and metre and stanza. The poetry of Eugene Field contains his truest contribution to the thought and art of his day; whether we consider his disclosures of the pleasures and weaknesses of the bibliophile, in which he was so immersed and which he knew so well, or whether we read his renderings of Horace into a modernity at times perhaps somewhat too insistent, we touch the truest chord of the poet's nature; and when we come to his songs of the intimate life of home and childhood, we are aware of a gift unique and tender. Whatever technical deficiencies we may find, or however a false note in some of the best known of these verses may offend our ear, we are quick to overlook it in the simplicity and genuineness of the feeling. Every man who writes at all

writes a good deal that his matured experience would fain forget, and the man is fortunate of whom a critic like Mr. Stedman can say:

"That he did much beneath his standard,—fine and true at times,—is unquestionable, and many a set of verses went the rounds that harmed his reputation. For all this, he certainly has left pieces, compact of the rarer elements, sufficient in number to preserve for him a unique place among America's original characters, scholarly wits, and poets of bright fancy. Yorick is no more! But his genius will need no chance upturning of his grave-turf for its remembrance. When all is sifted, its fame is more likely to strengthen than to decline."

The publishers have brought their tribute to the poet and humorist; these books are beautiful books indeed; and we all know of what the house that issues them, and the DeVinne Press, are capable.

LOUIS J. BLOCK.

RECENT FICTION.*

Mr. Howells has a weakness for queer people, and a disposition to find the salt of the earth where few would be likely to look for it. This disposition is praiseworthy as far as it leads to the recognition of the elements of common humanity in the most diverse types of character, and as far as it strengthens the claim of every individual to live his own life in his own way. It is less laudable if it tends to exalt the eccentric and the imperfectly developed type above that which is well-rounded and normal, or if it estimates ethical values in accordance with any other than the universal standard. Two stories just published by Mr. Howells raise the question above suggested, and it is not altogether easy to decide which of these conflicting tendencies is emphasized by them. Both the stories are about Shakers, and the author's success in attaching a genuine human interest to Shakers is sufficient evidence of his art. In "The Day of Their Wedding," two young people brought up in the community grow carnally-minded toward one another, and seek "the world outside" for the purpose of living together in the normal relation of man and wife. The force of early training proves too strong for them, however, and after a day of delirious excitement at Saratoga they falter in their resolve, and return unwedded to their associates. In "A Parting and a Meeting," the theme is approached from the other direction. Two young people about to be married stray, half by accident, into a Shaker village. Both are much impressed by what they see, and the deeper nature of the man succumbs so quickly to the proselytizing influence that he then and there decides to abandon his worldly career in order to become a Shaker. In both these stories Mr. Howells makes much of the "psychological moment," and both must stand or fall in accordance with our estimate of the adequacy of the impelling motive. In the second story, we cannot admit that the motive is adequate, while in the first judgment remains suspended. A lifetime—even a brief one—of habit is doubtless an immense directing force, and the more we think of the psychological problem of "The Day of Their Wedding," the more we are inclined to admit the final resolution of the young people to be probable, if not inevitable. We are certainly not prepared for it by what goes before, and it comes to the consciousness with something like a shock, but reflection justifies it in considerable measure. Both books are undoubtedly charming, enlivened as they are by gleams of humor, and successful as they are in the deft and subtle delineation of character.

We have not heard from Mr. F. J. Stimson as much of late as we could have wished, for his work is always finely conceived and carefully wrought. It is true that jurisprudence has gained what literature has lost, but that does not altogether console the lover of literature. "Pirate Gold," the novel with which Mr. Stimson has broken a prolonged silence, is a story of mercantile Boston in the antebellum days. It has little to do with pirates, and the title, although justified by the ill-gotten hoard that is one of the most important "properties" of the story, serves rather as a romantic fillip to the imagination than as an index to the nature of the

*THE DAY OF THEIR WEDDING. A Novel. By W. D. Howells. New York: Harper & Brothers.

A PARTING AND A MEETING. A Story. By W. D. Howells. New York: Harper & Brothers.

PIRATE GOLD. By F. J. Stimson. Boston: Houghton, Mifflin & Co.

TOM GROGAN. By F. Hopkinson Smith. Boston: Houghton, Mifflin & Co.

THE DAMNATION OF THERON WARE. By Harold Frederic. Chicago: Stone & Kimball.

ADAM JOHNSTONE'S SON. By F. Marion Crawford. New York: Macmillan & Co.

A KING AND A FEW DUKES. A Romance. By Robert W. Chambers. New York: G. P. Putnam's Sons.

THE RED REPUBLIC. A Romance of the Commune. By Robert W. Chambers. New York: G. P. Putnam's Sons.

WHEN GREEK MEETS GREEK. A Tale of Love and War. By Joseph Hatton. Philadelphia: J. B. Lippincott Co.

THE SECRET OF THE COURT. A Romance of Life and Death. By Frank Frankfort Moore. Philadelphia: J. B. Lippincott Co.

MISS GRACE OF ALL SOULS. By William Edwards Tirebuck. New York: Dodd, Mead & Co.

HERBERT VANLENNERT. By C. F. Keary. Philadelphia: J. B. Lippincott Co.

SLAIN BY THE DOONES AND OTHER STORIES. By R. D. Blackmore. New York: Dodd, Mead & Co.

WANDERING HEATH. Stories, Studies, and Sketches. By Q. New York: Charles Scribner's Sons.

THE EXPLOITS OF BRIGADIER GERARD. By A. Conan Doyle. New York: D. Appleton & Co.

COMEDIES OF COURTSHIP. By Anthony Hope. New York: Charles Scribner's Sons.

EARTH'S ENIGMAS. A Volume of Stories by Charles G. D. Roberts. Boston: Lamson, Wolffe, & Co.

CINDERELLA AND OTHER STORIES. By Richard Harding Davis. New York: Charles Scribner's Sons.

THE YOUTH OF PARNASSUS AND OTHER STORIES. By Logan Pearsall Smith. New York: Macmillan & Co.

BLACK SPIRITS AND WHITE. A Book of Ghost Stories. By Ralph Adams Cram. Chicago: Stone & Kimball.

book. The love of an old man for an adopted child is the central theme, suggesting alternately "Silas Marner" and "Les Misérables," and leading to a situation comparable in pathos with the closing chapters in the story of Jean Valjean. Perhaps the finest thing in the book is its portraiture of an old-time Boston merchant. The sketch is done with swift, incisive, sympathetic touches; in short, with the art that conceals art so deftly that we realize only upon reflection how subtle the art is. Glimpses of the abolitionist agitation are also given in the later chapters, and the electrical tension of the time is admirably reproduced.

The walking delegate has often appeared in American fiction, but has been sketched with a master hand, as far as we know, in only two instances. One is the late Mr. Bunner's short story, "Zadoc Pine," the other is Mr. Hopkinson Smith's new novel, "Tom Grogan." The latter is a very different sort of book from any that Mr. Smith has previously given us; it has a firmer grasp upon actuality, a more vital method of presentation, than even the story of our dear old friend Colonel Carter. Mr. Smith has taken his incidents from his experience as an engineer of public works, and his story deals with the cowardly efforts of a pack of "union" laborers to destroy the business of his independent and hard-working hero. The hero, by the way, is a heroine, for Tom Grogan is really Tom's widow, who takes her husband's name and carries on his carting business. She is a strongly conceived character, delineated with sympathetic art, and stands out in fine contrast to the miserable loafers and rascally politicians who are leagued against her. Such a book is, we think, calculated to do good as a social tract, and we shall be surprised if it does not have something of the influence of Reade's novel, "Put Yourself in His Place," which deals, *mutatis mutandis*, with essentially the same subject.

"The Damnation of Theron Ware" is by far the strongest work of fiction that Mr. Harold Frederic has yet produced; it is, indeed, one of the most striking and impressive novels of the year, or of several years. The scene is laid in the region that the author knows so well — Central New York — and the action takes place, for the most part, in a town of some ten thousand inhabitants. Mr. Frederic has aimed to produce a great and typical picture of American life, and an unerring instinct has taught him that such a picture must be concerned with the life of a small community rather than with the more attractive but also more sophisticated civilization of the great cities. New York and Chicago are, after all, less typically American than Oshkosh and Kalamazoo, just as Paris is less typically French than Tours. It is in the small community that the mainsprings of a nation's strength are to be traced most distinctly and the elements of its weakness most clearly discerned, that its fundamental ideals are most naively offered to the view. Mr. Frederic's novel is a study of character projected upon a religious background. Two forms of religious activity are given prominence, the narrow and colorless, but unquestionably native, orthodoxy of the primitive culture-stage in which the greater part of our population still remains, and the more liberal but undeniably alien ideal of the Church of Rome. A young Methodist minister, Theron Ware, represents the one, while the other is represented by a priest and by the fascinating woman whose influence brings about the minister's damnation. Anyone who has lived in a small town in the older and more settled section of the country knows how sharp is the contrast between these two religious elements—how each is to the other a world almost utterly unknown — and must pay tribute of admiration to the penetration with which the author of this book has entered into the life of both, and the skill with which he has brought them both to bear upon the character of Theron Ware. The book is, in this aspect, not controversial, but simply vital; besides being one of the subtlest studies of moral disintegration that have been made. Weak and contemptible as is the nature of the minister, we are not left unpitying as we read of his downfall, for we feel that he is the sport of fate, and that his life might have been shaped to a nobler outcome. The tree of knowledge is not for him the tree of life, yet we cannot help thinking that it might have been so had his early environment been a more wholesome one. The story of his final collapse is told with terrible power, and the effect is heightened by the tragic irony of the episodes that precede it. In its passionate aspect, the book strongly suggests the "Spring Floods" of Tourguénieff, for the movement is psychologically much the same. The workmanship of the novel is not in all respects praiseworthy; some of the lesser characters are not perfectly realized, some of the threads are dropped, and some of the actions not adequately motivated. The scene, too, in which the first climax is reached may be reproached with touching upon the borders of the sensual, instead of remaining within the limits of the merely sensuous. But when all is said, the final impression is of a power that Mr. Frederic has not heretofore displayed, and that has now earned for him a high place in American literature. We note that the English publishers of this novel have chosen to give it a new title —"Illumination"— which suggests "The Marble Faun" and "Transformation," but which does not seem to have been a happy inspiration, although it strikes the ironical keynote of the book.

Mr. Crawford's new novel is as neat in pattern as ever, flowing smoothly and decorously along for the proper number of pages, and then reaching the conclusion that we have all the time known to be inevitable. The scene is laid in Amalfi — or, more exactly, in the Capuccini at Amalfi — and the only characters that count are four, two elderly people, once married and afterwards divorced, and two young people, children of the former by second marriages, learning to love one another before knowing anything of the earlier relations of their respective parents. It is all very skilfully planned, and very

entertaining. The author is as inveterate a moralizer as ever, and when he is not talking himself, his characters take their turn, and converse at great length without saying anything in particular. Of characterization in any deep sense there are few traces; the revelations that one gets from this interminable chatter are about as illuminating as the indications that might be derived from a minute inspection of the clothing worn by the speakers. The book is an almost perfect example of machine-made art.

The Paris Commune of 1871 is likely in the course of time to yield as many good stories as any episode in modern history. Perhaps the best of them that has yet been told is "The Red Republic," by Mr. Robert W. Chambers. This novel is characterized by unusual fertility of invention and a brisk manner that keeps the interest from flagging for a moment. The author has made a minute study of the scene and the subject. The day-by-day happenings of those terrible weeks are chronicled with the attention to detail of a newspaper report. Many of the leaders of the Commune have a place in the narrative, prominent among them being the sinister figure of Raoul Rigault. Such episodes as the capture of the guns on Montmartre, the sortie toward Versailles, and the crowning communistic infamy of the murder of Archbishop Darboy, are very vividly described. And through all the tale of horror there runs a thread of romance in the shape of one of the tenderest of love-stories. A second novel by Mr. Chambers, called "A King and a Few Dukes," is almost equally interesting, although it is written with less care than the other, and although it is concerned with an imaginary series of happenings in the Balkan Peninsula rather than with the facts of actual history. It has something of the satirical vein of Mr. Bernard Shaw's comedy, "Arms and the Man," and is a good example of what may be called the *bouffe* variety of the historical novel.

The fascination of the French Revolution for the novelist seems unabated, and it will be long before those few years that closed the last century — a period perhaps richer in human interest than any other of equal length in modern history—will cease to provide themes for romantic fiction. Yet often as the subject has been exploited, it has provided material for but few works that may in any sense be styled masterpieces. There is Hugo's supreme "Quatre-Vingt-Treize," and Dickens's "Tale of Two Cities," and Balzac's "Chouans," and Bulwer's "Zanoni," but hardly anything else of very high rank. Mr. Hatton's novel is of the purely conventional sort, and cannot be given much praise. A certain eleverness in the management of incident is about all that we may credit it with, and it makes a fairly readable but nowise impressive story. It is called "When Greek Meets Greek" probably because the author, like many other people, fancies the phrase to be some sort of a quotation, which we beg leave to assure him it is not.

Mr. Frankfort Moore's latest novel, "The Secret of the Court," is in a new manner, being nothing less than a tale of romantic mystery, after the fashion of Bulwer. The only trouble is that the mystery — which is unearthed in Egypt, and concerns the resurrection of the dead — proves quite unmanageable, and forces the author to dispose of the possessor of the secret by burning him up in his castle. The reader naturally expects something less hackneyed than this, and is disappointed.

A story of life in a coal-mining town in the north of England is offered us by Mr. W. E. Tirebuck. "Miss Grace of All Souls" is the title, the name indicating that the daughter of the vicar of All Souls Church is the heroine. As a local study the book shows close familiarity with the scenes it portrays, and intimate knowledge of the colliery point of view. The dialect is something of a stumbling-block, but could hardly have been spared from a study aiming at fidelity to fact. Examination of the work shows it to be a socialistic tract almost undisguised. The author permits sentiment to override logic, and his feeling for ethical values is singularly faulty. The case that he takes for discussion is that of the hypocritical mine-owner, callous to the sufferings of the men whom he employs, and bent only upon securing the largest personal profit from his business. He is represented as bringing about a widespread colliery strike in order that he may sell his large accumulation of products at a sharp advance. A twenty-five per cent reduction of wages is ordered, while no reduction is made in the cost of management, and the proprietor gains largely by the resulting distress. The chapter of horrors is filled by a cave-in, a flooded pit, and a riot suppressed by military force. The case presented by Mr. Tirebuck is a possible one, but we do not believe it to be typical. The statistics of such industrial struggles show us that managers as a rule submit to greatly reduced returns before they resort to the extreme measure of a reduction in wages, and that in many cases industries are kept in operation at a heavy loss in order that employment may be provided for the men. Mr. Tirebuck defeats his own purpose by his distorted presentation of the situation. Colors so thickly laid on, and so violently contrasted, make it impossible to view the work as either serious art or serious economics. Capitalists without the sense of responsibility toward their dependents, and laborers who are models of nearly all the virtues, may doubtless be found here and there, but they are the exception rather than the rule. There is, moreover, a subtle sort of immorality in setting, as the writer does, the impulsive sentimentality of the vicar's daughter against the maturer judgment of her father, and in claiming for her a sympathy that may well, in so complex a matter, be shared between them. In this aspect, the book reminds us of a pernicious sort of Sunday-school literature in which the priggish and self-righteous child is represented as sitting in judgment upon the well-meaning but worldly-minded parent, forgetting that obedience is the first of childish duties, and of course

not old enough to know that a child's conviction of what is right is more likely to be shallow dogmatism than anything else. Miss Grace, to be sure, is not exactly a child in years, but she is actuated by an essentially childish disregard of the logical conditions of the problem which she thinks so clear of solution. In the end, she marries one of her humble coal-mining friends, which is perhaps the best thing that could happen to her, however such a union offends the sense of fitness.

Mr. C. F. Keary has done some good literary work in serious lines, but is hardly possessed of the gifts of the novelist. "Herbert Vanlennert" is a very long story — more than five hundred pages long — and one not easily to be read without a liberal exercise of the prerogative of skipping. Its manner is an attempted reproduction of the manner of Thackeray, and it is safe to say that without "Pendennis" this book could never have been written, but the frequent suggestions of so great an artist only emphasize the distance between this book and its evident model. Apart from its prolixity and incoherence, Mr. Keary's story is marred by one or two scenes that are conceived in extremely bad taste. It is essentially a story of English society, with an Afghan interlude supposed to develope the manliness of the somewhat callow youth who serves as hero. There is a good deal of undeniable cleverness about the book, as well as the sort of allusiveness which shows a man to have a good many intellectual interests and a fair degree of culture. These qualities at least make it readable, devoid as it is of characterization in any high sense, or of style and symmetry.

The prolixity of Mr. Blackmore is so pronounced that he can spread the simplest plot over the pages of the most voluminous novel. This is an artistic defect not wholly excused even by the shrewd humor and kindly human feeling always characteristic of his work. It might be assumed *a priori* that he would not be able to meet the requirements of the short story, which ought always to display rapidity of action and economy of expression. The assumption is certainly justified by the four stories now published in a single volume. Their interest is slight, and there is little art in their structure. The style alone saves them, as it has saved some of Mr. Blackmore's full-grown novels.

There could not well be a sharper contrast than exists between the stories just referred to and those published by Mr. Quiller-Couch in his "Wandering Heath." Fragmentary as some of these are, they all exhibit the swift incisive touch of the man who weighs his words, and searches laboriously for the just expression. There is only one story, in the strictest sense — "The Bishop of Eucalyptus" — to be found in the collection; the other pieces are character-sketches, humorous fancies, and quaint bits of Cornish tradition. Humor is nearly always present, now and then rollicking, but more frequently subdued to an internal chuckle. We have enjoyed most of all the story of the Bishop, the startling tale of "The Captain from Bath," and the two delicious "Letters from Troy," descriptive of the impact of modern ideas upon that remote hamlet. The doctrinaire reformer might learn a lesson of the greatest value — if he were only capable of learning lessons—from this artfully artless narrative of Troy's temperance agitation and first parish council.

"The Exploits of Brigadier Gerard," by Dr. A. Conan Doyle, can hardly be regarded as other than a pot-boiler, along with the Sherlock Holmes stories and other recent productions of this too prolific writer. The book contains eight stories, each an episode in the career of the supposititious narrator, who is a soldier of Napoleon, and is characterized mainly by the boastful Gascon spirit. His adventures are surprising enough, and he escapes from them creditably, if not always with success; but one gets rather weary of his vaunts, and would gladly have him come to grief. The author's inventive powers are badly strained in the effort to keep up an interest in the exploits of his hero, and there is a good deal of melodrama about the book.

Mr. Anthony Hope's "Comedies of Courtship" is a collection of six stories — two fairly long ones and four short ones. The comedy of courtship, according to Mr. Hope, is chiefly to be found in the sort of situation that leads to the tragedy of Goethe's "Elective Affinities," with the important difference that the right people find each other before the marriage ceremony has taken place. The stories are sprightly and entertaining; it requires a considerable amount of intellectual agility to keep up with them, but there is fortunately no great demand upon the sympathies, and we can view with equanimity the transfer of undying love from one object to another that so often and so unexpectedly takes place.

We have long known Professor C. G. D. Roberts for the foremost of Canadian poets, and the publication of "Earth's Enigmas" now calls upon us to recognize him as a writer of a high order of imaginative prose. Slight as these stories are — for no less than fifteen of them are crowded within the limits of a very small volume — they are noteworthy for their artistic finish and poetic feeling, no less than for the fidelity with which they picture Canadian landscape and character. There are beautiful dreamy pages in this little book, a fine sense of life under primitive conditions and enveloped in the atmosphere of romance. "A Tragedy of the Tides" is perhaps the gem of the collection.

Very different from these so remote from us in space and time are the strictly modern stories in the volume just given us by Mr. Richard Harding Davis. "Cinderella," the first of them, is a Van Bibber story, and a rather flat one at that, compared with most of those that have preceded it. There are four others, three of which are readable, and the fourth wildly exciting. This story of "The Reporter Who Made Himself King" saw the light, we are told, in an earlier volume, but somehow escaped our attention. It is the "comedy of a consulate" on a

small Pacific island, and may be recommended with confidence to any reader who has a fairly developed sense of humor. We doubt if the author has ever spun a more fascinating yarn.

"The Youth of Parnassus," "The Will to Live," "The Claim of the Past"— these are taking titles, and they fulfil their promise, although not exactly in the way one expects. For they turn out to be not stories in any very definite sense, but rather meditations, or at the most episodes. They are the work of a young man who knows his Oxford, and succeeds in conveying something of the charm (and the melancholy) of life in the ancient university quadrangles. The work is at times positively brilliant — as in the "Idyll" which sketches in swift sure lines a familiar type of the American girl — and is always clever. "Buller Intervening," for example, is a sketch of a dozen pages only, but it has an idea, and treats it with singularly happy effect. We shall await with much interest the literary reappearance of Mr. Logan Pearsall Smith.

Mr. Cram's "Black Spirits and White" offers us a collection of assorted ghosts — European ghosts that harmonize with their environment of German castle and Italian convent. Some of them are too obviously theatrical to be convincing; others are limned with considerable success. We think we like best the clammy and viscous ghost of "No. 252 Rue M. le Prince," although the spirit that haunts "The White Villa" at Pæstum has distinctly engaging qualities. Mr. Cram's descriptive and narrative text creates a fitting atmosphere for the supernatural visitants that appear in his pages, and he contrives more than once to produce a genuine thrill of awe and terror.

WILLIAM MORTON PAYNE.

BRIEFS ON NEW BOOKS.

A good history of Australasia.

Among the latest volumes in the Cambridge Historical Series, edited by Dr. G. W. Prothero, we are glad to commend "The History of the Australasian Colonies" (Macmillan), by Professor Edward Jenks, a writer already known as a painstaking student of political science by an earlier work on the government of Victoria. The author has spent three years in Australia, and thus has been able to use the archives at Sydney, Melbourne, and Wellington. The volume before us is an admirably concise and well constructed history of the group of communities linked together by allegiance to the British crown and the prevalence of British blood, manners, ideas, and hopes, chief among which is Australia, besides Tasmania, and the three islands known together as New Zealand. The author has avowedly limited the scope of his work, writing from the standpoint of the school which regards history as past politics and politics as present history. Hence he has paid close attention to the political and economic development of Australia. First tracing the growth of Australia into five political states, he has shown how these states have reached their present position of self-governing and virtually independent communities, though nominally colonies of England. What he has to say of the development of the cattle, wool, and (generally speaking) the agricultural industries, is by way of suggestive comment. The presence of the remarkable race known as the Maoris, the true natives of New Zealand, accounts for several problems in the history of New Zealand, legal, political, and social, which the Australians had not to consider. Even to-day the Maoris possess large districts in the islands; and they must be reckoned with for years to come. The best example of the author's power of analysis is found in the chapter entitled "Responsible Government and Modern Constitutions"; here he seems particularly strong. The concluding chapter is devoted to a brief presentation of such present-day problems as (i.) the question of colonial federation; (ii.) the Pacific question — as to which of the greater Powers shall exercise a controlling influence in the Pacific; (iii.) the Samoan difficulties; and finally (iv.) the question of separating northern from southern Queensland. Carelessness has allowed "east" to stand on p. 4 for "west." A noticeably complete index and two good maps bring the volume to a close.

Popular discussions of Homer.

"Art and Humanity in Homer" (Macmillan) is a pretty little pocket volume in which Professor William Cranston Lawton has collected some half dozen or more of his university extension lectures and "Atlantic" papers. "The Iliad as a Work of Art," "Womanhood in the Iliad," "Odysseus and Nausicaa," "The Homeric Underworld," these are some of the themes on which Professor Lawton discourses with his customary genial fluency and sympathetic appreciation. Technical erudition would have been out of place in papers whose purpose is to stimulate and guide the general reader in the intelligent enjoyment of translations. But the author shows himself well informed about matters to which his limits permit him only to allude, and his taste and judgment are elegant and sound. We cannot speak as favorably of his metrical ear. The original English hexameters in which his copious citations are given are a sorry representation of the "strong-winged music of Homer." This is perhaps not his fault. He is attempting impossibilities. It is possible as a *tour de force* to write a good English hexameter composed of real dactyls and spondees. Witness Kingsley's

"Lingered in rose-red rays on the peaks of Ionian mountains,"

to which it would be hypercritical to object that the I of Ionian is a trifle too long for the last syllable of a dactyl, and that its final syllable is made too heavy by the consonant in the next word. But neither Kingsley, nor Longfellow, nor Matthew Arnold, nor Mr. Lawton, can keep it up in the monosyllabic, consonantal Saxon diction of English poetry. And it is pure illusion to suppose that the accent

can often be trusted to alter appreciably the absolute weights of syllables, or produce anything but a tantalizing semblance of that alternation of slow-paced spondee and light-tripping dactyl which constitutes the genius of the metre.

An unfortunate British sailor.

For no one can a stronger claim be advanced to a place in the "English Men of Action" series (Macmillan) than for Thomas Cochrane, known later by his title of Dundonald, a hero who disputes with Nelson the name of greatest among British sailors. The story of Dundonald's life as told by the Hon. J. W. Fortescue is one of intense interest, yet it is a sad one. It shows us a genius capable of the most astonishing achievements united with a character so undisciplined that its possessor was cut off from the opportunities of serving his country, of doing great things that would easily have come to him, while his life was embittered and nearly wrecked by the passionate quarrels into which he rushed at every turn. That he was usually right in his contentions only makes the pity greater, for patience and tact would have smoothed his way to success, while his insubordination and folly only set against him all those in authority and blocked his way. Even worse, in the intensity of his hatred for the administration he refused the offer of a fleet and a glorious opportunity to serve his country, and chose instead to thwart and discredit by factious opposition the government that had failed to give him what he thought his due. Driven from the service in England, he enlisted in turn in the service of Chili, Peru, Brazil, and Greece, in every case doing wonders, and freeing the South American states from Spain and Portugal in spite of their own cowardice, treachery, and selfish stupidity. It is a satisfaction to learn that after many stormy years he was restored to the British service, and that his wrongs were righted in large measure.

Historical methods in political science.

The two series of expository lectures on political science delivered at Cambridge during the Michaelmas and Lent terms of the academic year 1885–86, by the late Sir J. R. Seeley, have been prepared for book publication by Professor Henry Sidgwick, and are issued under the title of "Introduction to Political Science" (Macmillan). The little book should be in the hands of every student of the subject. Political speculation is still so deeply vitiated by the more or less fanciful *a priori* theorizings of Rousseau and his predecessors that it is high time their scholastic brain-spinnings should give way to the fruits of a sounder method. A political science based on the widest possible induction from historical and anthropological facts, from the phenomena displayed by the crudest tribal polities down to those of the most highly organized and intellectualized modern states, was Seeley's ideal. The lectures enforce and illustrate throughout his familiar dual doctrine: (1) that the true method of studying political science is an essentially historical method; and (2) that the right method of studying political history is to study it as material for political science. No one is likely nowadays to question seriously the first proposition, whatever may be thought of the second.

The latest reply to Herr Nordau.

A somewhat lengthy categorical reply to Herr Max Nordau's sensational diatribe against modern civilization is made by an anonymous but evidently practised writer, under the title of "Regeneration" (Putnam). The book is furnished with a pungent introduction by Professor Nicholas Murray Butler, who moderately commends his author, and scores Herr Nordau pretty severely on his own account. "Degeneration," says Professor Butler, "constitutes Nordau. He is himself an abnormality and a pathological type. Every large hospital for the insane knows his representative — the one sane man in a world of lunatics." The novelty of Herr Nordau's pseudo-scientific paradoxes has worn off, and refuting him will seem to the class he pretends to represent very like slaying the dead. There may be, however, some timid souls still overawed by his scientific position, and shocked at the strange shapes they have seen in his warped and fantastic mirror; and these should derive comfort from the sane views and common-sense arguments of the present volume. Says Professor Butler again: "The author of 'Regeneration' is successful in turning the flank of Nordau's attacking forces at more points than one. He is able at times, without over-exertion, to convict Nordau not only of lack of knowledge, but of what is far worse — knowledge of things that are not true."

Origins of Folk-lore.

An "Introduction to Folk-lore," by Mr. Marion Roalfe, is issued by Mr. David Nutt in London and Messrs. Scribner's Sons in New York. The author's preface begins with the words, "This little book pretends, without arrogance, to answer a question, not infrequently heard, namely, What *is* folk-lore?" The point of view is anthropological only. The author states that the treatment has been profoundly influenced by Tyler, Spencer, and Lang. "The Separable Soul," "Animal Ancestors," "Animism," "The Other World," "Magic," are titles of chapters presenting a considerable mass of material illustrating the thought and philosophy of savages and barbarians. Clear summaries of the argument at the ends of chapters would have greatly improved the book. The reader who wishes to profit by the discussion *must* prepare such summaries for himself. The style is clever and the data are usually trustworthy. The author is always unhappy, however, in stating evidence from geology or archæology. The best and most practical chapter in the book is the final one, where the data already presented, and presumably digested by the reader, are applied to the elucidation of myths and folk-tales.

BRIEFER MENTION.

A new edition of Cooper is not untimely in this age of reprints, and Messrs. G. P. Putnam's Sons, with their "Mohawk" edition, have seized the obvious opportunity. There are to be thirty-two volumes, at $1.25 each. Judging from "The Spy," the first volume to be published, the edition will prove a satisfactory one. Typography, paper, and binding are all to be commended as simple, dignified, and attractive. The volume has a frontispiece illustration, and no apparatus of any sort, except the original preface of the author.

Messrs. G. P. Putnam's Sons are the publishers of a handsome two-volume edition of "The Bible in Spain." The work will not only please all Borrovians, but many others are likely to learn from it the peculiar fascination that Borrow exercises over those who make his acquaintance. The editing of this edition was one of the last pieces of work done by the late Ulike Ralph Burke, who supplied an introduction, footnotes, and a glossary. There are a few illustrations, but not as many as we wish there might have been. There is also a map for the purpose of enabling readers to trace the course of Borrow's wanderings.

The first number of a series of "Economic Studies," to be published by the American Economic Association, has just appeared from the press of Messrs. Macmillan & Co. It comprises two papers: "The Theory of Economic Progress," by Dr. John B. Clark; and "The Relation of Changes in the Volume of the Currency to Prosperity," by General Francis A. Walker. As a supplement to this series we have a "Hand-Book of the American Economic Association" for 1896, with constitution, membership list, and abstracts of the papers read at Indianapolis last December, on the occasion of the Eighth Annual Meeting.

Friends of President M. W. Stryker of Hamilton College will be glad to know that he has collected some fifteen orations and addresses, delivered by himself in the years since 1893, which appear in a volume entitled "Hamilton, Lincoln, and Other Addresses," just published by Messrs. William T. Smith & Co. (Utica, N. Y.). The edition is limited to one thousand copies. These addresses deal with a variety of subjects — biographical, educational, political, religious; they are often marked by passages of very vigorous thought which make them well worthy of preservation. The place of honor is very appropriately given to an address on Alexander Hamilton.

The reprinters have at last got around to Captain Marryatt, and it was time that they should. Messrs. Little, Brown & Co. in this country, in coöperation with Messrs. J. M. Dent & Co. in England, have planned an edition, in twenty-two volumes, of the novels of this ever-popular writer, to appear at the rate of two or three volumes monthly. "Peter Simple" and "Frank Mildmay" inaugurate the series, and show us how tasteful is to be the execution of this noteworthy project. The books are bound in dark green English buckram, they have gilt tops and rough edges, and are beautifully printed on Dickinson paper. Each volume has three etchings, and an *ex libris* design on the inside of the cover. Mr. Richard Brimley Johnson is the editor of the series, and contributes to "Peter Simple" a careful critical and bibliographical introduction. The frontispiece of this volume is very properly a portrait of Marryatt. We congratulate the publishers upon the successful inauguration of this notable undertaking.

LITERARY NOTES.

"George's Mother," a new novel by Mr. Stephen Crane, is about to be published by Mr. Edward Arnold.

Messrs. Curtis & Co., Boston, publish a pretty pamphlet on "Mural Painting in the Boston Public Library," written by Mr. E. F. Fenollosa.

Messrs. Harper & Brothers have published a new edition, at the popular price of one dollar, of Mr. H. D. Lloyd's "Wealth against Commonwealth."

"The Southern and Western Boundaries of Michigan," by Miss Annah May Soule, is a monograph just published by the Michigan Political Science Association.

"On Germinal Selection as a Source of Definite Variation," by Dr. August Weismann, is issued by the Open Court Publishing Co. in their "Religion of Science" library.

"Desperate Remedies," with an etched frontispiece and the map of Wessex, is the latest volume in the library edition of Mr. Hardy's novels, published by Messrs. Harper & Brothers.

Publication of "The Idyls of the King," with the story of "Balin and Balan" inserted at the proper place, is continued in two new volumes of the "People's" Tennyson, from the press of Messrs. Macmillan & Co.

A "History of Elementary Mathematics," by Dr. Florian Cajori, and a volume of selections from Chaucer, edited, with much apparatus, by Professor Hiram Corson, are two interesting announcements made by Messrs. Macmillan & Co.

The Ben Franklin Co. of Chicago publishes a pamphlet containing the address on Franklin made by Mr. Joseph Medill last January before the Old-Time Printers' Association. The pamphlet has half-a-dozen illustrations, mostly portraits.

An announcement of extraordinary interest is that of the coming publication, in "Cosmopolis," of the correspondence of Tourguénieff with Flaubert, Dumas *fils*, Maupassant, Madame Viardot, M. Zola, and others. The publication will probably begin in July.

A series of "Stories by English Authors" has been started by Messrs. Charles Scribner's Sons. Each volume contains stories of a particular country, England and Ireland being the special subjects of the two thus far issued. The stories are by the best writers, living and dead.

"Reprinted Pieces, and The Lazy Tour of Two Idle Apprentices" is the complex legend upon the title-page of the latest volume in the Macmillan popular edition of Dickens. The papers are dated from 1850 to 1869, and are reprinted in chronological order. They include a certain amount of matter that is practically new.

Two comedies by Miguel Sanchez, "La Isla Bárbara" and "La Guarda Cuidadosa," have been edited by collation of the seventeenth century editions and manuscripts, and published by Dr. Hugo A. Rennert, under the auspices of the University of Pennsylvania. As works of a forerunner of Lope de Vega, these comedies are of great value to the student of Spanish literature.

A prize of fifty dollars is offered by Prof. A. S. Cook of Yale University for the best unpublished poem, of not more than one hundred lines in length, upon some subject connected with history or art, which shall be submitted by the writer on or before May 15, 1897. Competition is open to students in the University in all departments. The award will be made by a committee consisting of Messrs. Edmund Clarence Stedman,

Thomas Bailey Aldrich, and Francis Fisher Browne. If none of the poems possesses sufficient merit, the prize will not be awarded.

"The Prose Tales of Alexander Poushkin," in a translation by Mr. T. Keane (Macmillan), is published as a volume of the Bohn Library. The same translation, issued in another form, was reviewed by us some time ago, but we note a few pieces that we do not remember to have seen in the earlier edition. "The Captain's Daughter," of course, occupies the place of honor in the collection.

It is interesting to note the present state of the "Oxford English Dictionary" as set forth recently in an official circular. The publication is in Volumes at $13.00 each, Parts at $3.25 each, and, for the later instalments, Quarterly Sections at 60 cents each. The letters A and B may be had in one volume, and C in another. A, B, C, most of D, E, and a part of F may be had in ten parts. D and F, as far as they have progressed, may also be had in nine of the quarterly sections. G and H are in preparation, the former letter by Mr. Henry Bradley, the latter by Dr. Murray. The price of the work thus far published (four letters and parts of two others), is $36.40. Messrs. Macmillan & Co. are the American agents.

Topics in Leading Periodicals.

June, 1896 (First List).

Alhambra, The. Elizabeth R. Pennell. *Century.*
Athens, A Visit to. Bishop W. C. Doane. *Harper.*
Authors, The Duties of. *Dial.*
Brownson, Orestes. George P. Lathrop. *Atlantic.*
Criminal Jurisprudence. I. J. Wistar. *Lippincott.*
Fiction, Recent Books of. W. M. Payne. *Dial.*
Field, Eugene. Louis J. Block. *Dial.*
Germ Theory of Disease, The. Andrew Wilson. *Harper.*
Immigration, Restriction of. Francis A. Walker. *Atlantic.*
Japan's Prospective Influence on Am. Industries. *Overland.*
King's River, Sources of the. T. S. Solomons. *Overland.*
Locker-Lampson's Confidences. *Dial.*
Lord Howe's Commission to Pacify the Colonies. *Atlantic.*
Menzel, Adolf. Charles Waldstein. *Harper.*
Miller, Joaquin. Charles Warren Stoddard. *Overland.*
Naval Warfare in 1896. Owen Hall. *Lippincott.*
Politician, The, and the Public School. L. H. Jones. *Atlantic.*
Presidential Conventions, Humor and Pathos of. *Century.*
Queen Lukeria of Gorelovka. H. F. B. Lynch. *Harper.*
Sargeant and his Painting. W. A. Coffin. *Century.*
Sociology, Psychic Aspects of. C. R. Henderson. *Dial.*
St. Louis, City Government in. Albert Shaw. *Century.*
Woman in Business. Mary E. J. Kelley. *Lippincott.*

List of New Books.

[*The following list, containing 80 titles, includes books received by* The Dial *since its last issue.*]

BIOGRAPHY AND MEMOIRS.

Sheridan: A Biography. By W. Fraser Rae; with introduction by the Marquess of Dufferin and Ava. In 2 vols., with portraits, large 8vo, uncut. Henry Holt & Co. $7.

Life and Letters of Oliver Wendell Holmes. By John T. Morse, Jr. In 2 vols., illus., 12mo, gilt tops, uncut. Houghton, Mifflin & Co. $4.

Charles Gounod: Autobiographical Reminiscences, with Family Letters and Notes on Music. From the French, by the Hon. W. Hely Hutchinson. With portrait, 8vo, pp. 266, uncut. London: William Heinemann. $3.

Richelieu. By Richard Lodge, M.A. 12mo, pp. 235. "Foreign Statesmen." Macmillan & Co. 75 cts.

John Eliot's First Teacher and Interpreter, Cockenoe-de-Long Island. By William W. Tooker. Small 4to, illus., pp. 64, uncut. F. P. Harper. $2 *net.*

Henry W. Grady, the Editor, the Orator, the Man. By James W. Lee. With portrait, 18mo, pp. 106. F. H. Revell Co. 50 cts.

Benjamin Franklin: An Address. By Joseph Medill. Illus., 8vo, pp. 38. Chicago: The Ben Franklin Co. Paper, 25c.

GENERAL LITERATURE.

The Puppet Booth: Twelve Plays. By Henry B. Fuller, author of "The Chatelaine of La Trinité." 8vo, pp. 212, gilt top, uncut. Century Co. $1.25.

Studies in Structure and Style. By W. T. Brewster, A.M., with introduction by G. R. Carpenter, A.B. 8vo, pp. 280. Macmillan & Co. $1.10.

Fourteenth Annual Report of the Dante Society (Cambridge, Mass.). 8vo, pp. 54. Ginn & Co. Paper, 75 cts.

On the Art of Living Together. By Robert F. Horton, M.A. 18mo, pp. 105. Dodd, Mead & Co. 50 cts.

Legends of Florence. Collected from the People, and Retold by Charles Godfrey Leland (Hans Breitmann). Second series; 12mo, gilt top, uncut, pp. 278. Macmillan & Co. $1.75.

Traits and Stories of the Irish Peasantry. By William Carleton; edited by D. J. O'Donoghue. Vol. III.; illus., 12mo, gilt top, uncut, pp. 327. Macmillan & Co. $1.50.

Book Sales of 1895: A Record of the most Important Books sold at Auction. Edited by Temple Scott. Small 4to, pp. 450, gilt top, uncut. London: Henry Stevens, Son & Stiles. $3.13.

The Verbalist. By Alfred Ayres. New edition, revised and enlarged; 18mo, gilt top, pp. 337. D. Appleton & Co. $1.25.

NEW EDITIONS OF STANDARD LITERATURE.

Macmillan's Dollar Dickens, new vols.—The Uncommercial Traveller, and A Child's History of England, 1 vol.; Reprinted Pieces, and The Lazy Tour of Two Idle Apprentices, 1 vol. Each, illus., 12mo, $1.

Tartarin on the Alps. By Alphonse Daudet; trans. by Henry Frith. Illus., 12mo, gilt top, uncut, pp. 366. Macmillan & Co. $1.

Aucassin and Nicolette. From old texts, by M. S. Henry and E. W. Thomson. 32mo, pp. 80, uncut. Copeland & Day. 75 cts.

People's Tennyson, new vols.—Idylls of the King, Vols. 2 and 3. 24mo, uncut. Macmillan & Co. Each, 45 cts.

POETRY.

Collected Poems. By S. Weir Mitchell, M.D. 8vo, pp. 353, gilt top, uncut. Century Co. $1.75.

The Lamp of Gold. By Florence L. Snow. 16mo, pp. 120, gilt top, uncut. Way & Williams. $1.25.

Poems. By Caroline Duer and Alice Duer. 16mo, pp. 62, gilt top, uncut. Geo. H. Richmond & Co. $1.25.

Songs from the Greek. Translated by Jane Minot Sedgwick. 16mo, pp. 58, gilt top, uncut. Geo. H. Richmond & Co. $1.25.

Songs of the Soul. By Joaquin Miller, author of "Songs of the Sierras." 12mo, pp. 162. San Francisco: Whittaker & Ray Co. $1.

FICTION.

Personal Recollections of Joan of Arc. By the Sieur Louis de Conte (her Page and Secretary); trans. by Jean François Alden. Illus., 12mo, pp. 461. Harper & Bros. $2.50.

The Seats of the Mighty. By Gilbert Parker, author of "Pierre and his People." Illus., 12mo, gilt top, uncut, pp. 376. D. Appleton & Co. $1.50.

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17 JL

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THE DIAL'S SCORE OF VOLUMES.

If volumes meant years, THE DIAL would just now be entering upon the year of its majority. The present issue completes the twentieth volume of the review, and carries it well into the seventeenth year of its existence. This discrepancy between years and volumes results, of course, from the fact that THE DIAL began as a monthly, and became afterwards a semi-monthly. The first stage of its career extended from 1880 to 1892; the second stage has now covered four years. Since each of its score of volumes includes twelve parts, this issue of June 16, 1896, is reckoned as the two hundred and fortieth, while the aggregate number of pages is about seven thousand.

Throughout all this period THE DIAL has remained under the same editorial management. During the first twelve years it bore the imprint of a well-known firm of book-publishers; since then it has been issued by The Dial Company, incorporated in 1892 under the laws of Illinois. This transfer of publication meant, as our older readers are well aware, no essential changes in the character of the paper except those naturally resulting from enlarged opportunities and resources. Beginning with September 1, 1892, THE DIAL became a semi-monthly, and added several new features, the most noteworthy of them being the leading editorial articles that have since appeared with every issue. It was felt by the editors that a critical journal devoted to the interests of literature should have, no less than the political or religious publication, a standpoint of its own, and that the general field of literary discussion offered, no less than any other, opportunities for the enunciation and defense of important principles in criticism, education, and public affairs.

The editorial feature thus established was a new departure in critical periodicals of the class to which THE DIAL belongs, and abundant evidence of its acceptability has been afforded by private communications and public comment upon our leaders of the past four years. The scope of this publication, broadly conceived, embraces many subjects besides those of strictly literary concern. Education, library management, important art movements,

the relations of scholarship to public affairs, the questions of copyright and the taxation of knowledge, and all other matters affecting the higher interests of culture, rightfully belong, and have upon appropriate occasions been brought, within its purview. Upon all of these subjects, and many others as well, we have sought to give expression to the sober intelligence of the nation, and to voice the lasting sentiments of the judicious rather than to echo the cry of the masses for the moment. Indeed, the leading editorials of THE DIAL, considered as a whole, may be taken as our confession of faith in questions of culture, as an index of those principles and ideals for which the review stands and may be expected to stand.

In the performance of its function as a review of current publications, THE DIAL has sought to secure in all departments criticism that is both competent and readable, that is uninfluenced by prejudice, that is not weakened by the aimless sort of impressionism which so often usurps the name of criticism, that directs attention to the book under discussion rather than to the writer of the notice, and that tries to be as generous and appreciative as possible without allowing inaccuracy, sciolism, and slovenliness to go uncensured. The list of special authorities who have contributed reviews to our columns is a very long and distinguished one, and includes the names of many scholars who stand foremost in their respective departments of learning. It may be worth while to say, in this connection, that the unsigned reviews, or "Briefs," although editorial in "style," are prepared by a great number of hands, and are assigned with no less care than is exercised in the case of the longer articles. This method of securing reviews, of course, makes it impossible for us to notice books without some delay, for promptitude is to be had only at the sacrifice of deliberate and authoritative judgment, and we are content to leave to the daily newspapers the foolish ambition to rival one another in the speed with which they herald the advent of the new books, and the facility with which they produce opinions that may be read to-day but will surely be forgotten to-morrow.

It has often been assumed, by persons unfamiliar with the work of THE DIAL, that it must give undue attention to the intellectual interests of the region in which it is produced. We need hardly say to any of our readers that this assumption is quite unwarranted, or that our field is as wide as the country itself. Although it is published in what New Englanders call the West, and in what publishers know as the great book-consuming centre of the Republic, its constituency is as much Eastern as Western, and its subscribers are pretty evenly distributed over all the States and Territories. Indeed, the charge has come more than once from Western literary coteries that THE DIAL ignores the literary product of the section in which its home has been made, and recognizes only work that has won the approval of the older centres of culture. This foolish accusation is best offset by the equally foolish one, now and then made in New York or Boston, that THE DIAL is the "literary champion of the West," and is jealous of the preëminence of Eastern men of letters. The simple truth of the matter is that we have never had, and never shall have, but one standard of judgment, the standard by which all work, good or bad, should be measured; and that a book's place of origin never counts for a feather's weight in THE DIAL'S scale of criticism.

We may perhaps be pardoned the confession of a little pride in contemplation of the twenty completed volumes of THE DIAL, and in recollection of the difficulties that have beset the enterprise during the sixteen years of its history. It was no easy matter to win for a paper of purely intellectual appeal the support and the position that have been won for THE DIAL during these sixteen years, or to resist the temptation to bid for popularity at the sacrifice, in some measure, of the high ideals set for the journal at the start. As a record of American literary activity during nearly two decades of the century, our score of volumes are, we believe, unsurpassed in value, and we take particular satisfaction in the thought that, preserved for reference as they are in most of the large public libraries, and fully catalogued in such works as Poole's "Index," they will prove useful to the future student of American literature, as they have been helpful to readers of their own time seeking guidance in current literature and in the selection of books to add to the library.

SHAKESPEARE IN CHICAGO.

Whatever our opinion as to the modern decadence of the stage, we must admit that in the department of Shakespearian drama Chicagoans have never enjoyed a more extended or more varied season than that of 1895–96.

Between the months of September and June the city has been visited by Mr. Frederick Warde, Mr.

Louis James, Sir Henry Irving, and Mr. Thomas Keene, veterans the quality of whose art is familiar to all; Miss Ada Rehan and Mrs. Julia Marlowe-Taber have appeared in Shakespearian roles, the former lady having practically opened the season with a three-weeks engagement in September and now closing it with a visit of a fortnight in June; Mr. Walker Whiteside, Mr. Otis Skinner, and Mr. Robert Mantell have maintained their places as honest exponents of the classic drama, while Mr. Creston Clarke and the younger Salvini have made courageous and not uninteresting essays in the same ambitious field, however rash and ill-judged their attempts may have seemed to be. Thus, eleven players of excellent repute have during the year submitted their interpretations of Shakespeare, conventional or new, to more or less critical audiences in Chicago. It may be added that notwithstanding the abnormal patronage accorded by large — and perhaps not less critical — audiences to vaudeville and the "continuous show" with which Chicago has been afflicted no more than other American cities, these important engagements, with hardly an exception, proved financially successful.

The following tabulated statement of plays produced, the number of performances, the actors and their dates, will be found of interest. It is understood that many other standard plays of the old "legitimate" stock were likewise seen during the period covered by these engagements. "Virginius," "Richelieu," "The Fool's Revenge," "School for Scandal," along with the more modern melodramas in the repertoire of Messrs. Irving, Salvini, and Mantell, filled in the intervals between the dates; but the Shakespearian productions only are considered notable.

	Plays.	*No.*	*Players.*	*Dates.*
1	As You Like It.	2	Ada Rehan.	Oct. 3.
			Marlowe-Taber.	Oct. 11.
2	Twelfth Night.	2	Ada Rehan.	June 18.
			Marlowe-Taber.	Oct. 12.
3	Julius Cæsar.	2	Frederick Warde.	Dec. 20, Jan. 4.
4	King Henry IV.	3	Marlowe-Taber.	Oct. 7, 8, 9.
5	Two Gentlemen of Verona.	4	Ada Rehan.	Sept. 25, 26, 27, 28.
6	Romeo and Juliet.	4	Marlowe-Taber.	Oct. 10, 12.
			Louis James.	Apr. 3, 4.
7	Macbeth.	6	Henry Irving.	Mar. 9, 10, 11, 12.
			Louis James.	Mar. 29, 30.
8	Midsummer Night's Dream.	5	Ada Rehan.	Sept. 30, Oct. 1, 2 (2) June 19.
9	Richard III.	7	Creston Clarke.	Feb. 9, 10, 13.
			Thomas Keene.	Apr. 27, 29, 30, May 2
10	Taming of the Shrew	10	Ada Rehan.	Oct. 4, 5, (2), June 16, 17, 20 (2).
			Walker Whiteside.	Jan. 30.
			Otis Skinner.	Feb. 1, 2.
11	Othello.	8	Robert Mantell.	Mar. 23, Apr. 21.
			Louis James.	Apr. 2.
			Thomas Keene.	Apr. 20, 25.
			Salvini.	Apr. 27, 28, 30.
12	Merchant of Venice.	11	Walker Whiteside.	Jan. 29.
			Otis Skinner.	Feb. 1, 2.
			Creston Clarke.	Feb. 8.
			Henry Irving.	Mar. 5, 6, 7, 18, 21.
			Thomas Keene.	Apr. 24, 25.
13	Hamlet.	26	Walker Whiteside.	Jan. 27, 28, 29, 31, Feb. 1 (2).
			Otis Skinner.	Jan. 28, 30, Feb. 5.
			Creston Clarke.	Feb. 2, 3, 4, 5, 11, 12 (2), 14, 15 (2).
			Robert Mantell.	Mar. 26.
			Louis James.	Apr. 1, 4.
			Thomas Keene.	Apr. 23, May 1.
			Salvini.	Apr. 20, 24.
13		90	11	

That is to say: thirteen of the best of Shakespeare's plays have been set upon our boards, and the number of performances gives an aggregate of ninety. We have had two Richards, two Macbeths, two Rosalinds. Three companies have appeared in one form or another of "The Taming of the Shrew"; two companies in "Romeo and Juliet." There have been seen three Othellos, five Shylocks, and seven Hamlets. From September 25 to October 12, Shakespeare was played continuously for three weeks in Chicago, Miss Rehan and Mrs. Taber appearing for two weeks of the three, simultaneously at different houses. Beginning again on January 27 there were performances continuing three weeks to February 15. Mr. Walker Whiteside, Mr. Otis Skinner, and Mr. Creston Clarke were all playing in the city at this time. During these three weeks, "Hamlet" was given fourteen times, and twice the theatre-goer had his choice of two interpretations. In March there were thirteen performances of Shakespeare; and in April, sixteen. There was at least one performance in each month of the season except November. We rather doubt if any other city outside of Germany can make as remarkable a showing as this.

Of the varying values of these engagements it is not necessary to speak; comparison with the past would also be gratuitous. The mere fact that the record stands as it does is a direct encouragement to those who love the true art of the stage in its most admirable expression; it also supplies the strongest possible argument for disproving the complete degeneracy of our stage and the assumed general decadence of theatrical taste at the present time.

W. E. Simonds.

COMMUNICATIONS.

THE PARENTHETICAL 'SIC' IN CRITICISM.

(To the Editor of The Dial.)

In a communication in your issue of May 16, Mr. F. H. Teall indulges in a form of criticism, as annoying as it is uncalled for, which may be styled the parenthetical *sic;* and as the subject of the criticism is taken from an article by me, I crave the indulgence of a little space in which to enter protest. It is bad enough for the reviewer of a book to avail himself of this form of criticism; for anyone else to use it is impertinent,— using the word, of course, in its literal sense.

As regards the special points to which Mr. Teall takes exception, the first, the phrase "little far from criminal," might perhaps be improved, though I should hesitate to entrust the improving to a writer who uses so dreadful a phrase as "to exploit"; the second is a case of incomplete ellipsis; the third (which my critic introduces with that objectionable French phrase, *en passant*) is hardly met by using "the initiatory word notwithstanding,"— whatever an "initiatory word" may be. As to the "inference naturally drawn from this criticism — namely, that Mr. White asserts that little annotation is necessary," I can only say that my statement was based wholly on Mr. White's practice, not at all on his theory.

While I agree with Mr. Teall that the dictionaries

often set up a man of straw, I beg leave to differ with him about the meaning of *admittance* in "The Merry Wives." Elsewhere in Shakespeare this word is undoubtedly used in its modern sense, but both here and in a later scene in the same play it certainly has the force of fashion or good form,— as we should say now, that which admits one to good society.

In conclusion I would mildly protest against the too frequent carelessness of writers in the matter of references, of which Mr. Teall's article furnishes a fair example. Of the five quotations from Shakespeare occurring there, two, or forty per cent, are incorrectly given, —the passage from "Cymbeline" being from the third instead of the fourth scene of the first act, and the same being true of the extract from "Measure for Measure." The "p'rythee" in the latter the writer is perhaps not responsible for, though the apostrophe is of course not necessary. No more valuable advice was ever given to a literary young man than that of Dr. Routh: "Always verify your citations."

DANIEL KILHAM DODGE.

Champaign, Ill., June 2, 1896.

THE PASSIVE VOICE WITH AN OBJECT.

(To the Editor of THE DIAL.)

Mr. Caskie Harrison did well to call attention, in your journal lately, to the fact that such sentences as "he was asked a question" are warranted by good English usage for centuries back. As those who object to this construction, however, generally treat it as an absurdity from the logical standpoint, Mr. Harrison might have gone further and shown the inherent weakness of their logic.

The difficulty with such critics is that they have not gone far enough in their linguistic investigations to discover that a verb may be passive with reference to one person or thing without sustaining the same relation to every other person or thing with which the sentence may bring it into contact. When, from the active standpoint, we think of an officer giving a soldier his discharge, our conception is of an action affecting both the soldier and the discharge,— the latter the more directly of the two. Now we change the point of view, and think of the soldier as the subject, saying that the soldier was given his discharge. Custom has decreed that the voice-form of the verb shall be governed by the subject, and so our critic raises his hands in holy horror at the outrageous anomaly of a passive verb with an object. The only anomaly is that in this age it should escape the notice of any fairly educated person that the relation of the verb has been changed with reference to but one of the two things (or persons) involved. To go back to the illustration, the *discharge* is evidently as much the object of the action as before, and rightly remains unchanged.

In explaining this to a class, I should not say that when the voice of the verb is changed to the passive the accusative in question is retained; this leads to the false idea that such a construction presupposes, in actual usage, the corresponding active locution. In ninety-nine cases out of a hundred, neither speaker nor hearer gives the slightest trace of thought to the active form. However secondary the construction may be in its origin, it stands now upon its own basis in actual usage. The pupil should be told boldly that the accusative is the object of the verb; and after he has come to apprehend the fact by a common-sense examination of the meaning of the sentence, he may then be given an account of the active form into which the thought may be thrown. At the same time, it is well that his attention should be called to the futile efforts of the class of critics by whom we are denied the right to this logical and well-accredited form of speech.

By the way, have these critics realized that such sentences as "He has been told to go," "I was taught to sing," etc., are logically in the same category as the expressions which they condemn? Or is it one thing to be taught *language* and quite another thing to be taught *to understand* language? In one sense, at least, it certainly is; and with this suggestion as to the origin of the criticisms which called forth Mr. Harrison's letter, I must close.

W. H. J.

Granville, Ohio, June 5, 1896.

GERMAN PHILOLOGY IN SHAKESPEARE CRITICISM.

(To the Editor of THE DIAL.)

It is surprising to find in an article under such a heading as "Shakespeare in Lexicography" (THE DIAL, May 16) no mention whatever of the most important of all dictionaries to the special student of the great dramatist, the "Shakespeare-Lexicon" of Alexander Schmidt, published twenty years ago in Koenigsburg, Germany. A knowledge of that work would have prepared Mr. Teall for a more intelligent discussion of the vocabulary of Shakespeare. Schmidt has, no doubt, erred at times in the creation of too many Shakespearian meanings of the same word. He realizes but imperfectly distinctions in the force of certain words in Elizabethan and nineteenth-century English. But to a German giving English definitions to English words, more than this may cheerfully be pardoned for the sake of the valuable material he has so arranged that one may, in many cases, let one's own discretion be one's tutor, spare a great deal of sheer memorization, and avoid threshing general dictionaries that distinguish but scrappily between the English of our age and that of Shakespeare.

Let us consult Schmidt concerning two of the passages quoted by Mr. Teall. In "The Merry Wives of Windsor" (Act II., scene 2), Ford commends Falstaff as a gentleman "of great admittance." Schmidt defines "admittance" as "permission to enter, reception." Passages cited include "What admittance?" ("Love's Labour's Lost," II., 1) explained as "What reception did you meet with?" and the peculiar expressions "Any tire of Venetian admittance" ("Merry Wives," III., 3), explained as "received, in fashion at Venice," and "of great admittance" (in the passage under discussion), explained as "admitted to the company and converse of great persons." That the last explanation is correct, is plainly shown by the context. That it differs for the better from Mr. Teall's "commanding much admittance," is equally clear. A more concise explanation than Schmidt's would have been "of admittance to the great." This would have shown that *admittance* has, as Mr. Teall says, its present meaning, "permission to enter," and that "the part of the sentence that needs explanation is the two words *of great*," words which Mr. Teall has not explained correctly.

Turning to the word *divorce*, I find in Schmidt three definitions: (1) "Legal dissolution of the bonds of matrimony," (2) "Any separation of love," and (3) "That which separates." Of the last (given also by the International Dictionary), Mr. Teall says: "The word was never used and never could be used in this sense."

How about Timon's apostrophe to the exhumed gold ("Timon of Athens," IV., 3)?

> "O thou sweet king-killer, and dear divorce
> 'Twixt natural son and sire!"

So extraordinary is Mr. Teall's denial of the possibility of *divorce* meaning "that which separates," that we may expatiate a little. In the appendix to Schmidt's Lexicon (p. 1421) is the following remark: "The kind of metonymy called *Abstractum pro Concreto* is common to all languages, and scarcely to be numbered among the peculiarities of poetical license, but no poet has been nearly so bold in it as Shakespeare." The subjoined passages are instructive. Abstract nouns are still used in calling names. We do not wonder at finding Thersites calling to Ajax, "Do rudeness, do camel." A remarkable instance of the same thing is Juliet's calling the Nurse "Ancient damnation!" Expressions like "Farewell, fair cruelty!" and "Get thee to yond same sovereign cruelty!" were perhaps of influence on Sir Piercie Shafton, whose "My most dear Discretion!" and "Ha, my Rusticity!" far enough removed from genuine euphuism, are a better reproduction of the foppish Elizabethan than has always been admitted.

Schmidt gives passages illustrating the metonymy in profusion. I should like to call attention to two beautiful passages in which I think "death" is used for "the dead." They illustrate how fine and poetical this use of language may be when it arises from the unconscious instincts of inspiration. The first is from "Comus" (560–562):

> "I was all ear,
> And took in strains that might create a soul
> Under the ribs of death."

The other is from "Othello" (Act II., scene 1):

> "O my soul's joy!
> If after every tempest come such calms
> May the winds blow till they have waken'd death!"

It is not impossible to take these as personifications, but until I meet with some representation of Death as a sleeper I shall prefer my own interpretation, of the latter passage at least.

I have already exceeded my limits, but may be permitted to add that Schmidt's discussion of adjectives in the Appendix (pp. 1415 *et seq.*) makes clear many such usages as "of *great* admittance" and "the *long* divorce of steel." The latter means "the axe that causes long divorce."

HENRY B. HINCKLEY.

Lake Forest University, June 1, 1896.

THE seventh volume of "Germania" is completed with the April issue, and a glance over the year's numbers deepens our impression of the usefulness of the periodical to students of the German language. Each number contains a selection of good classical reading-matter, carefully annotated, together with simpler reading for those less advanced, and all sorts of syntactical and linguistic helps for the beginner. The editor, Mr. A. W. Spanhoofd, shows a keen appreciation of the needs of the student, and deserves to have a large following. Encouraged by the success of the periodical, the publishers have undertaken a similar work for French, and we have just received the first issue of "L'Etudiant," edited in similar fashion by Dr. Alfred Hennequin. Both magazines appear under the auspices of the New England College of Languages, with headquarters at Boston.

The New Books.

THE MAID OF ORLEANS.*

The story is told of the English painter Watts, that he replied to a question in regard to the figure of the youth trampled under foot in his "Mammon"—"'Why did I paint the youth naked?' Because he is a type of humanity; if he had been clothed, and therefore particularized, he would have ceased to be a type." Much the same sort of observation might be made of the "Personal Recollections of Joan of Arc." The figure of Jeanne Darc † is so clear and distinct, so refined, her life was so romantic and yet vouched for as few lives have been (hers is the only record of a human life the circumstances of which have come to us under oath), that it seems a work of supererogation to seek to clothe her with the drapery of romance. Since Mr. Clemens has succeeded in so cleverly weaving the data of history into the narrative he has written, why did he not devote himself from the first to writing the life of his heroine? The romantic element in the life of the Maid cannot possibly be heightened by its use in fiction, nor can it be reduced by the strictest adherence to history, for in her life history and romance well-nigh coincide. This, Mr. Lowell has realized; and, as a consequence, from either point of view he has produced the preferable work of the two.

But what that is new can be said of Jeanne Darc? Nothing. Yet while men love that which

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* PERSONAL RECOLLECTIONS OF JOAN OF ARC. By the Sieur Louis de Conte (her Page and Secretary); translated by Jean François Alden. Illustrated. New York: Harper & Brothers.

JOAN OF ARC. By Francis C. Lowell. Boston: Houghton, Mifflin & Co.

JEANNE D'ARC, HER LIFE AND DEATH. By Mrs. Oliphant, author of "Makers of Florence," etc. (Heroes of the Nations Series.) Illustrated. New York: G. P. Putnam's Sons.

† I cannot reconcile myself to Mr. Lowell's usage—Joan of Arc; nor again to the form Jeanne d'Arc. As to the first, a name is too personal a thing to be denationalized, especially in the case of so national a character as Jeanne Darc. Michelet conjectures that she may have been christened with the double form—Jeanne Jean, according to the French mode of giving female names to boys, and *vice versa*. That observation, however, would in no way affect the fact of the name Jeanne. In regard to the surname, whether it be d'Arc or Darc, I prefer the latter. Even if the name were derived from an ancestral village of Arc (*d'Arc*), the appellation would tend to have the force of a distinct surname, as in the case of Jeanne's mother, Isabeau Romée, the form Romée having been derived from the circumstance that an early member of the family had been distinguished by a pilgrimage to Rome. So in the case of Jeanne Darc. This opinion is in deference to the authority of M. Valet de Viriville—"Nouvelles recherches sur la famille de Jeanne Darc," Paris, 1854. A portrait of the Maid by an unknown painter, in the Hôtel de Ville at Rouen, has the form "Jeanne Darc."

is true and beautiful, she will continue to be the world's fresh ornament, the largess of whose soul made France and the world the richer for her having lived in it.

Jeanne Darc was born January 6, 1412, at Domrémy near Vaucouleurs. Her father, Jacques, was a native of Ceffonds in Champagne; her mother, Isabeau Romée, came from Vouthon in the duchy of Bar. Jeanne was thus Champenoise through her father and Barrois through her mother. As to Domrémy, it was divided by the little brook of Trois-Fontaines, an affluent of the Meuse. The northern part of the village was a dependency of the Lorraine chatellany of Vaucouleurs; the southern part, in which Jeanne was born, belonged to the lordship of Gondrecourt, which had held of the crown since 1308. Her parents were farmer folk of the better class, not rich, but possessed of flocks and herds and able to aid their poorer neighbors. Jacques Darc enjoyed a certain distinction in the village. Jeanne was the youngest of five children, three of whom were boys. The village was Armagnac in politics, and the Armagnac party represented the national cause. By 1423 the English had penetrated into Champagne; Domrémy suffered from their incursion at that time. France was prostrate before the invader. Her people, not yet a nation because not yet out of the toils of feudal provincialism, for three generations had seen the lilies of France crushed into the dust by the foe, and so long as the alliance between Burgundy and England lasted the conquest would continue.

But there was promise of morrow even in midnight. The Armagnac party, the dominant influence at court, was gradually growing to be the national party, not for any virtue of its own, but because of enmity to that of Burgundy. Even negative patriotism was better than no national sense. Fortunate was it for France that the king was in their hands, for the king, were he never so weak, still represented in his own person and privileged blood the idea, as yet unapprehended, of a native country. He reigned by grace of God, by divine right; loyalty to the king was therefore a Christian duty. But loyalty implied patriotism, and this is the meaning of the Coming of Jeanne Darc: she was the incarnation of French national sentiment. Mr. Lowell has grasped this fact excellently well. (Pp. 26, 45, 59, 69, 75.)

The dominion of the French king in 1429 embraced only Languedoc, Dauphiny, and the Lyonnais. Normandy, Guyenne, and Gascony were in English hands; Artois, Flanders, Picardy, and Champagne, through Burgundy, were at the disposal of the enemy; while, to crown the French humiliation, Paris itself, with the immense moral influence implied in its possession, was lost to Charles VII. It remained for the English to force the barrier of the Loire at Orleans, and end the struggle. This was the moment chosen for the appearance of the Maid. Chosen? By whom? Was Jeanne Darc moved by a sublime exaltation, or is she to be regarded as an interesting pathological study merely? Mr. Lowell has wrought at the problem of her character, but guards himself from predetermining the reader. As for the Sieur Louis de Conte, he believes that the influence in her soul was of God.

Consider: the fifteenth century was a period of transition, when the old things that had obtained for centuries were passing away. It was an epoch of spiritual, intellectual, economic, and institutional unrest, which already in Italy had culminated in the Renaissance, and was destined ere long to combine Renaissance and Reformation phenomena together in England, France, and Germany. This was the true preparative to the Reformation. The great reforming councils (Pisa, 1409; Constance, 1414–8; Basel, 1431), Wiclif, Huss, the Mystics, the lay and clerical societies, all showed that the Church was not supplying the religious needs of the people. Because the apparatus of the Church failed, the people sought other means. Far from being alienated, however, from the God revealed to them through the Church, they were enabled to draw closer to Him. But the Church had not altogether lost its authority, and the combined influence of this ancient authority and the new closer relation might easily have influenced a sensitive and pious soul like that of Jeanne Darc to an undue degree.

Again: what was the character of her early education? Of learning, in the sense of that term, she had none. The paternoster and a few prayers and litanies had been taught her; she could neither read nor write. Her education was that of Elijah. Behind the village of Domrémy stretched away a vast forest: might not those first temples, with their sombre aisles thridded here and there by sunbeams as through some mullioned window, the shade, the quiet, the reverence of the place, have appealed to the tender child-spirit? How did her schooling differ, save in degree, from that of the prophets of old? Might not the Voice that spake on Car-

mel, and caused the Cedars of Lebanon to bow themselves, whisper to a maiden, too, in the fastness of a forest in the West? After all, is not inspiration a question of degree? Emerson has somewhere said that a man should learn to detect and watch the gleam of light which flashes across his mind from within, and that the virtue of Moses and Plato and Milton is that books and traditions were ignored by them, while what they thought, because that conviction was so intense, was the universal sense. Jeanne Darc came to France with the impassioned argument of a simple truth.

And again: consider the place where her youth was spent. Domrémy was on the high-road between Verdun and Langres, along which much of the news of war must have passed. Its frontier situation on that debatable land between the two combatants would give her unexampled opportunities. She knew the weariness and waste of war; perchance she had seen the king himself; she felt, at least, the royal humiliation, not logically, but almost out of instinct and intuition. But all is not yet explained, nor even alluded to, in her character. Whence did this child learn wisdom? As natural as the simplest creature of creation, she was still supernatural—almost superhuman—in some traits. In the field she astounded the grizzled veterans by her conduct, yet she was unerring; in the council chamber this girl of seventeen displayed a judgment superior to the King's best counsellors. In the trial at Rouen her acumen confounded the judges. When pressed to reveal what was the mysterious "sign" she gave the King, she refused. That sign was nothing less than her assurance to Charles of his legitimacy, and therefore of his legal title to the French crown,—a doubt which had never crossed the mind of anyone save the king himself, and which Jeanne discerned either by intuition or revelation. But she knew the political importance of the secret she bore, and kept it well. Such capacity was not the conduct of a precocious child; her mental structure was deeper and more massive than that. She was mature without being old; she was experienced without having been tried. Moreover, there was nothing hectic about Jeanne Darc; she was spirituelle, but never morbid. Bernard of Clairvaux and Francis of Assisi starved the flesh that they might nurture the spirit; but Jeanne Darc was abounding in physical vitality. The antithesis between her and her age, striking as it is, is not more remarkable than the combination of ideal motive, naturalness, and practical shrewdness in her character. "You tell us," said William Aymery, in the preliminary examination at Poitiers, "that God wishes to free the people of France from their distress. If He wishes to free them, there is no need of the soldiers you ask for." "In God's name," she rejoined, "the men-at-arms will fight, and God will give the victory." In the assault upon Jargeau, when the Duke of Alençon held back, she said to him, "Ah, gentle duke, are you afraid? Do you not know that God helps those who help themselves?"

Jeanne's keenness and wit, her sense of the ridiculous, makes her intensely human. There are numerous incidents, known to be true, which show this and serve to complicate the problem of her character. A friar who believed the English report that she was of the devil, fell to crossing himself vigorously at sight of her, at which she laughed merrily. Believing heartily in her mission as one divine, Jeanne Darc never pretended to any miraculous power. For the Church as an institution she had the deepest reverence; but the hard and worldly priest-class of the France of that day she abhorred. "My Lord has a book wherein no clerk ever read, were he never so clerkly," was her comment upon their pretensions. Her winning manner and quiet dignity never failed her under the most harassing circumstances. At the close of a long day's session, when three and four inquisitors had exhausted themselves in seeking to entangle her, she could say with a smile, with upraised hand, as six several questions leaped at her from six pairs of lips at once, "My good lords, I beg you, one at a time." Her keenness at the trial foiled her adversaries time and again. Urged to give details regarding the character of the vision that pointed out the king to her at Chinon, she suggested that they might send to the king, from whom doubtless they could get answer. When asked if she knew she was in the grace of God, she replied, "May God bring me into his grace if I am not in it; if I am in it, may He keep me there." Even the examiners were filled with admiration at the answer, for the question was a dilemma: if the answer were yes, it could be construed into unholy presumption; if the answer were no, it was a confession of guilt. Her retaliation to this double-edged query came, when, in reply to the question whether St. Michael, who appeared to her, were clothed or not, she turned it by asking, "Do you not think that God, who taketh care of the lilies of the field and clotheth the fowls of the

air, has not the wherewithal to care for his saints?"

The lips of history are not dumb like the stone lips of the sphinx, but there is a riddle in the life of Jeanne Darc not yet divulged; the facts of her life are like letters scattered upon the ground — the message is and is not. "I believe that she was led by the spirit of God, and that there was in her a virtue divine and not human," was the comment of a lawyer who had seen her at Orleans; and human ingenuity has not added anything essential to, or taken anything essential from, this verdict from that day to this. After four hundred years, in spite of the attentive study of scholars, the inquiry of science, the devotion of admirers — all of whom have conspired to erect into a cult the study of the life and character of Jeanne Darc,— in spite of everything, all explanations are tentative and imperfect, and themselves require explanation.

But to return to Orleans upon the Loire, the uttermost outpost of France against the English, whither Jeanne bent her steps after she had received the king's support. Orleans was a city of perhaps twenty thousand people, who lived in a strongly fortified territorial circumscription of about one hundred acres in extent.* The French army, when its new leader appeared, was demoralized,— an insensate rabble without order, deficient in respect for authority, lawless, brawling, licentious, and cruel. LaHire's notorious witticism —"If God should turn man-at-arms, He would be a cut-throat" — accurately illustrates the moral situation. The coming of the Maid changed the spirit of the army. LaHire himself ceased to swear by anything greater than his baton. The *morale* of the army, under the fire of her enthusiasm, was refined and purged of its dross. Its courage rose in degree. "Before she came," wrote a French chronicler, "two hundred Englishmen used to chase five hundred Frenchmen; after her coming two hundred Frenchmen used to chase four hundred English." Jeanne's theory of the art of war was plain: to hit hard and often, — a practice at variance with the desultory military methods of the time, when weeks were occupied in a languid siege. Orleans was saved; the campaign of the Loire was followed by the coronation of Charles VII., who had hitherto been, and that for eight years, only dauphin. Yet the mission of Jeanne Darc was not over. The real end of her mission was the deliverance of France; Orleans and Rheims were means to that end. But the 23d of May, 1430 — that month charged with so much fatality for her *— witnessed her capture before Compiégne and her surrender to the English. The monarchy, under control of the infamous La Tremoille, stirred not a finger in her behalf. Charles was apathetic. Even the people, save in remote corners of France, were for the most part alienated or indifferent,— for when circumstances for which Jeanne was in no way responsible defeated her purposes, they wagged their heads in superstitious ignorance, thinking God had forsaken her. "From the time of her capture to her death," these are Mr. Lowell's melancholy words, "there came to Joan from the king she had crowned, from the council whose orders she had obeyed, and from the captains with whom she had served, not a word or a sign. Except for a few of her enemies who came at last to pity her, she was left alone. She lived and died as if king and court and soldiers and *the French nation* had ceased to exist" (p. 234). She had to sanctify her mission with the incense of martyrdom ere awakened France realized that the peasant girl of Domrémy was the trumpet of a prophecy.

The process by which Jeanne was tried was that of the Inquisition. It had to be so, for, by the laws of war as they then prevailed, a prisoner was the possession of her captor, who could put her to ransom if he pleased. Having purchased her for ten thousand pounds, the English government could not put her to death in cold blood, for the logic of the situation required that it be willing, too, to accept a ransom for her, if proffered. That none came, surprised the English. But some pretext had to be found to render control over her complete, even unto death. The Church afforded that recourse. Where the civil authority could not reach, that of the Church could. The guilt of heresy was the only means whereby the death penalty could be inflicted according to legal process. It required, however, all the learning that could be mustered by doctors bred to the bar, by professors from the University of Paris, and by priestcraft, to compass the life of Jeanne Darc. We have to thank Mr. Lowell for a very lucid account of the law and the procedure (pp. 259–60). Hour after hour, day after day, through the long and tedious trial,

* The proportion between population and area presented in these figures indicates that overcrowding was a problem of urban life in the Middle Ages as to-day.

* Jeanne Darc raised the siege of Orleans May 8, 1429; she was captured before Compiégne May 23, 1430, and executed May 30, 1431.

the intrepid girl foiled her enemies by the perfect candor of her speech, or disarmed them by the shrewdness of her retort. But she was between hammer and anvil, and could not escape, though it required the last device of the examiners to incriminate her.

"Joan had asserted that she was God's messenger, commissioned by Him through the voice of the saints and angels. It was possible, to say the least, that her inspiration was from the Devil. Was she willing to leave the question to the Church? If she refused submission, her guilt was established, for to deny the authority of the Church was at once the commonest and the deadliest of heresies. If she submitted, then the ecclesiastical tribunal before which she stood was ready to assume the functions of the Church, and to decide the question against her" (Lowell, p. 293).

But conviction alone would not satisfy her implacable foes. If she died unrepentant, the French might still believe in her, and that she had been put to death unjustly. Torture was evidently the only means which could break the spirit of the girl who had triumphantly stood out against those trained advocates. Weary, deserted, heartsick, homesick, in pain of body and in mental anguish, weakened by a year's imprisonment under brutal jailers and the strain of the trial during the fast of Lent which she had faithfully kept, the sensitive girl — for with all her divine qualities she was yet a woman — shrank from the white-hot brazier that with hellish ingenuity was shown to her with threats whose meaning could not be mistaken. For a moment the spirit wavered; the strain was more than nature could endure; the flesh cried out for relief—she recanted.* Surely if Another, who was very God as well as very man, could cry for relief, then a relapse so soon recovered from and atoned for by the fires of martyrdom may be forgiven Jeanne Darc. Her retraction was of the lips and the hand, not of the heart; in the quiet of the cell to which she had been returned her brave heart rallied for the supreme test. "Whatever I said was said from fear of fire," she cried. But the fire was not to be at once, though it was certain. The Inquisition now strained its last cord in order to send her to the stake confessing the justice of her punishment! For months Jeanne had been denied the Eucharist; her pious soul shrank to enter the grave unattended by its holy influence. But the Eucharist could only be administered to a contrite penitent; if, therefore, she partook of it, it would seem the confession of the sin whereof she stood accused. But her soul, as white as heaven, did not flinch before the teachings of those scribes and Pharisees.

The end was come. On May 30, 1431, in the market-square of Rouen, the courageous spirit was released; she was given to the fire, "from whose arms the winds," as was finely said of Shelley, "took her and shook her broadcast to the world." Like Shelley, too, her heart remained unconsumed. Her mission did not die with her. The ashes of that hearth in Rouen could not be extinguished, and quickened to life the feelings of the French nation.* Out of France with the English!

Has the reader followed so far, to come only to the threshold of these works? Not so. Mr. Lowell's book, in what has been written, is behind us. It is serious, sober-suited history, conscientiously wrought out with fullest reference to sources and authorities. The grandeur of the theme would make the book one of absorbing interest apart from the grace of the writer. Mrs. Oliphant's "Jeanne d'Arc" (the reader will please forgive the three several forms of spelling her name) is rather a literary history. It is a gracefully written and sympathetic biography of the Maid. It will afford interesting reading for those who are fond of knowing results rather than processes, but the profit will be slight compared to that to be derived from reading Mr. Lowell. Of the "Recollections of the Sieur Louis de Conte" so much cannot be said. As intimated, it cannot claim that protection too often afforded the "historical" novel, for it has not the novel form — it is without plot, while the pretension to be history makes it amenable to the criticisms to which historical writing must always be subjected. To be plain, Mark Twain, like Tennyson in "The Princess," has made a gorgeous failure. The theme was too perfect to be marred by recourse to fiction. Moreover, by adopting the method he has, he has been forced to commit himself in places in which the cautious historian would hold judgment in abeyance. This was inevitable, for the "Recollections" are supposed to be the spontaneous outpouring of a heart devoted to her cause. But there are evidences that this spontaneity has been labored. The style is artificial, presenting an incongruous combination of archaic forms and present-day usages often in immediate juxtaposition. The actors move like fig-

* The nature and extent of this abjuration is a matter of question. It is probable that she was unaware of the exact character of the document she signed. Her after-statements indicate that she had no intention of retreating from her essential position (*Cf.* Lowell, C. 23).

* For proof of this, see "Wars of the English in France": Henry VI. (Rollo Series, edited by Stevenson) Introd. p. lxiii.

ures in a panorama; their language is neither wholly mediæval nor wholly modern, and the thought that is swayed in it is a curious blending of mediæval concepts and modern ideas. Jeanne at times moralizes like a philosopher, —as witness this nice bit of casuistry in a peasant lass:

"The Sieur Bertrand was amused at Joan's naive way of referring to her advice as if it had been a valuable present to a hostile leader who was saved by it from making a censurable blunder of omission, and then he went on to admire how ingeniously she had deceived that man and yet had not told him anything that was not the truth. This troubled Joan, and she said:

"'I thought he was deceiving himself. I forebore to tell him lies, for that would have been wrong; but if my truths deceived him, perhaps that made them lies.'

"She was assured that she had done right, and that in the perils and necessities of war deceptions that help one's own cause and hurt the enemy's were always permissible. . . . Jean (her brother) said:

"'Joan, you told us yourself that you were going to Uncle Laxart's to nurse his wife, but you did n't say you were going further, yet you did go on to Vaucoleurs. There!'

"'I see now,' said Joan, sorrowfully, 'I told no lie, yet I deceived. . . . But the thing itself was right, and I would do it again!' It seemed an over-nice distinction, but nobody said anything" (pp. 92-3).

The Sieur de Conte, too, attempts the philosophy of history, in a simple narrative, and that of the fifteenth century:

"Joan was France, the spirit of France made flesh. That was a humble eye to see so great a truth where others failed. . . . And yet, after all, it was just what such natures do. When they love a great and noble thing, they embody it — they want it so that they can see it with their eyes; like Liberty, for instance (Verily, the French Revolution in 1492). They are not content with the cloudy abstract idea" (p. 174).

This edifying commentary upon the coronation might be a page from a history of 1789:

"Of all the wise people in high office in France, only one knew the priceless worth of this neglected prize. . . . How did she know it? It is simple: she was a peasant. That tells the whole story. She was of the people and knew the people; those others moved in a loftier sphere and knew nothing much about them. We make little account of that vague, formless, inert mass, that mighty underlying force which we call 'the people'— an epithet which carries contempt with it. It is a strange attitude; for at bottom we know that the throne which the people support stands, and that when that support is removed, nothing in the world can save it."

How many *popular* revolutions can Mark Twain point out in the Middle Ages? For a monarchy built up, not on popular right, but on privilege, flanked by princes and barons instead of "the people," the French monarchy was a pretty stable affair, since it lasted from 987 to 1789.

Page 89 presents us with so absurd a situation that, remembering Mark Twain's former writings, one laughs at once. Jeanne, while leading her little band through the forest at night, in the darkness stumbles upon some English soldiers. A colloquy ensues between the English commander and Jeanne, who has been mistaken for an English trooper; and Jeanne, whose knowledge of the French language was not larger than the dialect of Lorraine, calmly holds converse *in English* (!) without betraying her identity. There are other evidences that the Sieur Louis de Conte must have experienced re-incarnation in 1835. Such phrases as "Tours was a *humming* town"; "he went on pouring out a most pathetic stream, . . . *which broke Joan all up*," are unmistakable American parlance. Criticism may not conclude here. As Jeanne's page and secretary professes to be writing history, and especially since the "translator" gives an extended list of authorities "examined in verification of the truth of this narrative," that history must be judged by the dicta of historical literature. The prophecy that a virgin would save France from her enemies is attributed (p. 72) to Merlin. The actual belief which prevailed in the reign of Charles VII. was that foretold by Mary of Avignon to Charles VI. The Battle of the Herrings was fought upon February 12, 1429, and not two days later (p. 75). Moreover, there is next to no proof that Jeanne prophesied this event — that is a fabrication of later days, an observation which the "translator" should have made in a warning note. At Chinon, "several weeks" (p. 107) did not elapse, but only a few days, before Jeanne saw Charles; and the commission to inquire into her early life was not sent into Lorraine until the investigation instituted at Poitiers. Jeanne's premonitions of capture did not come a full year (p. 216) before her taking at Compiégne. Our knowledge of this fact is based on her own testimony; the time between prophecy and fulfilment was not over two months. But the greatest blunder is made when the honor of selecting Richemont for constable of France is ascribed to her (pp. 259–60).

Mr. Lowell, too, has not wholly escaped errors, but they are of minor importance and concern Jeanne Darc in no particular save once. The exception has reference to her capture. It is probable — M. Cosneau says "*peut-être*"— that La Tremoille, the evil genius of Charles, was instrumental in betraying her; yet, strangely enough, Mr. Lowell makes no allusion to it. Aside from this important mat-

ter, criticism is limited. *E. g.*, Orleans is not in Touraine (p. 52); the University of Caen was established by the regent Bedford, and not after the English lost Paris in 1436. The most obvious error, however, is the statement that "an enormous body of the French nobility stumbled helplessly against the well-disciplined English troops at Agincourt" (p. 5). The truth of this battle is the exact reverse: the French wanted to fight, and the English could not avoid engagement.

JAMES WESTFALL THOMPSON.

MORAL AND RELIGIOUS EVOLUTION AT ANDOVER.*

Professor Harris, of Andover Theological Seminary, has given us, in his work on "Moral Evolution," a noble and notable contribution to the religious thought and life of America. The scope is comprehensive, embracing the essential principles and intimate relations of science, ethics, and religion. The spirit is preeminently sane and catholic. Nothing crude or narrow or intemperate disfigures these pages. There is great clearness of thought, without dogmatism; deep earnestness, but freedom from intolerance; a glad acceptance of science, and yet no surrender of the commanding truths of religion. The widest hospitality toward the revelation now unfolding is linked with an historical appreciation that makes us always reverent of the past, though not slaves to its worthies. An abundant learning shines through, but does not encumber, these discussions of vast themes. The author has evidently read widely and meditated at length upon the varied topics which he treats; but instead of asking us to travel with him along all those weary and winding paths, he gives us, in short, clear, suggestive sentences, the discovery which he made by the way or the conclusion which he reached at the end. The literary method of the work is as satisfactory as its general temper. A fluent stream of discourse bears us onward through a varied landscape, always distinctly seen, and constantly opening into fresh views of truth and duty, both instructive and interesting.

No attempt is here made to reconcile science and religion after the manner of the crude carpentry of a quarter of a century ago; and still, throughout these chapters, these realms lie before us, not as rival, nor even as separate kingdoms, but as different phases of divine verities. Professor Harris fearlessly carries the scientific method over into the region of piety, assuming that reverence will build an altar wherever the torch of discovery lights up the universe. He boldly appropriates for the service of religion every new truth that the scientist reveals, claiming that the more we really know the profounder must be our worship and the ampler our philanthropy. And everywhere he brings out the ethical import of facts and insists upon a more ethical ministry of the church, holding that knowledge must be made fruitful in human worth and that theology must make the moral law central.

We have, therefore, a discussion that is completely emancipated from the old apologetic tone, and yet it is a treatment of a great subject that makes powerfully for a noble reconciliation, leaving both thought and worship free. While the teaching is lifted far above the petty preachments of small moralists, every sentence glows with an ethical passion which communicates to the reader the enthusiasm of humanity. And though cast in a mould very different from that of dogmatic theology, this is nevertheless a discourse upon God, which leads us to find his presence in all facts, and to trace his ways, with the glow of wonder and worship, through all the manifold affairs of humanity. Withal, it is a plea for a religion that shall be rational and humane; for a theology that shall be ethical and practical; for an application of science that shall fruit in philanthropic service; and for an interpretation of our ethical life that shall make it the human expression, through the method of evolution, of what is essential in Universal Being.

After some brief but pertinent remarks respecting the misuse of the term "Evolution," Professor Harris traces the various bearings upon the problem of ethics of the great modern discovery which this word represents. He criticises both Professor Huxley and Mr. Kidd, holding, against the former, that the ethical law and life are included within the cosmical process; and against the latter, that our spiritual life is essentially rational. Ethics and evolution, he claims, are neither identical nor antagonistic, but moral sentiment unfolds in harmony with the general evolution of the cosmos, and ethical principles come to expression in humanity through a process of evolution which is an essential part of the unfolding of the universe.

The individual plays a large part in this eth-

*MORAL EVOLUTION. By George Harris, Professor in Andover Theological Seminary. Boston: Houghton, Mifflin & Co.

ical process; and just because of this fact (which recent writers have been inclined to overlook), "self-realization" is as divine an obligation as "altruism." Here we have a needed corrective of what is unwise in extreme phases of socialism. While "sympathy" makes the community possible, "self-love" is just as necessary to build up individuals without whom there can be no prosperous or progressive community. It is here that Professor Harris makes his most original and valuable contribution to the discussion of ethics. He contends: "The truth is that self-realization is as moral as altruism" (p. 133). His survey and criticism of different ethical theories is interesting though brief, but his emphasis upon "self-realization" brings into prominence a somewhat neglected phase of moral truth; and though he will probably meet with opposition at this point, there is so much of practical wisdom in his words, and the spirit playing through them is so sober and thoughtful, that it is well worth while to have this forcible and suggestive presentation.

Following this discussion of the rootage and character of ethical principles in general, Professor Harris devotes the next seven chapters (VIII.–XIV.) to an application of these truths to religion. And this complicated subject he treats in a broad and forward-looking spirit. He brings religion and morality into close association, tracing the reactions of each upon the other. Religion flows into morality as inspiration and motive power, while morality becomes the test and fruitage of religion. The thought of God is given in our experience of nature: "That which is intelligible has intelligence in it" (p. 185). The love of God as the "Good" springs from our experience with human nature: "The moral order, as observed in history, is a divine order" (p. 191). The Christian ideal is described, both as a personal estate and as a social order, a plea being made for the use of the term "Christian Ethics" (following Dorner and also Smyth), which seems far from wise, while a protest is made against overworking the idea of "the kingdom of heaven," which, though an inspiring phrase, is not an exhaustive description of Christianity.

The chapter on "Degeneration," not very germane, and certainly inadequate as an examination of the problem of moral evil, is followed by a longer discussion of the regeneration of the individual and of society. It is graciously admitted that *regeneration* is a process far wider than Christendom, while this process is defined with no reference to that supernaturalism by which theologians so long obscured a spiritual awakening native to man as a man. Some conservative observations are devoted to economic methods and agencies, with a plea that the ethical element be more largely recognized, both in theory and practice. Judicious but brief remarks are made upon the Family, Democracy, and the Public Schools, especially as they contribute to that moral evolution which works itself out as personal and social regeneration. While insisting upon the necessarily secular but not irreligious character of the common school, the very obvious but often neglected truth is stated: "It is inconsistent with our principles for the state to assume religious functions" (p. 388).

The last two chapters of the book are occupied with a discussion of the modifications in theology made inevitable by the new views respecting both ethics and evolution. A few quotations—very significant when we consider that they emanate from a professor in Andover Theological Seminary—indicate how Professor Harris interprets the trend and quality of modern religious thought. It is very truly said: "The centre of doctrine has been shifting from sovereignty to fatherhood. It is believed that power is directed by reason, and reason by love" (p. 401). Revelation is described very broadly:

> "Revelation and evolution are two sides of one and the same reality. . . . It is a mistaken view of revelation which sees in it only intervention; only an exceptional and disconnected breaking in upon orderly movement. . . . Revelation is not by occasional stroke, but by a continuous process. It is not superimposed, but inherent. . . . All realities, then, are revelations. Nature, humanity, and genius, which is the epitome of humanity, are embodiments of divine truth, goodness, and beauty" (pp. 411, 414, 415).

In setting forth the claim that Christianity is preëminently an ethical religion, whose gospel as proclaimed by Jesus himself made personal righteousness central, this condemnation is passed upon teachings still all too popular: "Some evangelistic and revivalistic preaching in effect represents salvation as independent of character" (p. 397). The old traditional theory of the atonement is criticised in these words:

> "Until recently the usual representations of atonement were justly open to the charge of immorality. Even now, such representations continue to be made to a considerable degree. The moral sense is shocked at some of the reasons given for atonement. The imputation of our sins to Christ has been so stated that it seemed as if all regard for righteousness had been overlooked. The penal suffering of Christ was regarded as the philosophy of atonement. It was believed that God

laid on Christ the penalty of our sins, or a suffering equivalent to that penalty. . . . This disappearing theory fails to satisfy because it is immoral, because it places salvation somewhere else than in character, because it converts the sympathy and love of Christ into legal fictions, because it places the ethical demands of justice above the ethical necessities of love" (p. 407).

It is strongly urged that the old interpretation of providence, which consigned millions to perdition, is immoral:

"Still another immoral conception of God is that which represents him as leaving vast multitudes of his children to perish or to sink into hopeless perdition without giving them the truth which can save them. . . . The moral sense revolts from such an idea. Few preachers and theologians can now be found who believe that the masses of heathendom are eternally lost. From the logic of the premise that the earthly life is decisive of the destiny of all men, escape is sought in various ways; as, that all souls have the essential Christ, that multitudes of heathen are renewed in character before death and only need the sunlight of Christ's presence to develop those seeds of holy character which have already begun to germinate. These lame devices show that the conception of God is changing" (p. 402).

To the present reviewer, the least satisfactory part of this most hopeful and interesting volume is that devoted to the person of Jesus. There is everywhere most admirable candor and absolute freedom from dogmatism. It is delightful to read an author who, besides being just to opponents, is still a seeker for truth, and holds his views subject to revision. He readily admits that many beliefs about Jesus, once asserted as necessary to salvation, are no part of essential Christianity. Professor Harris does indeed bring Jesus a long way out of the mists of tradition into the light of history. A vast amount of supernaturalism is stripped off by this short sentence: "The power of Jesus resides in his own character of goodness" (p. 304). The limitation of Jesus is freely admitted: "In knowledge he was not omniscient. He gained information as other men did. He shared the opinions of his time as to the universe, and in other essential respects was truly human. He had wonderful insight, but did not have omniscience" (p. 404). It is noted with gladness that recently a radical change has occurred in the world's thought of Jesus: "The change has amounted to a recovery of his humanity" (p. 403). This change is welcomed as a step forward: "He is believed in as a human incarnation and revelation of the God of holy love. This is a marked instance of the moral evolution of theology" (p. 404). The miracles in general are looked upon with some uncertainty, and are considered at best as "secondary in importance." The belief in the resurrection is admitted to be attended with grave difficulties; while the virgin birth, though not denied, is not regarded as an essential doctrine of Christianity. Here is progress indeed, but not that clearness of vision that would result from a frank acceptance of the existence of legendary elements in the Gospels, which is the position of the best Biblical scholarship of the day.

JOSEPH HENRY CROOKER.

THE HELLENISTIC EMPIRE IN EGYPT.*

Mr. Mahaffy's very able work on "The Empire of the Ptolemies" will be warmly welcomed by every student of that great and fascinating Hellenistic world, created by the conquests of Alexander, which brought into their most intimate contact the civilizations of Asia and the Nile valley on the one hand, and of Europe on the other. For the first time in the world's history, continental and race distinctions are at this period effectually broken up; the student feels that he is surveying the combined history of the Mediterranean countries and their neighbors, irrespective of geographical lines or linguistic affinities. For the student of that Europe which finally emerged from this great inter-continental commingling, it is of vital importance to understand fully the complicated contact by which so much of oriental civilization was absorbed into western culture. Nowhere in the Mediterranean basin can this phase of the Hellenistic period be studied so favorably as at Alexandria. Here the intense religious feeling of the orient, the highest level of Eastern achievement in industries, art, and architecture, in politics, typical oriental despotism, the best learning of the East in law, science, and religion, including that of the Jews, — in fine, all the elements of the incalculably ancient civilization of the East,—are found side by side and in daily contact with the complex life of cultivated Europe. The Nile valley has preserved to us documentary and monumental remains of all this, as they have never been elsewhere preserved.

The results of a study of these survivals are for the most part to be found only in learned and bulky treatises, quite inaccessible to the ordinary reader. Mr. Mahaffy has therefore done great service in furnishing a scholarly and at the same time very readable account of the

*THE EMPIRE OF THE PTOLEMIES. By J. P. Mahaffy. New York: Macmillan & Co.

Ptolemaic or Hellenistic domination in Egypt. Besides his eminent fitness for the task as a scholar, Mr. Mahaffy has enjoyed unusual privileges in the study of the most recently discovered Greek papyri, which have often come directly into his hands from the spade of the excavator in Egypt,— as, for example, those unearthed by Mr. Petrie. These papyri are of the greatest interest, and afford us glimpses of the life of the people such as are rarely to be found in the writings of the Greek or Roman historians. Sometimes it is a bill, again a deed, now a receipt, or it may be the court record of a lawsuit; but out of it all we are gradually gaining a picture of the life of the common people in the Egypt of a few centuries before and after Christ.

The history of the Ptolemies is perhaps the most difficult to unravel in all the Græco-Roman world. It swarms with unsolved problems; and often, at the most interesting juncture, the paucity of materials, or their complete failure, preclude any safe conclusion. Moreover, it is a new field. As Mr. Mahaffy says in his preface: "The writer on Ptolemaic history feels himself in some sort a pioneer, who is liable to be baulked by unexpected obstacles, misled by ardent expectations, diverted from his path by false informations. Yet are all these risks and dangers unable to outweigh the intense interest of penetrating a country either unexplored or imperfectly described by former travellers." It must be said that the author has shown notable skill in meeting the unusual difficulties of his task. Of course, he owes much to his German predecessors in the same field; but it is evident that he is quite master of his material, and capable of independent judgment, even when he follows his German authorities rather closely. In one notable respect he is much superior to the Germans, and that is in the charming style which he commands. His history never degenerates into an arid chronicle. This is due to the nature of the man, but also to the fact that wherever his classic sources flow scantily he is able to fill out a meagre chronicle of political events with a vivid picture of the life of the times, taken from the welcome Greek papyri with which he is enviably familiar.

The work is so largely concerned with involved detail, with complex political and governmental problems, that it is impossible to offer any epitome of the ground covered. A few points where the author's conclusion may be open to question should, however, be noted. In writing on the first Ptolemy, Mr. Mahaffy uses Brugsch's translation, made twenty-five years ago, of the well-known hieroglyphic inscription dating from the seventh year of the young Alexander. This translation is obsolete and very inaccurate. Its inaccuracy has affected the author's conclusion on a very important point. He is inclined to think that it was as late as 305 B. C. before Ptolemy I. "formally called himself king" (p. 58); but in the second line of the above inscription Ptolemy is referred to as "king" (Coptic *ouro*), which Brugsch has given its older meaning, "great satrap," no longer conceivable at this late date. Moreover, in line eight of the inscription (and in other places) Ptolemy is referred to as "his majesty." Now this is at least five years earlier than 305 B. C. However, the bulk of the material is in Greek, and it is not often that the author is obliged to take his translations at second hand. In the main, he has handled his purely Egyptian sources very well. "*Chem*" (p. 70) is a mistake from Murray's guide-book, and is given correctly "*Chnum*" on p. 489. "*Hatasu*" (pp. 128–9 and 387) is apparently an error so deeply rooted that it will take another generation to correct it. On p. 387 we have "*Dayr-el-Medineh*," but on p. 272 it was "*Deyr*." We do not understand the reference to Alexandria (p. 77) as being a hundred miles distant from the Fayum. Even the shortest air-line across the desert is one hundred and twenty miles.

The author's conjecture (p. 273), in opposition to Diodorus, that the Nubian king Ergamenes was contemporary with Ptolemy IV., finds brilliant confirmation in the recent excavations at Philæ. Herr Borchardt writes me from the first cataract, that they have discovered, on Philæ, a temple in which the name of the Nubian Ergamenes occurs together with that of the fourth Ptolemy.

On the whole, the author shows an evident inclination to idealise the Ptolemies, a tendency in which he is distinctly at variance with the Germans. Undue weight seems to be given to any indication of noble qualities in any member of the family. Nevertheless, this is one of the charms of the book, and undoubtedly the most readable passages in the treatise are those in which the fair side of the picture is presented. Especially admirable are the accounts of the institutions of Alexandria founded and maintained by the Ptolemies for the cultivation of Greek literature and learning. Although so much remains to be done in this field, although

much is discovered every year, nevertheless Mr. Mahaffy's book will long remain the standard work upon the Ptolemaic period for the scholar or the man of letters, and will be permanently useful even to the specialist. Its usefulness is much enhanced by a full chronological table and a complete index. The classical scholar will welcome the Greek text of the Decree of Canopus and the stone of Rosette, with critical notes. The typographical work is excellent, and externally the book shows the best of workmanship. JAMES HENRY BREASTED.

BOOKS ABOUT BOOKS.*

Voltaire made a most unfortunate observation when he said that rare books are worth nothing, since if they are worth anything they would not be rare. We know better nowadays; or, at least, we may easily learn better if we will read some of the numerous books lately issued dealing with the facts or the philosophy of rarity in books. At the outset, we must be brave enough to ignore Voltaire's implied reproach of those who seek a book for other reasons than its literary or human interest, and must admit without shame that we do care for the so-called "externals" of a book — the binding, style, date, and the story of its individual existence. If we cannot enter into sympathy with Charles Lamb, and his exquisite story of the book which he so coveted that for its sake the old brown suit was made to hang on six weeks longer; if we cannot understand why it is that it is never the ninety and nine treatises which a bibliomaniac has, but the hundredth which he has not, that entrances his mind and fires his ambition, filling him with the opium-eater's bliss without the opium-eater's bale — then the gates of ex-libris land are probably barred against us forever. But if we do kindle at the thought of a "first edition," if we do seek to know something of the principles of this noble industry and royal sport of book-hunting, which is as old as literature itself, the means of knowing are at hand.

The novice, one who has not mastered so much as the technical phrases and terminology, will find just the authority — the primer of the subject — in Mr. Brander Matthews's recent work on "Bookbindings Old and New." There he will learn the meaning and see the illustration of what are called, in bookbinder's parlance, "tools," "powders," "fanfares," etc.; will be initiated into the technique of the bibliopegic craft in its two stages of "forwarding" and "finishing"; will get a glimpse at the sequence of styles in different countries and at different dates, and at the characteristics which mark them as "Aldine," "Grolier," "Henry II.," "Padeloup," "Derome," "Cobden-Sanderson," or by other names with which later study continually will bring him in contact; will be shown the causes why bookbinding in the nineteenth century, while improving as a handicraft, has declined as an art, and in America has been retarded by causes outside of art.

The great beauty of all the early bindings is in the lavish and tasteful ornamentation of the sides. In the early days of printing, and when the traditions of manuscripts still were dominant, the shelves of a library inclined like a reading-desk, and the handsome volumes lay on their sides, taking their ease. Instead of being packed together on level shelves with only the backs visible, each stately tome stood forth singly, and the broad sides of the ample folios seemed to invite decoration.

The chapters dealing with "extra binding" — the covering of a single volume in accord with the fancy of the owner of that one book — occupy about half of Mr. Matthews's work, and are followed by equally lucid and profitable chapters on the more prosaic subjects of "Commercial Bookbinding," "Books in Paper Covers," and "The Grolier Club in New York." The story of this New York club, named after a book-lover and collector who was born before this continent was discovered, is one of great interest. Its constitution declares that "its object shall be the literary study and promotion of the arts pertaining to the production of books." That is to say, the Grolier Club is interested in books, not as literature, but as works of art. Although many of its members are scholars and students of literature, it is with the art and mystery of the book-maker, the printer, the engraver, and the binder, and not with the secrets of authorship, that they concern themselves; as a result the Grolier Club has established a standard of formal excellence in bibliography higher and more exacting than any now existing in Europe. The reader will be specially grateful for the magnificence and abundance of the illustrations, presenting, as they do, examples of every form of the art from its earliest beginnings to the paper covers of the latest American magazine.

As an equipment in the principles which govern the practice of book-buying, one may be referred to an essay on "The Philosophy of Rarity," by Mr. G. H. Powell — the first and longest of the essays composing the volume called "Excursions in Libraria." The "philosophy" here expounded is the craft and "venerie" of the book-hunter. It distinguishes between different classes of books of which "some are born rare, some achieve rarity, and some have rarity thrust upon them."

Volumes of, so to speak, native rarity are those printed in relatively remote places, in small quan-

* BOOKBINDINGS OLD AND NEW. By Brander Matthews. New York: Macmillan & Co.

EXCURSIONS IN LIBRARIA. Being Retrospective Reviews and Bibliographical Notes. By G. H. Powell. New York: Imported by Charles Scribner's Sons.

RARE BOOKS AND THEIR PRICES; with Chapters on Pictures, Pottery, Porcelain, and Postage Stamps. By W. Roberts. New York: Longmans, Green, & Co.

LADIES' BOOK-PLATES. By Norna Labouchere. The "Ex-Libris Series," edited by Gleeson White. London: George Bell & Sons. (Macmillan & Co., New York.)

tities (either owing to the expense of production or peculiarity of the subject, or merely for the sake of the consequent rarity), or at private presses. The collector who values books according to the locality of their origin will do well to have at his fingers' ends the various dates at which printing was introduced into the different capitals and countries of the world, the degrees by which Italy, France, the Netherlands, Spain, and England fall behind Germany,— the more distant countries, the East and America, coming of course later still; for all these, the standard of rarity on account of place and date has to be shifted proportionately. Of the books which, though produced in plenty, have been reduced to rarity by recent demand, notable examples are the first editions of modern romances, which of late years have formed the chief big game of London booksellers. Artistic beauty of any kind is inevitably at a premium. Comparatively few modern productions, even when printed by hand on hand-made paper, are as attractive as the commonest manual or treatise of the fifteenth century. The volumes which composed the Grolier library of three hundred years ago are now treated as veritable works of art; they have their catalogue, like the pictures of a great painter or the plates of a great engraver, and are numbered. Every existing book bound for Grolier has its pedigree, and is traced lovingly from catalogue to catalogue of the great collectors.

The rarity that is "achieved" results in a somewhat fanciful and fluctuating form of value, being affected by artificial diminution of the supply, as by destructions through fire, invading armies, and like calamities, in some cases also by destructions through exceeding popularity. The plunder of the Pisistratian collection by Xerxes; the burning of one-half of the Alexandrian library by the soldiers of Julius Cæsar, and of the other half some seven hundred years later by the Khalif Omar; the ravages of the Goths, and of the French, Spanish, and German invaders of Italy, and scores of other mediæval calamities,— these and later accidents and crimes have swelled the tale of valuable books which are no more, or exist only in such quantity as to be practically *introuvable*. Mr. Powell suggests that the librarian of King Osymandias, whose collection was formed, we are told, "less than four centuries after the Flood," might have been able to tell us something of the literature already known to be destroyed at that date! We are not to assume that high-priced catalogues, or auction duels terminating in rounds of applause, are things belonging to the nineteenth century. This first of libraries possibly possessed some priceless relic which the Brunet of the day would have described as "Ouvrage assez ancien; Exemplaire portant l'autographe de Japhet; *Quelques feuilles mouillées par le Déluge*."

Of books that "have rarity thrust upon them," the most conspicuous are those which, by rising to the high-water mark of the free thought of the age, have been persecuted or summarily suppressed by authority, bigotry, or high-placed corruption. One of the rarest books in existence is the tract of Servetus entitled *Christianismi Restitutio*, of which only one copy is known now to exist, nearly all the edition having been burned with the author, at the instigation of his former friend, Calvin, in 1558; and next might come the same author's three tracts on the Trinity, printed in italics, 1532. A work of which only two or three copies are said to be known is the *Cymbalum Mundi* (1537). Every kind of shocking impiety was long attributed to the author, till at last it occurred to one eminent bibliographer of the last century to read the book, which he accordingly did, and found it of quite depressing propriety.

During the interesting period of the revival of learning and thought, ecclesiastical damnation came to confer upon the volumes it honored a sort of hallmark of excellence, or at least of candor and originality, and the most select catalogue of books ordered "to be burnt by the common hangman" would be very long indeed. Thus, often, bibliography becomes a very material part of history. Many indeed are the books whose appearance marks the accession of something far more important than king or queen, nay of that which often may destroy kings, queens, and existing conventions generally, to-wit, a new idea. The final ripening of scientific conclusions, the impatient outbursts of long-shackled humor and good sense, the explosions of oppressed suffering, and the exultant happiness of peace and secured civilization — all these leave their mark in the records of bibliography, and are more important and more interesting than all the official Acts of Sovereigns and States.

Mr. W. Roberts's small volume on "Rare Books and their Prices" ought to rebuke all who scorn the enthusiasm of the collector. Here, the antiquity of collecting is shown to be almost as great as that of the world itself, and the spirit of the collector to have undergone but little change during the last two thousand years. The list of collectors in ancient Rome includes many illustrious names, *e. g.*, Sallust the historian, in whose garden the *Dying Gladiator* was found; Asinus Pollio, the orator, poet, historian, and friend of Augustus, who once owned the *Toro Farnese*, now at Naples; whilst even Anthony and Brutus stand before the world clearly convicted of the hobby for collecting. The collecting instinct being more or less deeply grained in human nature, the difference between the boy who accumulates postage stamps or letter-heads and the man who collects books or pictures is simply a difference of taste and of money, and not of spirit. Mr. Roberts takes up the subject in the four departments of Books, Pictures, Pottery and Porcelain, and Postage Stamps.

For notable acquisitions in any of these fields, nothing is plainer than that one has need to be as rich as Crœsus, or the person typified as the "Chicago pork-butcher." To speak of books alone, we are told of one volume, the *Psalmorum Codex*, printed by Fust and Schæffer in 1459, which brought

the extraordinary sum of £4950. This is the highest price ever paid for a single book, and it is undoubtedly the grandest specimen of typographic art in existence. It is the second book printed with a date. The very first works of the earliest printers have never been excelled in the beauty of their execution, and they will for all time stand as an incentive as well as a reproach to modern printers.

The editions of the English Bible printed during the earlier half of the sixteenth century maintain high prices, but anything like a fair comparison is difficult, as the copies which have come under the hammer during the last fifty years vary much in the degree to which they are imperfect. The theory that reading a book sometimes becomes a deadly sin, assumes, in the eyes of a collector, a very practical form in connection with the early English Bibles. The Bible's extreme popularity with our forefathers, as a book to read, makes perfect copies extremely rare. An absolutely complete example would probably bring over £1000.

Of the publications of Caxton, England's first printer, there are about 560 examples in existence. The highest sum ever paid for a Caxton is £1950, the book being the Harleian copy of "King Arthur" (the only perfect copy known), and the purchaser ("unfortunately, and to the lasting disgrace of England," according to Mr. Roberts), an American collector, Mrs. Pope.

The works of Shakespeare, so far as the original quartos and folios are concerned, yield to no other in their advance in price among book-fanciers. At the time of publication, the quartos sold for a few pence. Now they sometimes realize between £300 and £400. Of the first folio, a matchless copy is priced by a bookseller at £1200.

The attraction of a first edition over the second or subsequent issues falls into the category of things which are not explainable on ordinary principles. A writer in the "Speaker" has described the "mania" for first editions as a "purely spiritual joy," and, as with all spiritual joys, the experience thereof is a thing of feeling and not of argument. The first editions of Thackeray and Dickens realize very high prices when they possess the printed covers and the advertisements of the original parts. To the lay mind, a tastefully bound volume offers attractions not possessed by a set of "parts" in their dingy wrappers; but not so to the collector. The "Poems by Two Brothers," as issued in 1827, in boards and with a paper label at the back, costs ten times as much as the most beautiful complete modern edition of Tennyson; and a set of the latest complete edition of Browning's works, substantially bound, in all sixteen volumes, costs less than a single copy of "Bells and Pomegranates" in the original parts.

The outward and visible mark of the citizenship of the book-lover is his book-plate. To have a book-plate gives a collector great serenity and self-confidence, since few borrowers will have the temerity to ask for the loan of a volume dignified by a book-plate. To the list of authorities in this branch of art must now be added Norna Labouchere, who writes of "Ladies' Book-plates" in a beautiful and elaborately illustrated volume. The aim of the work is to trace the history of women's plates, and to give some account of those ex-libris which seem to call for special attention, either from the interest attached to their owners or for the intrinsic merit of the designs.

The plates of men and women ought to be essentially different. A spinster bears her paternal arms on a lozenge; a married woman bears her paternal arms impaled with those of her husband on a shield, or if she is an heiress, or co-heiress, her husband marshals them upon his shield charged as an escutcheon of pretence; a widow bears the same, but on a lozenge instead of a shield. Men continually adorn their plates with the figure of a woman, but women have seldom returned the compliment. The modern book-plate is commonly a pictorial effort to describe in one small vignette the varied tastes of the owner and the miscellaneous contents of the volumes of his library. Rumor has it that the inevitable bicycle has even made its appearance upon a lady's book-plate. Incongruous as this seems for a library, possibly the fleet wheels might serve as symbol of the swift flight of time when a book is the companion.

Delightful as one may find it to linger in the realms of the four books we have discussed, yet fortunate indeed is it that no one need be unhappy if debarred from the luxuries and splendors which they describe. For is not a happiness still greater to be found in a small working library where the books are well selected and thoughtfully arranged in accordance with one central code of taste, and may be consulted respectfully at any moment by the master of their destinies? Even so genuine a book-lover and ardent a collector as Edmund Gosse has declared: "If fortune made me possessor of a book of excessive value, I should hasten to part with it. In a little working library, to hold a first quarto of 'Hamlet' would be like entertaining a reigning monarch in a small farmhouse at harvesting."

ANNA B. MCMAHAN.

BRIEFS ON NEW BOOKS.

Froude's lectures on the Reformation.

Froude's "Lectures on the Council of Trent" (Scribner) were delivered in 1892–3, forming the first of three courses delivered during the eighteen months in which Mr. Froude was in residence at Oxford as Regius Professor of Modern History. Two of these courses, the lectures on Erasmus and on the English Seamen of the Sixteenth Century, have already been published. It is to be regretted that Mr. Froude was not able to supervise the preparation of the present volume, as he would doubtless have improved it by some pruning and reshaping, and especially by the addition of references to his authorities. The lectures, which are now printed substantially

as they originally stood, were addressed to varying audiences of students, and hence contain more or less iteration of leading facts and insistence on elemental principles which, however well adapted to class-room exposition, may seem superfluous to the reader. But the book is of course extremely readable and suggestive. It would have been next to impossible for Mr. Froude to be trite or dull on any subject; and in the Reformation he had a theme to stimulate to the utmost the peculiar pungency of his trenchant pen. Nearly two-thirds of the volume is occupied with the story of the Reformation, from the "monkish squabble" (as Pope Leo phrased it) over indulgences, up to the convening of the Council in 1545; the remainder being mainly devoted to the manifold diplomatic shifts and the doctrinal and disciplinary wranglings of that notable conclave, down to its suspension in 1552, upon the advance on Innspruck of Maurice of Saxony. This advance, we may say in passing, Mr. Froude inclines to think was a matter of collusion between Maurice and the Emperor, and not, as is commonly held, an act of treachery on the part of the former. There was certainly something both noble and pathetic in the long struggle of Charles V. to save the unity of Christendom by pacific measures, and to quench the flames of the *odium theologicum* with the sweet waters of reason and charity; and it seems not improbable that the utter failure of his *naïve* hopes of bringing warring ecclesiastics to compromise their doctrinal differences like reasonable men, and to secure the peace of Europe on a basis of broad apostolic Christianity, may have caused him at last to wash his hands indignantly of the entire matter. The advance of Maurice on Innspruck came in May, 1552, and the peace of Passau followed in July, establishing toleration in Germany — a sort of *modus vivendi* which lasted till the bitter and devastating ordeal of the Thirty Years' War; and Charles V., as our author notes, took no part in the settlement, and interested himself no further in the quarrels of Pope and Protestant. While Mr. Froude clearly holds throughout a brief for the Reformers, he relies mainly on the testimony of Catholic writers — accepting for the nonce Cardinal Newman's charitable view that Protestant tradition in the case is founded on "bold, wholesale, and unscrupulous lying." That there may have been some mild prevarication on the other side as well, seems probable; but, nevertheless, Mr. Froude rests his cause on "Catholic documents of undoubted authenticity, on the testimony of Catholic witnesses antecedent to or contemporary with the Reformation." His main contention is that the Reformation was originally and essentially a moral and laical rather than a doctrinal revolt. The Church had grown scandalously corrupt and unbearably tyrannical; and Europe rose to demand a general cleansing of the Augean stables. The Church, conscious of guilt and dreading scrutiny, resisted reform, resented the interference of the laity, ingeniously turned the moral controversy into a doctrinal one, — and the great schism followed. "The garment without seam was torn;" and upon the papal party mainly rested the blame. Just how far the reforming zeal of the princes may have been inflamed and alloyed by their desire to lay hold of church property (almost a third of the land in Germany was in the hands of the clergy), Mr. Froude omits to say; but candor compels us to admit a considerable tincture of regard for selfish and material interests in the stoutest supporters of the Reformation. To the German princes especially, the broad domains of the Church formed a glittering bait. To the common assertion that the Reformation "settled nothing," Mr. Froude replies, pretty effectually, that every one of the abuses complained of by the laity has been swept away: "Popes no longer depose princes, dispense with oaths, or absolve subjects from their allegiance. Appeals are not any more carried to Rome from the national tribunals, nor justice sold there to the highest bidder. Felonious priests suffer for their crimes like unconsecrated mortals. Too zealous prelates cannot call poor creatures before them *ex officio*, cross-question them on their beliefs, fine, imprison, or burn them at the stake. Excommunications are kept in bounds by the law of libel. Itinerant pardon-vendors no longer hawk through Europe their unprofitable wares. . . . These scandals are gone, and the devoutest Romanists would not wish to revive them." It would have been not only generous but just in Mr. Froude to follow his somewhat harsh indictment of the Romish Church by a tribute to the superb reforming movement which took place in that body under the pontiffs who held sway during the latter half of the sixteenth century. When the Church finally armed herself to combat heresy, her first care was to check the scandals which men like Cardinal Julian, Contarini, Sadoleto, and Caraffa had long deplored.

The conclusion of Barras's memoirs.

In our issue of June 16, 1895, we reviewed at length Volumes I. and II. of the "Memoirs of Barras" (Harper). Volumes III. and IV., concluding this sensational and in some respects valuable work, are now ready. Volume III. covers the period extending from the *coup d'état* of the 18th Fructidor, Year V., to that of the 18th Brumaire, Year VIII. Volume IV. begins with and narrates the events of the 18th Brumaire, and ends with the year 1828, comprising therefore the Consulate, the Empire, the first Restoration, and the greater part of the second. Volume III. is mainly taken up with the story of the quarrels and intrigues of the Directorial *régime*, and might prove rather dull reading were it not for the abundant anecdotes and caustic pen-portraits with which the ex-Director chose to spice his pages. The *coup d'état* of the 18th Brumaire put an end to the Directory, and so formally relegated Barras to private life. From that date to the time of his death, in 1829, he played no political role whatsoever — at least, no official one. Volume IV., however, covering this period of formal retirement from

the arena of politics, is much more interesting than its immediate predecessor, since Barras remained to the end one of the closest and best-informed observers of public events of his day, keeping in close touch with the chief actors, intriguing and plotting during the period of the Consulate and of the Empire, and even playing, in a way, the part of consulting statesman to Louis XVIII., Charles X., and their Ministers. Like the earlier volumes, the concluding ones bristle with piquant personalities. The Jacobinical Viscount was preëminently a man who dared call a spade a spade; and one rejoices, for the credit of human nature in general, that his rancorous accounts of most of his leading contemporaries must be rather freely discounted. Bonaparte is, as before, the main target for his shafts; and we are inclined to think that, with all its exaggerations, and perhaps falsehoods, the picture he draws of his arch-enemy contains elements of essential truth which conscientious historians must reckon with in the future. Barras was unquestionably a strong and able, if an unprincipled, man. He exploited more adroitly than any other leading revolutionist, except perhaps his fellow-Provençal, Barére, the events of the time to his own profit; and his record of those events, while somewhat warped and discolored by his personal animosities and inveterate bent for calumny, cannot be read without deep interest and (if read discriminatingly) profit. The copious introductory matter, furnished by M. George Duruy, forms at once an admirable historical study of the period embraced by the Memoirs, and a useful touchstone by which its more doubtful elements may be tested. M. Duruy has a very low opinion of Barras, and a correspondingly high one of Napoleon; so that, between author and editor, the judicious reader should be able to arrive at a pretty accurate judgment. The volumes are well translated and handsomely made — containing seven portraits in photogravure, together with *fac similes*, plans, etc.

Bishop Lightfoot's historical essays.

Under the title "Historical Essays" (Macmillan), the trustees of the Lightfoot fund have gathered together several miscellaneous papers of a historic nature, written at odd times since 1872 by the late Bishop Lightfoot of Durham. Marked by zealous research and careful comparisons of authorities, the unfinished essay on the "Manor-House of Auckland" is likely to interest the student who cares for out-of-the-way things in the history of English architecture. In its fragmentary shape, however, it seems hardly worth publishing. In the four other papers which make up the volume the reader will seldom forget that he is listening to a churchman. At the same time, it must be said that these papers are charming in style, and admirably constructed to bring into clear outline the subjects with which they are concerned. "Christian Life in the Second and Third Centuries," the first paper, delivered as three lectures in 1872 at St. Paul's Cathedral, before Lightfoot was called to Durham, indicates at the outset the author's constructive power. From a mass of material he has chosen a few telling incidents which serve to trace the slow but steady growth of Christianity during its most critical stage. Passing by the paper on the "Comparative Progress of Ancient and Modern Missions," with its several rather startling conclusions, the reader will find himself under the guidance of a delightful companion in the course of the essay entitled "England during the Latter Half of the Thirteenth Century." The estimates of such men as Earl Simon de Montfort, Edward I., and Roger Bacon, are judicious and strong. An interesting comparison is drawn between the Pointed English architecture of the age of Edward and the Doric style of Greece in the days of Pericles. The concluding study of "Donne, the Poet-Preacher" gives a glimpse of that curious figure among English churchmen. Throughout the volume, but notably in the last essay, the reader cannot escape the spell of Bishop Lightfoot's personality: the themes were his favorites, and his finely-wrought mind dwelt upon them in a noble and inspiring way.

A memorial to Mrs. G. R. Grant.

A beautiful memorial volume has been printed for private distribution among the friends of the late Mrs. George Rowswell Grant, of Chicago, whose untimely demise two years ago was noted in these pages. Genevieve Grahame Grant was the daughter of Mr. and Mrs. Fernando Jones, and was a woman of remarkable intellectual attainments and social charm. She was best known to the public as the founder, in 1889, of the Twentieth Century Club of Chicago, while by the large circle of her friends, which included many of the most distinguished people of America and Europe, she is remembered as a woman of graceful presence, rare tact, and keen intellectual sympathies. The memorial volume which is the occasion of these remarks includes two portraits, a brief but satisfactory memoir by the loving hand of "one who knew her almost from her cradle to her grave," a number of her contributions to various papers (including THE DIAL), a selection from her correspondence, and a tribute to her activity in connection with the Twentieth Century Club. Perhaps the most striking thing included is the text of an address made by her, in French, when a mere girl, before the Paris International Woman's Rights Congress of 1878.

Reminiscences of a Country Parson.

Those who have read the Rev. Dr. A. K. H. Boyd's "Twenty-five Years of St. Andrews," which contained reminiscences of the author's life at St. Andrews from 1865 to 1890, will be interested in learning that the same author has brought his pleasant recollections down to the close of 1895 in a volume entitled "The Last Years of St. Andrews" (Longmans). The characteristics of the author's previous works, numbering over thirty volumes, are present in his last book. He relates in his usual happy manner a multitude of anecdotes about sermons, churches, and church dignitaries. His style is

notable for its purity and simplicity, although it occasionally becomes a trifle diffuse, and is always lacking in strength. The author has the Boswellian delight for details, and tells all his stories with a *naïve* exactness. Dr. Boyd should console himself with the thought that when Mr. Lowell said his "Recreations of a Country Parson" was "the dullest book he ever read," he was not nearly so careful as to the absolute truth of his statement as is Dr. Boyd himself when he says of a certain sermon: "It would be overbold to say the sermon was the dullest and stupidest I ever heard: because one's experience is large. But I can say truly I never heard a duller or stupider." Perhaps this is what Mr. Lowell really meant, forgetting for the moment that "one's experience is large." In view of this criticism, it was rather injudicious for Dr. Boyd to make the sweeping statement that he has found all of Mr. Lowell's "famous writings, both in prose and verse," "tiresome," and his explanation of this inability to appreciate each other's literary work as "a deficiency in nature" is certainly amusing.

Mr. Stephen on Social Rights and Duties.

"The Duties of Authors," one of the chapters of Mr. Leslie Stephen's "Social Rights and Duties" (Macmillan) was commented upon by us at some length in a recent issue of THE DIAL. The two volumes of which this work consists are made up of addresses delivered to the Ethical Societies of London upon various occasions, discussing a variety of subjects of social interest, such as "The Sphere of Political Economy," "The Vanity of Philosophizing," "Forgotten Benefactors," "Heredity," "Punishment," and "Luxury." These addresses are in a more popular vein than most of Mr. Stephen's work, but it is hardly necessary to say that they make no concessions to commonplace minds, or that they reveal one of the deepest and most genial of living thinkers. Contact with such an intellect as Mr. Stephen's is always in the highest degree stimulating, for the author has a happy faculty for clothing abstract truth and close reasoning in the most fascinating garb of expression. The Societies for whom these lectures were prepared are much to be envied, and the larger reading public is to be congratulated upon the access to them now afforded.

A substantial philosophy of Optimism.

The very striking paper entitled "Is Life Worth Living?" contributed by Professor William James to a recent number of "The International Journal of Ethics," has been reprinted in a neat booklet by Mr. S. Burns Weston, of Philadelphia. We wish that the essay might find its way to many thousands of readers, for it is both impressive and helpful. The writer holds a brief for optimism, it is true; but he knows how worthless are the stock arguments for the optimistic view, and, instead of sheltering himself behind the shallow platitudes that we hear so often, seeks in the very heart of philosophical thought for his refutation of the pessimist. The essential thesis is that "our whole physical life may lie soaking in a spiritual atmosphere, a dimension of Being that we at present have no organ for apprehending." "I confess," the author goes on to say, "that I do not see why the very existence of an invisible world *may* not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, *may* draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight in which something is eternally gained for the Universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight; as if there were something really wild in the Universe which we, with all our idealities and faithfulnesses, are needed to redeem."

The Kunstgriffe of Schopenhauer.

One of the most amusing papers in Schopenhauer's "Nachlass" is devoted to a series of rules and practical suggestions on "The Art of Controversy." It describes thirty-eight stratagems, or *Kunstgriffe*, that may be employed in argument, and illustrates most of them by example. The discussion is as cynical as Machiavelli's "Prince," and its avowed aim is to enable disputants to hold their own, *per fas et nefas*. We have long wished that someone might translate this essay, and are glad to note that Mr. T. Bailey Saunders has at last added it, together with a few other papers, to the series of volumes in which the body of Schopenhauer's minor writings is presented to English readers (Macmillan). It makes the sixth volume of the series, and is to be followed by one more. We may find space for one of the simpler *Kunstgriffe:* "If you observe that your opponent has taken up a line of argument which will end in your defeat, you must not allow him to carry it to its conclusion, but interrupt the course of the dispute in time, or break it off altogether, or lead him away from the subject, and bring him to others. In short, you must effect the trick which will be noticed later on, the *mutatio controversiæ*."

For architects and others.

It is, we believe, one of the notes of genius that, in speaking of what is here and now, it proves also to be speaking of what is always and everywhere. Whether the author who has taken the evil name of Solomon Gargoyle be a genius or not, is fortunately not to be definitely settled by these lines. But it is worth first mention, that although what is said of "Five Sins of an Architect" (Riverton Press) is said by an architect and of architectural matters, it is also of broader scope, and has therefore the especial charm of all work that is appreciably suggestive. In putting his finger on some of the weak places of architecture, the author indicates also some of the weaknesses of the larger structure of society; his conception of a good architect, also, is not without its bearing on our conception of a good man. One

reads with a wider interest than would be excited in the general mind by a discussion of the faults and follies of any especial profession or art. But in dealing with a particular way of life, it has the advantage attaching to concrete cases. It is, then, a book which one will read with pleasure and possibly to further advantage. We regret that we cannot say that "there is not a dull page in it": in truth, the author is not always at his best — as must of course be true of every honest man. Nor is he uniformly impeccable (giving evidence of some pet sins of his own), but it will be more amusing to the reader to detect the said sins himself, and thereby taste the joy of commenting on the critic.

The railway age in Mexico.

Professor Bernard Moses, in "The Railway Revolution in Mexico" (The Berkeley Press, San Francisco), deals with the changed industrial and material conditions of our southwestern neighbor, which have succeeded the recent and extensive building of railroads in that country. He shows that by the influx and use of foreign capital in the building of railroads within the past two decades, Mexico, hitherto an isolated country, "has suddenly been brought under the influences that make for social changes, and we discover here an excellent example of the transition from a stagnant to a progressive society." There is no attempt at exhaustive treatment,— the book contains but ninety pages,— but the author discusses, successively, the order which has followed out of this new means of transportation, the material and moral improvement of the population, the opening of new and unworked fields for agricultural enterprise, and, especially, the wholesome economic effect which this new influence has had upon the cities of the interior. The story is pleasingly told and will repay a careful perusal. A map of Mexico would have added not a little to the interest of the book.

An up-to-date political handbook.

"Governments of the World To-day," by Mr. Hamblen Sears, is well calculated to interest the busy individual who wishes to keep in touch with current events in all parts of the globe. Indeed, it may be truly said, as appears on the title-page, that the book is "an outline for newspaper readers." It aims to give satisfactory answers to "references to contemporary events, domestic and foreign, to men and things, which no paper can pretend to explain, which, in fact, the editors must take for granted as familiar to their readers." Useful statistical and historical information is given of forty-eight different governments, alphabetically, beginning with the Argentine Republic and ending with Venezuela. These are followed with an appendix discussing briefly some features of a dozen other independent sovereign states. Maps are given of most of the countries treated, but they are so very small as to be of little value to the reader. An interesting table, showing the areas, populations, and other data of the British colonies, is found at the end of the book.

BRIEFER MENTION.

The bound volume of "The Century" magazine which includes the numbers from November, 1895, to April, 1896, is at hand, and is as full of interesting matter as any of its predecessors. Among the more noticeable features are Mr. H. M. Stanley's account of "The Development of Africa," Mr. C. E. Borchgrevink's story of "The First Landing on the Antarctic Continent," Mr. Bryce's discussion of "The Armenian Question," and Mr. Marion Crawford's two papers on Rome. The serials include Professor Sloane's "Life of Napoleon," Mrs. Ward's "Sir George Tressady," and Mr. Hopkinson Smith's "Tom Grogan." The illustrations are, of course, as distinctive and valuable a feature as ever.

The *cante-fable* of "Aucassin et Nicolète" has hitherto been known to English readers only in Mr. Lang's exquisite version. A new translation, the work of Mr. M. S. Henry and Mr. E. W. Thomson, now appears in one of the prettiest booklets imaginable from the press of Messrs. Copeland & Day. While we cannot say that the present translators have caught the flavor of the original quite as successfully as did Mr. Lang, they have nevertheless produced a very charming version of one of the loveliest strays of mediæval literature.

Madame Darmesteter's charming monograph on "Froissart" (imported by Scribner) has been translated into English by Miss E. Frances Poynter, and published in a volume that is made almost sumptuous by handsome print, heavy paper, and illustrative plates. It is a beautiful book in spirit no less than in form, full of poetic feeling and sympathetic appreciation. It must surely help to make Froissart better known than he now is to English readers, and that is no unworthy task. The freshness and purity of the old Chronicler at his best are things "that will never lose their value," but are likely rather to become more and more prized as the world grows older.

Mr. S. Baring-Gould describes his "Curiosities of Olden Times" (Whittaker), as "a small museum" wherein he has preserved some of the quaintest relics which have attracted his notice during his antiquarian labors. The book certainly points to a vast overhauling of dusty tomes; and the author presents his sufficiently curious odds-and-ends of forgotten lore and tradition in a sprightly and agreeable way. There are seventeen papers in all, under such titles as: "The Meaning of Mourning;" "Curiosities of Cypher;" "Strange Pains and Penalties;" "Some Crazy Saints;" "Sortes Sacræ;" "Queen Culprits;" "The Philosopher's Stone;" etc. The book is full of curious and suggestive reading.

"A Dictionary of Chemical Solubilities" (Macmillan), by Dr. Arthur Messinger Correy, has just been published. It is a work of enormous industry, and, although it deals only with inorganic substances, and is printed in the most compact form possible, fills over five hundred double-columned octavo pages. Storer's "Dictionary," published in 1864, is the only previous attempt to deal with this subject, and, of course, the accumulated determinations of the past thirty years have added greatly to the material to be embodied in such a work. The authorities are given for the determinations, but no attempt has been made to verify them experimentally, and they often contradict one another. Recent work is likely to be more accurate than earlier, and that is the nearest approach that may be made toward any general rule. Every chemist will find this work indispensable.

Literary Notes.

"Julius Cæsar" and "Timon of Athens" are added by Messrs. Macmillan & Co. to the "Temple" Shakespeare.

Dr. Paul Carus publishes, through the Open Court Publishing Co., a revised edition of his "Primer of Philosophy," which was copyrighted in 1893.

Lover's ever-popular "Handy Andy," with an Introduction by Mr. Charles Whibley, is the latest addition to the Macmillan library of standard fiction reprints.

"London" and "France" are the respective subjects of two new volumes in the series of "Stories by English Authors" now being published by Messrs. Charles Scribner's Sons.

Thomas Paine's "The Age of Reason" has been reprinted from Mr. Moncure D. Conway's edition of Paine's works, and issued in a volume by itself. The publishers are Messrs. G. P. Putnam's Sons.

The "Graduate Courses" for 1896–97, giving the courses offered by twenty-three of the leading colleges and universities in this country, has just been issued from the press of Messrs. Leach, Shewell & Sanborn.

Messrs. D. Appleton & Co. will shortly issue two works of fiction by new American writers — a story of the New York Ghetto, by Mr. A. Cahan, and "Sir Mark," an historical romance from American material, by Miss Anna Robeson Brown.

Volume IV. of "The Chap-Book," neatly bound in buckram, makes a handsome volume of over six hundred pages, and includes the numbers from November 15, 1895, to May 1, 1896, inclusive. The title-page bears the new imprint of Messrs. H. S. Stone & Co.

Mr. George Haven Putnam's valuable work on "The Question of Copyright" (Putnam), first published in 1891, has been reissued in a revised and considerably enlarged edition. It is a work of great usefulness for reference, being a compendium of the most recent legislation upon the subject.

Messrs. G. P. Putnam's Sons are engaged in a reissue, edited by Professor J. A. Woodburn, of the late Alexander Johnston's "American Orations." Some additions and other changes are to be made, but the work will be substantially what Johnston made it. Four volumes are projected, one of which has just appeared.

Captain John G. Bourke, of the Third Cavalry, U.S.A., died in Philadelphia on the eighth of June. He was known to literature as the author of "On the Border with Crook," "The Snake Dance of the Moquis," "An Apache Campaign," and a number of monographs of less popular interest. He was fifty-three years of age.

Balzac's "Un Ménage de Garçon," translated into English as "A Bachelor's Establishment" by Mrs. Hamilton Bell, has just been published by Messrs. Macmillan & Co. These publishers also send us "Kings in Exile," in their new edition of Daudet, and the fourth volume of Carleton's "Traits and Stories of the Irish Peasantry," completing the work.

The "Mathematical Papers" read at the International Mathematical Congress held in Chicago in the summer of 1893 have just been published by Messrs. Macmillan & Co., acting on behalf of the American Mathematical Society, and form a handsome volume of over four hundred pages. They have been edited by a committee consisting of Professors E. H. Moore, Oskar Bolza, Heinrich Maschke, and Henry S. White.

The Western Association of Writers will hold its eleventh annual meeting at Warsaw, Indiana, during the five days beginning June 29. An extensive programme has been arranged, upon which the following writers figure, among many others: Mr. and Mrs. Piatt, Mrs. Catherwood, Mr. W. H. Venable, President D. S. Jordan, Mr. Warren K. Moorehead, and Mr. J. C. Ridpath. Miss Birdie Blye will enliven the occasion with music.

The New York publishing business of Messrs. Macmillan & Co. has been incorporated as The Macmillan Co., with Mr. George Platt Brett for President. No changes in policy and administration are contemplated beyond those naturally resulting from the gradual increase of the business of the firm, which has been giving special attention of late to its American publications. The directors of the Macmillan Company for the first year are the former members of the firm, Messrs. Frederic Macmillan, George A. Macmillan, George L. Craik, Maurice Macmillan, George P. Brett, with Alex. B. Balfour, Lawrence Godkin, Edward J. Kennet, and Lawton L. Walton.

The Public Opinion Co. has issued Part I. of a series entitled "The Hamilton Facsimiles of Manuscripts in the National Archives Relating to American History." Mr. S. M. Hamilton, the editor, justly says: "It will readily be seen that these faithful reproductions, in the exact handwriting, with all erasures, interlineations, and signatures as originally written, are of great value to all careful students of American history, to conscientious teachers, and to every patriotic American." The Monroe Doctrine is the subject of the manuscripts chosen for publication in this first volume of the series, and the documents comprise letters from Monroe, Jefferson, Madison, and Rush, besides extracts from the famous Message of 1823.

Full of years and honors, Jules Simon has gone to his rest, and France is plunged into mourning for one of the greatest and purest of her statesmen and scholars. He was born December 31, 1814, and died on the eighth of this month. His early life was that of a scholar and teacher, and we think of him chiefly during this period as the pupil of Cousin, and afterwards as his successor at the Sorbonne. He lectured there for twelve years, beginning in 1839. He entered politics in 1848 as a member of the Constituent Assembly, and took his seat with the Left. The loss of his professorship, in 1851, was the consequence of his refusal to accept the Empire of the usurper. In this connection, he published "Le Devoir," "La Liberté Commune," and "La Liberté de Conscience." During the sixties, he published numerous books, among them "L'Ouvrière," "L'Ouvrier de Huit Ans," "La Politique Radicale," and "La Peine de Mort." He also entered the Corps Législatif, and soon became the leader of the Republican party. His first appointment as Minister was under the temporary government of National Defence during the war of 1870. In 1871, Thiers gave him the portfolio of Education, which he held for two years. Later, he published an eloquent defence of "Le Gouvernement de Monsieur Thiers." In 1875 he was elected a life senator and also to the Academy, while in 1876 he became Premier. In 1890, he was a delegate to the Labor Conference called at Berlin by the German Emperor. He was throughout his career the earnest supporter of free trade, of the republican principle, of arbitration for international difficulties, and of the whole set of ideas commonly, if somewhat vaguely, designated as liberal.

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[*The following list, containing 80 titles, includes books received by* THE DIAL *since its last issue.*]

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The Question of Copyright. By Geo. Haven Putnam, A.M. Second edition, revised, and with additional material; 12mo, gilt top, uncut, pp. 486. G. P. Putnam's Sons. $1.75.

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